

SAM̐YUTTA NIKĀYA

Book Five

The Great Book

Selected Suttas

Translated from the Pāli by Michael. M. Olds



BuddhaDust Publications

Los Altos

2021



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Buddha Dust

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



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

Samyutta Nikāya

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Namo tassa bhagavato arahato sammā sambuddhassa

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

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

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

CHAPTER 45. THE WAY

Sutta 11

Paṭhama Vihāra Suttaṃ

Residence (1)

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town residing:

There then The Lucky Man said this to the beggars:

"Beggars!"

And the beggars responding, "Bhante!"

the Lucky Man said:

"I wish, beggars, for a half-month, to dwell in retreat.

No other should approach me save the one who brings my mess bowl."

"Even so, bhante!" said those beggars in response,

and no one approached The Lucky Man save the one who brought him his mess bowl.

Then, at the conclusion of this half-month retreat there,

The Lucky Man addressed the bhikkhus:

"I have, beggars,

during this retreat,

approached my manner of living

when first self-awakened

when I thus understood:

The result of contrary view is just sense-experience,

the result of consummate view is just sense-experience,

the result of contrary principles is just sense-experience,

the result of consummate view is just sense-experience,

the result of contrary speech is just sense-experience,

the result of consummate speech is just sense-experience,

the result of contrary works is just sense-experience,

the result of consummate works is just sense-experience,

the result of contrary lifestyle is just sense-experience,

the result of consummate lifestyle is just sense-experience,

the result of contrary self-control is just sense-experience,

the result of consummate self-control is just sense-experience,
the result of contrary minding is just sense-experience,
the result of consummate minding is just sense-experience,
the result of contrary serenity is just sense-experience,
the result of consummate serenity is just sense-experience
the result of wanting is just sense-experience,
the result of thinking is just sense-experience,
the result of perceiving is just sense-experience.

And having turbulent desires,
and having turbulent thoughts,
and having turbulent perceptions,
of this too the result is just sense-experience.

And having tranquil desires,
and having tranquil thoughts,
and having tranquil perceptions,
of this too the result is just sense-experience.

For one of small attainment
there is striving
this set up, there is further attainment
of this too the result is just sense-experience."

Sutta 12

Dutiya Vihāra Suttam

Residence (2)

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town residing:

There then The Lucky Man said this to the beggars:

"Beggars!"

And the beggars responding, "Bhante!"

the Lucky Man said:

"I wish, beggars, for three months, to dwell in retreat.

No other should approach me save the one who brings my mess bowl."

"Even so, bhante!" said those beggars in response,

and no one approached The Lucky Man save the one who brought him his mess bowl.

**Then, at the conclusion of this three months retreat,
The Lucky Man addressed the bhikkhus:**

**"I have, beggars, during this retreat,
approached the manner of living
I had when first self-awakened
when I thus understood:**

**The result of contrary view is just sense-experience,
the result of tranquilized contrary view is just sense-experience,
the result of consummate view is just sense-experience,
the result of tranquilized consummate view is just sense-experience,
the result of contrary principles is just sense-experience,
the result of tranquilized principles view is just sense-experience,
the result of consummate view is just sense-experience,
the result of tranquilized contrary view is just sense-experience,
the result of contrary speech is just sense-experience,
the result of tranquilized contrary speech view is just sense-experience,
the result of consummate speech is just sense-experience,
the result of tranquilized consummate speech is just sense-experience,
the result of contrary works is just sense-experience,
the result of tranquilized contrary works is just sense-experience,
the result of consummate works is just sense-experience,
the result of tranquilized consummate works is just sense-experience,
the result of contrary lifestyle is just sense-experience,
the result of tranquilized contrary lifestyle is just sense-experience,
the result of consummate lifestyle is just sense-experience,
the result of tranquilized consummate lifestyle is just sense-experience,
the result of contrary self-control is just sense-experience,
the result of tranquilized contrary self-control is just sense-experience,
the result of consummate self-control is just sense-experience,
the result of tranquilized contrary view is just sense-experience,
the result of contrary minding is just sense-experience,
the result of tranquilized consummate self-control is just sense-experience,
the result of consummate minding is just sense-experience,
the result of tranquilized contrary minding is just sense-experience,
the result of contrary serenity is just sense-experience,
the result of tranquilized contrary serenity is just sense-experience,
the result of consummate serenity is just sense-experience
the result of tranquilized consummate serenity is just sense-experience,
the result of wanting is just sense-experience,
the result of tranquilized wanting is just sense-experience,
the result of thinking is just sense-experience,**

**the result of tranquilized thinking is just sense-experience,
the result of perceiving is just sense-experience,
the result of tranquilized perceiving is just sense-experience.**

**And having turbulent desires,
and having turbulent thoughts,
and having turbulent perceptions,
of this too the result is just sense-experience.**

**And having tranquil desires,
and having tranquil thoughts,
and having tranquil perceptions,
of this too the result is just sense-experience.**

**For one of small attainment
there is striving
this set up, there is further attainment
of this too the result is just sense-experience.**

Sutta 28

Samādhi Suttaṃ

Serenity

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town residing:

There then The Lucky Man said this to the beggars:

"Beggars!"

**And the beggars responding, "Bhante!"
the Lucky Man said:**

**"I will teach you, beggars,
of the aristocratic consummate serenity,
with it's sources
with it's adornments.**

Lend an ear!

**And what, beggars is
the aristocratic consummate serenity,
with its sources,
with it's adornments?**

Such:

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

It is, then, beggars,
with these seven-dimensions
of the focused heart adorned,
that the aristocratic consummate serenity,
is said to be:
'with it's sources'
'with it's adornments'."

Sutta 35

Paṭhama Sāmañña Suttaṃ

Shamanism (1)

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town residing:

There then The Lucky Man said this to the beggars:

"Beggars!"

And the beggars responding, "Bhante!"
the Lucky Man said:

"I will teach you, beggars, of shamanism,
and of the fruits of shamanism.

Lend an ear!

And what, beggars is shamanism?|| ||

Such:

Consummate view,
consummate principles,
consummate speech,
consummate works,
consummate lifestyle,
consummate self-control,
consummate memory

consummate serenity.

This is called, beggars,
'shamanism.'

And what, beggars, is the fruit of shamanism?

Stream-winning-fruit,
Once-returning-fruit,
Non-returning-fruit,
Arahantship-fruit.

This, beggars, is what is called
'the fruit of shamanism.'"

Sutta 36

Dutiya Sāmañña Suttaṃ

Shamanism (1)

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town residing:

There then The Lucky Man said this to the beggars:

"Beggars!"

And the beggars responding, "Bhante!"
the Lucky Man said:

"I will teach you, beggars, of shamanism,
and of the attainments of shamanism.

Lend an ear!

And what, beggars is shamanism?

Such:

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

This is called, beggars,
'shamanism.'

And what, beggars, are the attainments of shamanism?

**Lust's destruction,
anger's destruction,
delusion's destruction.**

**This, beggars, is what is called
'the attainments of shamanism.'**

The Sun — Repetition

I: Seated in Seclusion

Sutta 49

Kalyāṇa-Mittatā Suttaṃ

Friendship with the Good

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town residing:

**"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
friendship with the good.**

**This friendship with the good of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making a big thing of
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's friendship with the good
result in the living of
the Aristocratic Eight-dimensional High Way,
the making a big thing of
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar
lives high view
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high principles
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high talk
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;
culminating in surrender;**

**Lives high works
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high lifestyle
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high self-control
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high mind
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high getting high
seated in seclusion,
seated in dispassion,**

seated in ending;
culminating in surrender.

This is how, beggars, a beggar's friendship with the good
results in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."

Sutta 50

Sīla Suttaṃ

Possession of Ethics

Translated from the Pali
by
Michael M. Olds

Cast in Sāvatti.

"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
possession of ethics.

This possession of ethics of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.

And how, beggars, does a beggar's possession of ethics
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way?

**Here beggars, a beggar
lives high view
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high principles
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high talk
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high works
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high lifestyle
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high self-control
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high mind
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high getting high
seated in seclusion,
seated in dispassion,
seated in ending;**

culminating in surrender.

**This is how, beggars, a beggar's possession of ethics
results in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."**

Sutta 51

Chando Suttaṃ

Possession of Wanting

Cast in Sāvatti.

**"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
possession of wanting.**

**This possession of wanting of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of wanting
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar
lives high view
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high principles
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high talk
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high works
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high lifestyle
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high self-control
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high mind
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high getting high
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender.**

**This is how, beggars, a beggar's possession of wanting
results in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."**

Sutta 52

Atta Suttam

Self-Possession

Cast in Sāvatti.

"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
self-possession.

This self-possession of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.

And how, beggars, does a beggar's self-possession
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way?

Here beggars, a beggar
lives high view
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high principles
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high talk

seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high works
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high lifestyle
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high self-control
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high mind
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high getting high
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender.

This is how, beggars, a beggar's self-possession
results in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."

Sutta 53

Ditṭhi Suttaṃ

Possession of View

Cast in Sāvatti.

**"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
possession of view.**

**This possession of view of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of view
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar
lives high view
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high principles
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high talk
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high works
seated in seclusion,**

seated in dispassion,
seated in ending;
culminating in surrender;

Lives high lifestyle
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high self-control
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high mind
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high getting high
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender.

This is how, beggars, a beggar's possession of view
result in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."

Sutta 54

Appamāda Suttaṃ

Possession of Caution

Cast in Sāvatti.

"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,

**in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
possession of caution.**

**This possession of caution of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of caution
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar
lives high view
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high principles
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high talk
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high works
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high lifestyle
seated in seclusion,
seated in dispassion,**

**seated in ending;
culminating in surrender;**

**Lives high self-control
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high mind
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high getting high
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender.**

**This is how, beggars, a beggar's possession of caution
result in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."**

Sutta 55

Yoniso Suttaṃ

Possession of Studious Etiological Examination

Cast in Sāvatti.

**"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,**

**is predicted by
possession of studious etiological examination.**

**This possession of studious etiological examination of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of studious etiological
examination
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar
lives high view
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high principles
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high talk
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high works
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

**Lives high lifestyle
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;**

Lives high self-control

seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high mind
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender;

Lives high getting high
seated in seclusion,
seated in dispassion,
seated in ending;
culminating in surrender.

This is how, beggars, a beggar's possession of studious etiological
examination
result in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."

The Sun — Repetition

II: Disciplining Passion

Sutta 56

Kalyāṇa-Mittatā Suttaṃ

Friendship with the Good

Cast in Sāvatti.

"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,

is predicted by
friendship with the good.

This friendship with the good of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making a big thing of
the Aristocratic Eight-dimensional High Way.

And how, beggars, does a beggar's friendship with the good
result in the living of
the Aristocratic Eight-dimensional High Way,
the making a big thing of
the Aristocratic Eight-dimensional High Way?

Here beggars, a beggar
lives high view
completely disciplining passion
completely disciplining anger,
completely disciplining stupidity.

Lives high principles
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.

Lives high talk
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.

Lives high works
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.

Lives high lifestyle
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.

Lives high self-control
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.

Lives high mind
completely disciplining passion,
completely disciplining anger,

completely disciplining stupidity.

**Lives high getting high
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**This is how, beggars, a beggar's friendship with the good
results in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."**

Sutta 57

Sīla Suttaṃ

Possession of Ethics

Cast in Sāvatti.

**"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
possession of ethics.**

**This possession of ethics of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of ethics
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way."**

**Here beggars, a beggar
lives high view**

**completely disciplining passion
completely disciplining anger,
completely disciplining stupidity.**

**Lives high principles
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high talk
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high works
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high lifestyle
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high self-control
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high mind
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high getting high
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**This is how, beggars, a beggar's possession of ethics
results in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."**

Sutta 58

Chando Suttam

Possession of Wanting

Cast in Sāvatti.

**"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
possession of wanting.**

**This possession of wanting of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of wanting
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way."**

**Here beggars, a beggar
lives high view
completely disciplining passion
completely disciplining anger,
completely disciplining stupidity.**

**Lives high principles
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high talk
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high works
completely disciplining passion,
completely disciplining anger,**

completely disciplining stupidity.

Lives high lifestyle

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

Lives high self-control

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

Lives high mind

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

Lives high getting high

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**This is how, beggars, a beggar's possession of wanting
results in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."**

Sutta 59

Atta Suttam

Self-possession

Cast in Sāvatti.

**"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
self-possession.**

**This self-possession of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's self-possession
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way."**

**Here beggars, a beggar
lives high view
completely disciplining passion
completely disciplining anger,
completely disciplining stupidity.**

**Lives high principles
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high talk
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high works
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high lifestyle
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high self-control
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high mind
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high getting high
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**This is how, beggars, a beggar's self-possession
results in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."**

Sutta 60

Ditṭhi Suttaṃ

Possession of View

Cast in Sāvatti.

**"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
possession of view.**

**This possession of view of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of view
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way."**

**Here beggars, a beggar
lives high view
completely disciplining passion**

**completely disciplining anger,
completely disciplining stupidity.**

Lives high principles

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

Lives high talk

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

Lives high works

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

Lives high lifestyle

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

Lives high self-control

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

Lives high mind

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

Lives high getting high

**completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**This is how, beggars, a beggar's possession of view
result in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."**

Sutta 61

Appamāda Suttaṃ

Possession of Caution

Cast in Sāvatti.

**"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Eight-dimensional High Way
is forecast,
is predicted by
possession of caution.**

**This possession of caution of a beggar, beggars,
is certain to result in the living of
the Aristocratic Eight-dimensional High Way
the making of a big thing of
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of caution
result in the living of
the Aristocratic Eight-dimensional High Way,
make a big thing of
the Aristocratic Eight-dimensional High Way."**

**Here beggars, a beggar
lives high view
completely disciplining passion
completely disciplining anger,
completely disciplining stupidity.**

**Lives high principles
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high talk
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high works
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high lifestyle
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high self-control
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high mind
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**Lives high getting high
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.**

**This is how, beggars, a beggar's possession of caution
result in the living of
the Aristocratic Eight-dimensional High Way,
makes a big thing of
the Aristocratic Eight-dimensional High Way."**

Sutta 62

Yoniso Suttaṃ

Possession of Studious Etiological Examination

Cast in Sāvatti.

**"As the sun's rise, beggars,
is forecast,
is predicted by
the dawn,
in the same way, beggars,
here the arising in a beggar of
the Aristocratic Multi-dimensional High Way
is forecast,
is predicted by**

possession of studious etiological examination.

**This possession of studious etiological examination of a beggar, beggars,
is certain to result in the living of**

the Aristocratic Multi-dimensional High Way

the making of a big thing of

the Aristocratic Multi-dimensional High Way.

**And how, beggars, does a beggar's possession of studious etiological
examination**

result in the living of

the Aristocratic Multi-dimensional High Way,

make a big thing of

the Aristocratic Multi-dimensional High Way?

Here beggars, a beggar

lives high view

completely disciplining passion

completely disciplining anger,

completely disciplining stupidity.

Lives high principles

completely disciplining passion,

completely disciplining anger,

completely disciplining stupidity.

Lives high talk

completely disciplining passion,

completely disciplining anger,

completely disciplining stupidity.

Lives high works

completely disciplining passion,

completely disciplining anger,

completely disciplining stupidity.

Lives high lifestyle

completely disciplining passion,

completely disciplining anger,

completely disciplining stupidity.

Lives high self-control

completely disciplining passion,

completely disciplining anger,

completely disciplining stupidity.

Lives high mind

completely disciplining passion,

completely disciplining anger,

completely disciplining stupidity.

Lives high getting high
completely disciplining passion,
completely disciplining anger,
completely disciplining stupidity.

This is how, beggars, a beggar's possession of studious etiological
examination
result in the living of
the Aristocratic Multi-dimensional High Way,
makes a big thing of
the Aristocratic Multi-dimensional High Way."

V. Caution

Sutta 139

Tathāgata

i. Seclusion

I HEAR TELL:

Once upon a time, The Lucky Man, Sāvattthī-town, residing.

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

"Beggars!"

And upon their responding: "Bhante!"
the Lucky Man said:

"Whatsoever beings, beggars — footless,
two-footed,
four-footed,
many-footed,
visible or invisible,
with perception or without perception
or neither-perceiving-nor-not-perceiving —
of these, the Tathāgata,
arahant,
Number-one-self-awakened-one,
is declared the topmost.

In the same way, beggars,

**all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high mind,
seated on seclusion,
seated on dispassion,**

seated on ending,
that culminates in giving up;
brings into being high serenity,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

ii. Ending in Restraint of Passion

"Whatsoever beings, beggars — footless,
two-footed,
four-footed,
many-footed,
visible or invisible,
with perception or without perception
or neither-perceiving-nor-not-perceiving —
of these, the Tathāgata,
arahant,
Number-one-self-awakened-one,
is declared the topmost.

In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?

Herein a monk brings into being high view,
which concludes in the disciplining of lust,

**which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high principles,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high talk,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high lifestyle,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high self-control,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high mind,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high serenity,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

iii. Ending in the Deathless

**"Whatsoever beings, beggars — footless,
two-footed,
four-footed,
many-footed,
visible or invisible,
with perception or without perception
or neither-perceiving-nor-not-perceiving —**

of these, the Tathāgata,
arahant,
Number-one-self-awakened-one,
is declared the topmost.

In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high lifestyle,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high self-control,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high mind,
tied to the deathless,
aimed at the deathless,

concluding in the deathless;
brings into being high serenity,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

iv. Ending in Nibbāna

"Whatsoever beings, beggars — footless,
two-footed,
four-footed,
many-footed,
visible or invisible,
with perception or without perception
or neither-perceiving-nor-not-perceiving —
of these, the Tathāgata,
arahant,
Number-one-self-awakened-one,
is declared the topmost.

In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being high view,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;

**brings into being high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high serenity,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

Sutta 140

The Foot

i. Seclusion

I HEAR TELL:

**Once upon a time, The Lucky Man, Sāvattthī-town, residing.
There then, to the beggars gathered round, he said:
"Beggars!"**

**And upon their responding: "Bhante!"
the Lucky Man said:**

**"Just as, beggars, of all the characteristics of feet
of those that walk on feet
are found in the elephant's foot,
and of footprints
the elephant's is declared the topmost,
that is, in terms of size,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high lifestyle,
seated on seclusion,
seated on dispassion,**

seated on ending,
that culminates in giving up;
brings into being high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high serenity,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

ii. Ending in Restraint of Passion

"Just as, beggars, of all the characteristics of feet
of those that walk on feet
are found in the elephant's foot,
and of footprints
the elephant's is declared the topmost,
that is, in terms of size,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being high view,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high principles,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high talk,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high lifestyle,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high self-control,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high mind,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high serenity,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

iii. Ending in the Deathless

"Just as, beggars, of all the characteristics of feet

of those that walk on feet
are found in the elephant's foot,
and of footprints
the elephant's is declared the topmost,
that is, in terms of size,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high lifestyle,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high self-control,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high mind,

tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high serenity,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless.

This is how, beggars, a careful beggar
 brings into being,
 makes a big thing of
 the Aristocratic Multi-dimensional High way."

iv. Ending in Nibbāna

"Just as, beggars, of all the characteristics of feet
 of those that walk on feet
 are found in the elephant's foot,
 and of footprints
 the elephant's is declared the topmost,
 that is, in terms of size,
 in the same way, beggars,
 all skillful things
 are rooted in caution,
 converge in caution,
 and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
 the resulting expectation is
 that he will make to be,
 will make a big thing of
 the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar
 make to be,
 make a big thing of
 the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being high view,
 converging with Nibbāna,
 flowing to Nibbāna,
 bent on Nibbāna;
 brings into being high principles,
 converging with Nibbāna,

**flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high serenity,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

Sutta 141

The Roof-peak

i. Seclusion

I HEAR TELL:

Once upon a time, The Lucky Man, Sāvattthī-town, residing.

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

"Beggars!"

And upon their responding: "Bhante!"

the Lucky Man said:

**"Just as, beggars, in peaked-roof buildings
all roof-beams converge at the peak,
incline towards the peak,
are found together at the peak
and the peak is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high serenity,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

ii. Ending in Restraint of Passion

**"Just as, beggars, in peaked-roof buildings
all roof-beams converge at the peak,
incline towards the peak,
are found together at the peak
and the peak is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being high view,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high principles,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high talk,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high lifestyle,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high self-control,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high mind,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high serenity,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion.
This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

iii. Ending in the Deathless

**"Just as, beggars, in peaked-roof buildings
all roof-beams converge at the peak,
incline towards the peak,
are found together at the peak
and the peak is declared the topmost,**

**in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high lifestyle,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high self-control,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high mind,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high serenity,
tied to the deathless,**

aimed at the deathless,
concluding in the deathless.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

iv. Ending in Nibbāna

"Just as, beggars, in peaked-roof buildings
all roof-beams converge at the peak,
incline towards the peak,
are found together at the peak
and the peak is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being high view,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;

brings into being high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;

brings into being high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;

**brings into being high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high serenity,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

Sutta 142

Root

i. Seclusion

I HEAR TELL:

**Once upon a time, The Lucky Man, Sāvattthī-town, residing.
There then, to the beggars gathered round, he said:**

"Beggars!"

**And upon their responding: "Bhante!"
the Lucky Man said:**

**"Just as, beggars, of root-scents,
black sandalwood is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,**

and caution is the thing declared the topmost.

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high serenity,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

ii. Ending in Restraint of Passion

**"Just as, beggars, of root-scents,
black sandalwood is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being high view,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high principles,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high talk,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

brings into being high lifestyle,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high self-control,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high mind,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high serenity,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion.
This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

iii. Ending in the Deathless

"Just as, beggars, of root-scents,
black sandalwood is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.
Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.
And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?
Here, beggars, a beggar brings into being high view,

tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high principles,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high talk,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high lifestyle,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high self-control,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high mind,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high serenity,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless.

This is how, beggars, a careful beggar
 brings into being,
 makes a big thing of
 the Aristocratic Multi-dimensional High way."

iv. Ending in Nibbāna

"Just as, beggars, of root-scents,
black sandalwood is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,

and caution is the thing declared the topmost.

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high serenity,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

This is how, beggars, a careful beggar

brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

Sutta 143

Heart-wood

i. Seclusion

I HEAR TELL:

Once upon a time, The Lucky Man, Sāvattthī-town, residing.
There then, to the beggars gathered round, he said:

"Beggars!"

And upon their responding: "Bhante!"
the Lucky Man said:

"Just as, beggars, of heartwood scents,
the scent of the red sandalwood
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high principles,

seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high serenity,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

ii. Ending in Restraint of Passion

"Just as, beggars, of heartwood scents,
the scent of the red sandalwood
is declared the topmost,
in the same way, beggars,

**all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being high view,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high principles,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high talk,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high lifestyle,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high self-control,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high mind,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high serenity,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,**

which concludes in the disciplining of illusion.

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

iii. Ending in the Deathless

**"Just as, beggars, of heartwood scents,
the scent of the red sandalwood
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high lifestyle,
tied to the deathless,
aimed at the deathless,**

concluding in the deathless;
brings into being high self-control,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;
brings into being high mind,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;
brings into being high serenity,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

iv. Ending in Nibbāna

"Just as, beggars, of heartwood scents,
the scent of the red sandalwood
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being high view,
converging with Nibbāna,
flowing to Nibbāna,

bent on Nibbāna;

**brings into being high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high serenity,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

Sutta 144

Jasmine

i. Seclusion

I HEAR TELL:

**Once upon a time, The Lucky Man, Sāvattthī-town, residing.
There then, to the beggars gathered round, he said:**

"Beggars!"

**And upon their responding: "Bhante!"
the Lucky Man said:**

**"Just as, beggars, of flower scents,
the scent of the jasmine flower
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high serenity,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

ii. Ending in Restraint of Passion

**"Just as, beggars, of flower scents,
the scent of the jasmine flower
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?
Herein a monk brings into being high view,**

which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high principles,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high talk,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high lifestyle,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high self-control,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high mind,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high serenity,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

iii. Ending in the Deathless

"Just as, beggars, of flower scents,
the scent of the jasmine flower
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,

**converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high lifestyle,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high self-control,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high mind,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high serenity,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

iv. Ending in Nibbāna

**"Just as, beggars, of flower scents,
the scent of the jasmine flower
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

brings into being high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;

brings into being high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;

brings into being high serenity,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

Sutta 145

Kings

i. Seclusion

I HEAR TELL:

Once upon a time, The Lucky Man, Sāvattthī-town, residing.

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

"Beggars!"

And upon their responding: "Bhante!"
the Lucky Man said:

"Just as, beggars, all paper-kings
are subject to a Wheel-turning king,
and of kings, the Wheel-turning king
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,

**the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high serenity,
seated on seclusion,**

seated on dispassion,
seated on ending,
that culminates in giving up.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

ii. Ending in Restraint of Passion

"Just as, beggars, all paper-kings
are subject to a Wheel-turning king,
and of kings, the Wheel-turning king
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?

Herein a monk brings into being high view,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high principles,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high talk,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;

brings into being high lifestyle,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high self-control,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high mind,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;
brings into being high serenity,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion.
This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

iii. Ending in the Deathless

"Just as, beggars, all paper-kings
are subject to a Wheel-turning king,
and of kings, the Wheel-turning king
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.
Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.
And how, beggars, does a careful beggar
make to be,
make a big thing of

the Aristocratic Multi-dimensional High Way?

**Here, beggars, a beggar brings into being high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high lifestyle,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high self-control,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high mind,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high serenity,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

iv. Ending in Nibbāna

**"Just as, beggars, all paper-kings
are subject to a Wheel-turning king,
and of kings, the Wheel-turning king
is declared the topmost,**

**in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high serenity,
converging with Nibbāna,**

**flowing to Nibbāna,
bent on Nibbāna.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

Sutta 146

Moon

i. Seclusion

I HEAR TELL:

**Once upon a time, The Lucky Man, Sāvattthī-town, residing.
There then, to the beggars gathered round, he said:**

"Beggars!"

**And upon their responding: "Bhante!"
the Lucky Man said:**

**"Just as, beggars, the light of whatever starry bodies there are
is not a sixteenth part
of the light of the moon,
and the light of the moon
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

Here, beggars, a beggar brings into being high view,

seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high serenity,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

ii. Ending in Restraint of Passion

**"Just as, beggars, the light of whatever starry bodies there are
is not a sixteenth part
of the light of the moon,
and the light of the moon
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being high view,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high principles,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high talk,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high lifestyle,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high self-control,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high mind,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high serenity,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

iii. Ending in the Deathless

**"Just as, beggars, the light of whatever starry bodies there are
is not a sixteenth part
of the light of the moon,
and the light of the moon
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;
brings into being high principles,
tied to the deathless,**

aimed at the deathless,
concluding in the deathless;
brings into being high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;
brings into being high lifestyle,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;
brings into being high self-control,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;
brings into being high mind,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;
brings into being high serenity,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

iv. Ending in Nibbāna

"Just as, beggars, the light of whatever starry bodies there are
is not a sixteenth part
of the light of the moon,
and the light of the moon
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.
Of the beggar who is careful, beggars,

**the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high serenity,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

Sutta 147

Sun

i. Seclusion

I HEAR TELL:

Once upon a time, The Lucky Man, Sāvattthī-town, residing.

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

"Beggars!"

**And upon their responding: "Bhante!"
the Lucky Man said:**

**"Just as, beggars, in the clear,
cloudless days of autumn
the sun rising up in the darkness of space
shines forth,
blazes up,
and lights the sky,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high principles,**

seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;
brings into being high serenity,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

ii. Ending in Restraint of Passion

"Just as, beggars, in the clear,
cloudless days of autumn
the sun rising up in the darkness of space
shines forth,

**blazes up,
and lights the sky,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being high view,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high principles,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high talk,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high lifestyle,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high self-control,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high mind,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

brings into being high serenity,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion.

This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."

iii. Ending in the Deathless

"Just as, beggars, in the clear,
cloudless days of autumn
the sun rising up in the darkness of space
shines forth,
blazes up,
and lights the sky,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;

brings into being high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;
brings into being high talk,

tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high lifestyle,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high self-control,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high mind,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless;
 brings into being high serenity,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless.

This is how, beggars, a careful beggar
 brings into being,
 makes a big thing of
 the Aristocratic Multi-dimensional High way."

iv. Ending in Nibbāna

"Just as, beggars, in the clear,
 cloudless days of autumn
 the sun rising up in the darkness of space
 shines forth,
 blazes up,
 and lights the sky,
 in the same way, beggars,
 all skillful things
 are rooted in caution,
 converge in caution,
 and caution is the thing declared the topmost.
 Of the beggar who is careful, beggars,
 the resulting expectation is
 that he will make to be,

**will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high serenity,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

Cloth

i. Seclusion

I HEAR TELL:

Once upon a time, The Lucky Man, Sāvattthī-town, residing.

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

"Beggars!"

And upon their responding: "Bhante!"

the Lucky Man said:

"Just as, beggars, of whatever woven cloths there are,

the cloth of Kasi-town

is declared the topmost,

in the same way, beggars,

all skillful things

are rooted in caution,

converge in caution,

and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,

the resulting expectation is

that he will make to be,

will make a big thing of

the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar

make to be,

make a big thing of

the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being high view,

seated on seclusion,

seated on dispassion,

seated on ending,

that culminates in giving up;

brings into being high principles,

seated on seclusion,

seated on dispassion,

seated on ending,

that culminates in giving up;

**brings into being high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up;**

**brings into being high serenity,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

ii. Ending in Restraint of Passion

**"Just as, beggars, of whatever woven cloths there are,
the cloth of Kasi-town
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being high view,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high principles,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high talk,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high lifestyle,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high self-control,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high mind,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion;**

**brings into being high serenity,
which concludes in the disciplining of lust,
which concludes in the disciplining of hatred,
which concludes in the disciplining of illusion.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of**

the Aristocratic Multi-dimensional High way."

iii. Ending in the Deathless

**"Just as, beggars, of whatever woven cloths there are,
the cloth of Kasi-town
is declared the topmost,
in the same way, beggars,
all skillful things
are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is
that he will make to be,
will make a big thing of
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a careful beggar
make to be,
make a big thing of
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high lifestyle,
tied to the deathless,
aimed at the deathless,
concluding in the deathless;**

**brings into being high self-control,
tied to the deathless,
aimed at the deathless,**

concluding in the deathless;

brings into being high mind,

tied to the deathless,

aimed at the deathless,

concluding in the deathless;

brings into being high serenity,

tied to the deathless,

aimed at the deathless,

concluding in the deathless.

This is how, beggars, a careful beggar

brings into being,

makes a big thing of

the Aristocratic Multi-dimensional High way."

iv. Ending in Nibbāna

"Just as, beggars, of whatever woven cloths there are,

the cloth of Kasi-town

is declared the topmost,

in the same way, beggars,

all skillful things

are rooted in caution,

converge in caution,

and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,

the resulting expectation is

that he will make to be,

will make a big thing of

the Aristocratic Multi-dimensional High Way.

And how, beggars, does a careful beggar

make to be,

make a big thing of

the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being high view,

converging with Nibbāna,

flowing to Nibbāna,

bent on Nibbāna;

brings into being high principles,

converging with Nibbāna,

flowing to Nibbāna,

bent on Nibbāna;

**brings into being high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna;**

**brings into being high serenity,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**This is how, beggars, a careful beggar
brings into being,
makes a big thing of
the Aristocratic Multi-dimensional High way."**

Sutta 163

Āsava Suttaṃ

Corrupting Influences

I HEAR TELL:

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

I. HIGHER KNOWLEDGE

"Beggars, there are three corrupting influences.

What three?

**The corrupting influence of wanting,
the corrupting influence of being,
the corrupting influence of blindness.**

These are the three.

**It is for higher knowledge of these three corrupting influences, beggars,
that the Aristocratic Multi-dimensional High Way
is to be made to be.**

What Aristocratic Multi-dimensional High Way?

**Here, beggars, a beggar makes to be high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high getting high,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**He makes to be high view,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high principles,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high talk,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high lifestyle,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high self-control,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high mind,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high getting high,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**He makes to be high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high principles,
tied to the deathless,
aimed at the deathless,**

concluding in the deathless.

**Makes to be high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high lifestyle,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high self-control,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high mind,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high getting high,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**He makes to be high view,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high self-control,
converging with Nibbāna,**

**flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high getting high,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**It is for higher knowledge of these three corrupting influences, beggars,
that the Aristocratic Multi-dimensional High Way
is to be made to be.**

II. COMPREHENSIVE KNOWLEDGE

**Beggars, there are three corrupting influences
What three?**

**The corrupting influence of wanting,
the corrupting influence of being,
the corrupting influence of blindness.**

These are the three.

**It is for comprehensive knowledge of these three corrupting influences,
beggars,
that the Aristocratic Multi-dimensional High Way
is to be made to be.**

What Aristocratic Multi-dimensional High Way?

**Here, beggars, a beggar makes to be high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high talk,
seated on seclusion,**

**seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high getting high,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**He makes to be high view,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high principles,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high talk,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high lifestyle,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

Makes to be high self-control,

**concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high mind,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high getting high,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**He makes to be high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high lifestyle,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high self-control,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high mind,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high getting high,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**He makes to be high view,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high getting high,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**It is for comprehensive knowledge of these three corrupting influences,
beggars,
that the Aristocratic Multi-dimensional High Way
is to be made to be.**

III. COMPREHENSIVE DESTRUCTION

Beggars, there are three corrupting influences.

What three?

**The corrupting influence of wanting,
The corrupting influence of being,**

The corrupting influence of blindness.

These are the three.

**It is for comprehensive destruction of these three corrupting influences,
beggars,**

that the Aristocratic Multi-dimensional High Way is to be made to be.

What Aristocratic Multi-dimensional High Way?

**Here, beggars, a beggar makes to be high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high talk,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high getting high,
seated on seclusion,
seated on dispassion,**

**seated on ending,
that culminates in giving up.**

**He makes to be high view,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high principles,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high talk,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high lifestyle,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high self-control,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high mind,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high getting high,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**He makes to be high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

Makes to be high talk,

**tied to the deathless,
 aimed at the deathless,
 concluding in the deathless.**

**Makes to be high lifestyle,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless.**

**Makes to be high self-control,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless.**

**Makes to be high mind,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless.**

**Makes to be high getting high,
 tied to the deathless,
 aimed at the deathless,
 concluding in the deathless.**

**He makes to be high view,
 converging with Nibbāna,
 flowing to Nibbāna,
 bent on Nibbāna.**

**Makes to be high principles,
 converging with Nibbāna,
 flowing to Nibbāna,
 bent on Nibbāna.**

**Makes to be high talk,
 converging with Nibbāna,
 flowing to Nibbāna,
 bent on Nibbāna.**

**Makes to be high lifestyle,
 converging with Nibbāna,
 flowing to Nibbāna,
 bent on Nibbāna.**

**Makes to be high self-control,
 converging with Nibbāna,
 flowing to Nibbāna,
 bent on Nibbāna.**

**Makes to be high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high getting high,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**It is for comprehensive destruction of these three corrupting influences,
beggars,
that the Aristocratic Multi-dimensional High Way
is to be made to be.**

IV. LETTING GO

**Beggars, there are three corrupting influences
What three?**

**The corrupting influence of wanting,
The corrupting influence of being,
The corrupting influence of blindness.**

These are the three.

**It is for letting go of these three corrupting influences, beggars,
that the Aristocratic Multi-dimensional High Way
is to be made to be.**

What Aristocratic Multi-dimensional High Way?

**Here, beggars, a beggar makes to be high view,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high principles,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high talk,
seated on seclusion,
seated on dispassion,
seated on ending,**

that culminates in giving up.

**Makes to be high lifestyle,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high self-control,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high mind,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**Makes to be high getting high,
seated on seclusion,
seated on dispassion,
seated on ending,
that culminates in giving up.**

**He makes to be high view,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high principles,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high talk,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high lifestyle,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high self-control,
concluding in the restraint of lust,
concluding in the restraint of anger,**

concluding in the restraint of stupidity.

**Makes to be high mind,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**Makes to be high getting high,
concluding in the restraint of lust,
concluding in the restraint of anger,
concluding in the restraint of stupidity.**

**He makes to be high view,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high principles,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high talk,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high lifestyle,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high self-control,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high mind,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**Makes to be high getting high,
tied to the deathless,
aimed at the deathless,
concluding in the deathless.**

**He makes to be high view,
converging with Nibbāna,**

**flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high principles,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high talk,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high lifestyle,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high self-control,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high mind,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**Makes to be high getting high,
converging with Nibbāna,
flowing to Nibbāna,
bent on Nibbāna.**

**It is for letting go of these three corrupting influences, beggars,
that the Aristocratic Multi-dimensional High Way
is to be made to be."**

CHAPTER 46. SAYINGS RELATED TO THE DIMENSIONS OF AWAKENING

Sutta 2

Kāya Suttaṃ

The Body

I HEAR TELL:

There then The Lucky Man said this to the beggars:

"Beggars!"

**And the beggars responding, "Bhante!"
the Lucky Man said:**

**"In just such a way, beggars, as this body
is food-erected,
induced to erection by food,
not without-food erected.**

**Even so, beggars,
the five diversions
are food-erected,
induced to erection by food,
not without-food erected.**

**And what, beggars, is the food
for un-arisen sense-desire's arising, or
for sense-desire's becoming more extended?**

There are, beggars, signs that indicate the pleasurable.

**These, a big thing not being made
of mentally tracking them to their place of conception,
are the food
for un-arisen sense-desire's arising, or
for sense-desire's becoming more extended.**

**And what, beggars, is the food
for un-arisen deviance's arising, or
for deviance's becoming more extended?**

There are, beggars, signs that indicate the repulsive.

**These, a big thing not being made
of mentally tracking them to their place of conception,
are the food
for un-arisen deviance's arising, or
for deviance's becoming more extended.**

**And what, beggars, is the food
for un-arisen lazy ways and inertia arising, or
for lazy ways and inertia's becoming more extended?**

**There is, beggars, disliking,
lazyness,
sloth,**

eating to the point of stupification,
faint-heartedness.

These, a big thing not being made
of mentally tracking them to their place of conception,
are the food

for un-arisen lazy ways and inertia's arising, or
for lazy ways and inertia's becoming more extended.

And what, beggars, is the food
for un-arisen fear and anxiety's arising, or
for fear and anxiety's becoming more extended?

There are, beggars, things which disquiet the heart.

These, a big thing not being made
of mentally tracking them to their place of conception,
are the food

for fear and anxiety's arising, or
for fear and anxiety's becoming more extended.

And what, beggars, is the food
for un-arisen doubt and wavering's arising, or
for doubt and wavering's becoming more extended?

There are, beggars, things erected on the doubtful and wobbly.

These, a big thing not being made
of mentally tracking them to their place of conception,
are the food

for doubt and wavering's arising, or
for doubt and wavering's becoming more extended.

"In just such a way, beggars, as this body
is food-erected,
induced to erection by food,
not without-food erected.

Even so, beggars,
the five diversions
are food-erected,
induced to erection by food,
not without-food erected.

"In just such a way, beggars, as this body
is food-erected,
induced to erection by food,
not without-food erected.

Even so, beggars,

**the seven dimensions of awakening
are food-erected,
induced to erection by food,
not without-food erected.**

**And what, beggars, is the food
for the un-arisen memory-self-awakening-dimension's arising, or
for the memory-self-awakening-dimension's becoming more extended?**

**There are, beggars, things erected on the memory-self-awakening-
dimension.**

**These, a big thing being made
of mentally tracking them to their place of conception,
are the food
for the memory-self-awakening-dimension's arising, or
for the memory-self-awakening-dimension's becoming more extended.**

**And what, beggars, is the food
for the un-arisen researching-things-self-awakening-dimension's arising,
or
for the researching-things-self-awakening-dimension's becoming more
extended?**

**There are, beggars, skillful and unskillful things,
things faulty and faultless,
things backward and advanced,
the counterparts of the murkey and the pleasant.**

**These, a big thing being made
of mentally tracking them to their place of conception,
are the food
for the researching-things-self-awakening-dimension's arising, or
for the researching-things-self-awakening-dimension's becoming more
extended.**

**And what, beggars, is the food
for the un-arisen energy-self-awakening-dimension's arising, or
for the energy-self-awakening-dimension's becoming more extended?**

**In this there is, beggars, an element of starting;
an element of renunciation;
an element of making extra effort.**

**These, a big thing being made
of mentally tracking them to their place of conception,
are the food
for the energy-self-awakening-dimension's arising, or
for the energy-self-awakening-dimension's becoming more extended.**

**And what, beggars, is the food
for the un-arisen enthusiasm-self-awakening-dimension's arising, or
for the enthusiasm-self-awakening-dimension's becoming more extended?
There are, beggars, things erected on the enthusiasm-self-awakening-
dimension.**

**These, a big thing being made
of mentally tracking them to their place of conception,
are the food
for the enthusiasm-self-awakening-dimension's arising, or
for the enthusiasm-self-awakening-dimension's becoming more extended.**

**And what, beggars, is the food
for the un-arisen impassivity-self-awakening-dimension's arising, or
for the impassivity-self-awakening-dimension's becoming more extended?
There is, beggars, impassivity of body,
and there is impassivity of heart.**

**These, a big thing being made
of mentally tracking them to their place of conception,
are the food
for the impassivity-self-awakening-dimension's arising, or
for the impassivity-self-awakening-dimension's becoming more extended.**

**And what, beggars, is the food
for the un-arisen serenity-self-awakening-dimension's arising, or
for the serenity-self-awakening-dimension's becoming more extended?
There are, beggars, signs that indicate calm
signs that indicate non-befuddlement.**

**These, a big thing being made
of mentally tracking them to their place of conception,
are the food
for the serenity-self-awakening-dimension's arising, or
for the serenity-self-awakening-dimension's becoming more extended.**

**And what, beggars, is the food
for the un-arisen detachment-self-awakening-dimension's arising, or
for the detachment-self-awakening-dimension's becoming more extended?
There are, beggars, things erected on the detachment-self-awakening-
dimension.**

**These, a big thing being made
of mentally tracking them to their place of conception,
are the food
for the detachment-self-awakening-dimension's arising, or**

for the detachment-self-awakening-dimension's becoming more extended.

"In just such a way, beggars,
as this body is food-erected,
induced to erection by food,
not without-food erected.

Even so, beggars,
the seven dimensions of awakening
are food-erected,
induced to erection by food,
not without-food erected."

Sutta 3

Sīla Suttaṃ

Ethical Culture

I HEAR TELL:

This was said in Sāvattthī.

"Whatever beggars, beggars,
have come to growth in ethical culture,
have come to growth in serenity,
have come to growth in wisdom,
have come to growth in freedom,
have come to growth in freedom of knowing and seeing, —
to be able, beggars
to see such beggars,
is worth much, say I.

To be able, beggars,
to hear such beggars,
is worth much, say I.

To be able, beggars,
to draw near to such beggars,
is worth much, say I.

To be able, beggars,
to pay homage to such beggars,
is worth much, say I.

To be able, beggars,
to recollect the memory of such beggars,

is worth much, say I.

**To be able, beggars,
to follow such beggars into homelessness,
is worth much, say I.**

How come?

**Listening to such beggars, beggars,
Dhamma is made manifest
to one living in solitude
in two forms of solitude:
solitude in body, and
solitude in heart.**

**Such a one,
living in solitude,
recollects the memory of such Dhamma,
thinks it over.**

**At such a time, beggars, as a beggar,
living in solitude,
recollects the memory of such Dhamma,
thinks it over,
that gives rise to the memory dimension of self-awakening
and thus such has been started by that beggar.**

**At such a time, beggars,
as the memory dimension of self-awakening is begun,
at such a time, that beggar's memory dimension of self-awakening
is headed towards fulfillment.**

**Such a one
living remembering such Dhamma
wisely thinking it over,
recollecting it,
produces thorough pondering.**

**At such a time, beggars, as a beggar,
living remembering such Dhamma,
wisely thinking it over,
recollecting it,
produces thorough pondering,
that gives rise to the Dhamma-research dimension of self-awakening
and thus such has been started by that beggar.**

**At such a time, beggars,
as the Dhamma research dimension of self-awakening is begun,
at such a time, that beggar's Dhamma research dimension of self**

**awakening
is headed towards fulfillment.**

**Such a one,
wisely thinking over such Dhamma,
recollecting it,
producing thorough pondering,
sets up tireless energy.**

**At such a time, beggars, as a beggar,
wisely thinking over such Dhamma,
recollecting it,
producing thorough pondering,
has set up tireless energy,
that gives rise to the energy dimension of self-awakening
and thus such has been started by that beggar.**

**At such a time, beggars,
as the energy dimension of self-awakening is begun,
at such a time, that beggar's energy dimension of self-awakening
is headed towards fulfillment.**

**In one setting up the production of energy
uncarnal excitement arises.**

**At such a time, beggars, as a beggar,
in setting up the production of energy,
uncarnal excitement arises,
that gives rise to the enthusiasm dimension of self-awakening
and thus such has been started by that beggar.**

**At such a time, beggars,
as the enthusiasm dimension of self-awakening is begun,
at such time, that beggar's Enthusiasm dimension of self-awakening
is headed towards fulfillment.**

**In one who is enthusiastic in mind,
the body is passive,
the heart is passive.**

**At such a time, beggars, as a beggar,
enthusiastic in mind,
is passive in body,
passive in heart,
that gives rise to the impassivity dimension of self-awakening
and thus such has been started by that beggar.**

**At such a time, beggars,
as the impassivity dimension of self-awakening is begun,**

at such a time, that beggar's impassivity dimension of self-awakening is headed towards fulfillment.

He who's body is impassive is at ease.

At ease the heart is serene.

**At such a time, beggars, as a beggar,
impassive in body and at ease,
at ease, who's heart is serene,
that gives rise to the serenity dimension of self-awakening
and thus such has been started by that beggar.**

**At such a time, beggars,
as the serenity dimension of self-awakening is begun,
at such a time, that beggar's serenity dimension of self-awakening
is headed towards fulfillment.**

He who is serene in heart and at ease has become well detached.

**At such a time, beggars, as a beggar,
serene in heart and at ease
has become well detached
that gives rise to the detachment dimension of self-awakening
and thus such has been started by that beggar.**

**At such a time, beggars,
as the detachment dimension of self-awakening is begun,
at such a time, that beggar's detachment dimension of self-awakening
is headed towards fulfillment.**

**Thus developed, then, beggars,
the seven dimensions of awakening
thus made a big thing of
seven fruits,
seven results
are to be expected.**

What seven fruits, seven results?

In this seen thing, before death, accomplishing omniscience.

**If not in this seen thing, before death, accomplishing omniscience,
then at the time of death accomplishing omniscience.**

**If not in this seen thing, before death, accomplishing omniscience,
if not at the time of death accomplishing omniscience,
then thoroughly breaking the five yokes to rebirth in the lower realms,
becoming midway-thoroughly-cool.**

If not in this seen thing, before death, accomplishing omniscience,

**if not at the time of death accomplishing omniscience,
if not thoroughly breaking the five yokes to rebirth in the lower realms,
becoming midway-thoroughly-cool,
then thoroughly breaking the five yokes to rebirth in the lower realms,
becoming stopped-forshortened-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,
if not at the time of death accomplishing omniscience,
if not thoroughly breaking the five yokes to rebirth in the lower realms,
becoming midway-thoroughly-cool,
if not thoroughly breaking the five yokes to rebirth in the lower realms,
becoming stopped-forshortened-thoroughly-cool,
then thoroughly breaking the five yokes to rebirth in the lower realms,
becoming no-ownmaking-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,
if not at the time of death accomplishing omniscience,
if not thoroughly breaking the five yokes to rebirth in the lower realms,
becoming midway-thoroughly-cool,
if not thoroughly breaking the five yokes to rebirth in the lower realms,
becoming stopped-forshortened-thoroughly-cool,
if not thoroughly breaking the five yokes to rebirth in the lower realms,
becoming no-ownmaking-thoroughly-cool,
then thoroughly breaking the five yokes to rebirth in the lower realms,
becoming with-ownmaking-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,
if not at the time of death accomplishing omniscience,
if not thoroughly breaking the five yokes to rebirth in the lower realms,
becoming midway-thoroughly-cool,
if not thoroughly breaking the five yokes to rebirth in the lower realms,
becoming stopped-forshortened-thoroughly-cool,
if not thoroughly breaking the five yokes to rebirth in the lower realms,
becoming no-ownmaking-thoroughly-cool,
if not thoroughly breaking the five yokes to rebirth in the lower realms,
becoming with-ownmaking-thoroughly-cool,
then thoroughly breaking the five yokes to rebirth in the lower realms,
going up-stream to the Akanittha Realm.**

**These then, beggars are the seven fruits, seven results to be expected from
developing and making a big thing of the seven dimensions of awakening.**

**It is because of this, beggars,
that what was said
was said
when it was said that:**

Whatever beggars, beggars,
have come to growth in ethical culture,
have come to growth in serenity,
have come to growth in wisdom,
have come to growth in freedom,
have come to growth in freedom of knowing and seeing, —
to be able, beggars
to see such beggars,
is worth much, say I.
To be able, beggars,
to hear such beggars,
is worth much, say I.
To be able, beggars,
to draw near to such beggars,
is worth much, say I.
To be able, beggars,
to pay homage to such beggars,
is worth much, say I.
To be able, beggars,
to recollect the memory of such beggars,
is worth much, say I.
To be able, beggars,
to follow such beggars into homelessness,
is worth much.
So say I."

Sutta 4

Vatta Suttaṃ

In Practice

I HEAR TELL:

Once upon a time the Venerable Sāriputta was revisiting Sāvatti,
Anāthapiṇḍika's Jeta Grove.|| ||

There, to the beggars gathered round he said:

"Beggars, my friends!"

And the beggars responding, "Friend!"

Sāriputta said:

"Friends! There are these seven dimensions of awakening.

What seven?

**The memory dimension of self-awakening,
the dhamma study dimension of self-awakening,
the energy dimension of self-awakening,
the enthusiasm dimension of self-awakening,
the impassivity dimension of self-awakening,
the serenity dimension of self-awakening,
the detachment dimension of self-awakening.**

These are the seven dimensions of awakening.

In whatever dimension of self-awakening

I want to spend my morning,

in that dimension of self-awakening

I am able to spend my morning.

In whatever dimension of self-awakening

I want to spend my mid-day,

in that dimension of self-awakening

I am able to spend my mid-day.

In whatever dimension of self-awakening

I want to spend my evening,

in that dimension of self-awakening

I am able to spend my evening.

If I wish to spend my time

in the dimension of self-awakening that is memory,

I am clearly conscious

that it is limitless within,

or that it has begun,

or when it is established

I am clearly conscious of that.

And again, if the practice fails,

I am clearly conscious

that it is because of this or that.

If I wish to spend my time

in the dimension of self-awakening that is dhamma investigation,

I am clearly conscious

that it is limitless within,

or that it has begun,

or when it is established

I am clearly conscious of that.

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is energy,**

**I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is enthusiasm,**

**I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is impassivity,**

**I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is serenity,**

**I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established**

I am clearly conscious of that.

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is detachment,
I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**In the same way
that the wardrobe of a King or Great Noble
is full of various colored clothes,
and in whatever set of clothes
he wants to spend the morning,
in that set of clothes
he is able to spend his morning,
in whatever set of clothes
he wants to spend the mid-day,
in that set of clothes
he is able to spend his mid-day,
in whatever set of clothes
he wants to spend the evening,
in that set of clothes
he is able to spend his evening,
in the same way,
in whatever dimension of self-awakening
I want to spend my morning,
in that dimension of self-awakening
I am able to spend my morning.**

**In whatever dimension of self-awakening
I want to spend my mid-day,
in that dimension of self-awakening
I am able to spend my mid-day.**

**In whatever dimension of self-awakening
I want to spend my evening,**

**in that dimension of self-awakening
I am able to spend my evening.**

**If I wish to spend my time
in the dimension of self-awakening that is memory,
I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is dhamma investigation,
I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is energy,
I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is enthusiasm,
I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

And again, if the practice fails,

**I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is impassivity,**

**I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is serenity,**

**I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that.**

**If I wish to spend my time
in the dimension of self-awakening that is detachment,**

**I am clearly conscious
that it is limitless within,
or that it has begun,
or when it is established
I am clearly conscious of that.**

**And again, if the practice fails,
I am clearly conscious
that it is because of this or that."**

Sutta 5

Bhikkhu Suttam

The Beggar

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then another beggar approached The Lucky Man.

Having approached, he drew near.

**Having drawn near,
he exchanged greetings,
and took a seat to one side.**

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

**"'Dimension of Awakening. Dimension of Awakening,' is the expression,
bhante.**

**What then, bhante, is the scope of the expression 'Dimension of
Awakening'?"**

**"Think then: 'A component of Awakening' beggar,
such is the meaning of the expression: 'Dimension of Awakening.'**

**Here, beggar, a beggar
brings to life the memory-dimension of awakening
seated in solitude,
seated in dispassion,
seated in ending,
culminating in giving up.**

**He brings to life the investigation-of-things-dimension of awakening
seated in solitude,
seated in dispassion,
seated in ending,
culminating in giving up.**

**He brings to life the energy-dimension of awakening
seated in solitude,
seated in dispassion,
seated in ending,
culminating in giving up.**

**He brings to life the enthusiasm-dimension of awakening
seated in solitude,
seated in dispassion,
seated in ending,
culminating in giving up.**

**He brings to life the impassivity-dimension of awakening
seated in solitude,
seated in dispassion,
seated in ending,
culminating in giving up.**

**He brings to life the serenity-dimension of awakening
seated in solitude,
seated in dispassion,
seated in ending,
culminating in giving up.**

**He brings to life the detachment-dimension of awakening
seated in solitude,
seated in dispassion,
seated in ending,
culminating in giving up.**

**Thus having brought to life these seven dimensions of awakening
the heart is freed from the corrupting influence of sense-desire
the heart is freed from the corrupting influence of existence,
the heart is freed from the corrupting influence of blindness.**

**In freedom, having the knowledge: 'I am free,'
he understands:**

**'Left behind is birth,
lived is the Brahma mode,
duty's doing's done
there is no it'n-n-at'n to follow.'**

**"Think then: 'A component of Awakening' beggar,
such is the meaning of the expression: 'Dimension of Awakening.'"**

Sutta 35

Yoniso Suttaṃ

To the Place of Conception (1)

I HEAR TELL:

Once upon a time The Lucky Man said this to the beggars:

"Beggars!"

**And the beggars responding, "Bhante!"
the Lucky Man said:**

**"Not tracking things in mind back to their place of conception, beggars,
sensual desire arises,
and arisen,
sensual desire tends to increase and proliferate.**

**Not tracking things in mind back to their place of conception, beggars,
deviance arises,
and arisen,
deviance tends to increase and proliferate.**

**Not tracking things in mind back to their place of conception, beggars,
lazy ways and inertia arise,
and arisen,
lazy ways and inertia tend to increase and proliferate.**

**Not tracking things in mind back to their place of conception, beggars,
fear and anxiety arise,
and arisen,
fear and anxiety tend to increase and proliferate.**

**Not tracking things in mind back to their place of conception, beggars,
doubt and vacillation arise,
and arisen,
doubt and vacillation tend to increase and proliferate.**

Sutta 36

Yoniso Suttam

To the Place of Conception (2)

I HEAR TELL:

Once upon a time The Lucky Man said this to the beggars:

"Beggars!"

And the beggars responding, "Bhante!"

the Lucky Man said:

**"Tracking things in mind back to their place of conception, beggars,
the memory-dimension of awakening arises,
and arisen,
the memory-dimension of awakening goes on to complete development.**

**Tracking things in mind back to their place of conception, beggars,
the investigation-of-things-dimension of awakening arises,
and arisen,
the investigation-of=things-dimension of awakening goes on to complete
development.**

**Tracking things in mind back to their place of conception, beggars,
the energy-dimension of awakening arises,**

and arisen,
the energy-dimension of awakening goes on to complete development.
Tracking things in mind back to their place of conception, beggars,
the enthusiasm-dimension of awakening arises,
and arisen,
the enthusiasm-dimension of awakening goes on to complete development.
Tracking things in mind back to their place of conception, beggars,
the impassivity-dimension of awakening arises,
and arisen,
the impassivity-dimension of awakening goes on to complete development.
Tracking things in mind back to their place of conception, beggars,
the serenity-dimension of awakening arises,
and arisen,
the serenity-dimension of awakening goes on to complete development.
Tracking things in mind back to their place of conception, beggars,
the detachment-dimension of awakening arises,
and arisen,
the detachment-dimension of awakening goes on to complete development."

Sutta 52

Pariyāya Suttaṃ

Curriculum

I HEAR TELL:

Once upon a time, The Lucky man, Savatthi-town revisiting.

There then a number of beggars,
earlier having taken bowl and robes,
set out for Sāvattthī-town
in quest of handouts.

Then these beggars thought:

"It is too early now
to wander Sāvattthi for handouts.

How about if we approach the park
of the wanderers holding other positions
and draw near?"

And there then these beggars approached the park

**of the wanders holding other positions
and drew near.**

**Having drawn near
they exchanged greetings and salutations
with those wanderers holding other positions.**

**Having exchanged greetings and salutations,
they took seats to one side.**

**Seated to one side then,
those wanderers holding other positions
said this to these beggars:**

**"The shaman Gotama, friends,
teaches his students Dhamma thus:**

'Come you, beggars!

**Let go of the five diversions,
corruptions of the heart,
makers of debilitated wisdom,
and take up just this seven dimensions of awakening.'**

**But then, friends, we too
teach our students Dhamma thus:**

'Come you, beggars!

**Let go of the five diversions,
corruptions of the heart,
makers of debilitated wisdom,
and take up just this seven dimensions of awakening.'**

**Here now friends,
what is the distinction,
what is the difference?**

**What makes for divergence
between shaman Gotama and ourselves,
that is to say between
Dhamma teaching and Dhamma teaching,
doctrine and doctrine?"**

**Then those beggars,
neither approved of nor disparaged
what was said by the wanderers holding other positions,
but neither approving nor disparaging
they rose from their seats saying:**

**"We will learn what the Lucky Man has to say
about this that was said."**

**There then these beggars,
after wandering Sāvatti for handouts,
after eating,
returning from their begging-rounds,
approached the Lucky Man and drew near.**

**Having drawn near the Lucky Man,
they took seats to one side.**

**Seated to one side then,
these beggars said this to the Lucky Man:**

**"This morning, bhante,
having previously taken bowl and robes,
we set out for Sāvatti-town
in quest of handouts.**

Then we thought:

**'It is too early now
to wander Sāvatti for handouts.**

**How about if we approach the park
of the wanderers holding other positions
and draw near?'**

**And there then we approached the park
of the wanderers holding other positions
and drew near.**

**Having drawn near
we exchanged greetings and salutations
with those wanderers holding other positions.**

**Having exchanged greetings and salutations,
we took seats to one side.**

**Seated to one side then,
those wanderers holding other positions
said this to us:**

**'The shaman Gotama, friends,
teaches his students Dhamma thus:**

"Come you, beggars!

**Let go of the five diversions,
corruptions of the heart,
makers of debilitated wisdom,
and take up just this seven dimensions of awakening."**

But then, friends, we too

teach our students Dhamma thus:

"Come you, beggars!

**Let go of the five diversions,
corruptions of the heart,
makers of debilitated wisdom,
and take up just this seven dimensions of awakening."**

**Here now friends,
what is the distinction,
what is the difference?**

**What makes for the diversity,
between shaman Gotama and ourselves,
that is to say between
Dhamma teaching and Dhamma teaching,
doctrine and doctrine?'**

**Then, we neither approved of nor disparaged
what was said by the wanderers holding other positions,
but neither approving nor disparaging
we rose from our seats saying:**

**'We will learn what the Lucky Man has to say
about this that was said.'**"

**"Thus spoken to, beggars,
by wanderers holding other positions
you should respond this way:**

**'But is there, friends,
a curriculum whereby
the five diversions become ten,
the seven dimensions of awakening fourteen?'**

**Put to the wanders holding other positions, beggars,
they will not be able to explain this,
and furthermore will undergo their undoing.**

How come?

**Suchas such as this, beggars,
is beyond their scope.**

**Nor do I see, beggars, any world
with gods,
with Devils
with Brahmas,
with those shamans and brahmanss
with devas and humans**

wherein is born anyone
whose answer to this question
could please the heart
except the Getter-of-the-Getting,
or a student of the Getter-of-the-Getting,
or one who has heard it.

Five Become Ten

And what, beggars, is that curriculum
which explains how the five diversions
become ten?

Whatsoever inwardly directed desire for sense-pleasure there is beggars,
that is a diversion.

Whatsoever outwardly directed desire for sense-pleasure there is,
that is a diversion.

In this way the statement:
'Sense-pleasure-desire is a diversion'
can be explained as being twofold.

Whatsoever inwardly directed deviance there is beggars,
that is a diversion.

Whatsoever outwardly directed deviance there is,
that is a diversion.

In this way the statement:
'Deviance is a diversion'
can be explained as being twofold.

Whatsoever lazy ways there are beggars,
those are a diversion.

Whatsoever inertia there is,
that is a diversion.

In this way the statement:
'Lazy-inertia is a diversion'
can be explained as being twofold.

Whatsoever anxieties there are beggars,
those are a diversion.

Whatsoever agitation there is,
that is a diversion.

In this way the statement:
'Anxious agitation is a diversion'

can be explained as being twofold.

Whatsoever inwardly directed vacillation there is beggars,
that is a diversion.

Whatsoever outwardly directed vacillation there is,
that is a diversion.

In this way the statement:
'Vacillation is a diversion'
can be explained as being twofold.

This, beggars, is that curriculum
which curriculum explains
how the five diversions
become ten.

Seven Become Fourteen

And what, beggars, is that curriculum which explains
how the seven dimensions of awakening
become fourteen?

Whatsoever inwardly directed minding there is beggars,
that is the minding dimension of self-awakening.

Whatsoever outwardly directed minding there is,
that is the minding dimension of self-awakening.

In this way the statement:
'The minding dimensions of self-awakening'
can be explained as being twofold.

Whatsoever inwardly directed wisdom,
re-investigation,
thorough re-examination,
thorough remembrance,
is met with
that is the Dhamma-re-examination dimension of self-awakening.

Whatsoever outwardly directed wisdom,
re-investigation,
thorough re-examination,
thorough remembrance,
is met with
that is the Dhamma-re-examination dimension of self-awakening.

In this way the statement:
'The Dhamma-re-examination dimensions of self-awakening'

can be explained as being twofold.

**Whatsoever is bodily energy
that is the energy dimension of self-awakening.**

**Whatsoever is mental energy
that is the energy dimension of self-awakening.**

In this way the statement:

**'The energy dimensions of self-awakening'
can be explained as being twofold.**

**Whatsoever is enthusiasm with thinking, with re-examination,
that is the enthusiasm dimension of self-awakening.**

**Whatsoever is enthusiasm without thinking, without re-examination,
that is the enthusiasm dimension of self-awakening.**

In this way the statement:

**'The enthusiasm dimensions of self-awakening'
can be explained as being twofold.**

**Whatsoever is bodily impassivity
that is the impassivity dimension of self-awakening.**

**Whatsoever is mental impassivity
that is the impassivity dimension of self-awakening.**

In this way the statement:

**'The impassivity dimensions of self-awakening'
can be explained as being twofold.**

**Whatsoever is serenity with thinking, with re-examination,
that is the serenity dimension of self-awakening.**

**Whatsoever is serenity without thinking, without re-examination,
that is the serenity dimension of self-awakening.**

In this way the statement:

**'The serenity dimensions of self-awakening'
can be explained as being twofold.**

**Whatsoever inwardly directed detachment there is beggars,
that is the detachment dimension of self-awakening.**

**Whatsoever outwardly directed detachment there is,
that is the detachment dimension of self-awakening.**

In this way the statement:

**'The detachment dimensions of self-awakening'
can be explained as being twofold.**

**This, beggars, is that curriculum
which curriculum explains**

how the seven dimensions of self-awakening
become fourteen.

This, beggars, is that curriculum
which curriculum explains
how the five diversions
become ten,
how the seven dimensions of self-awakening
become fourteen."

CHAPTER 47. SETTING UP MIND OR MEMORY OR MINDING

Sutta 4

Sālā Suttaṃ

The Lesson at Sālā

I HEAR TELL:

Once upon a time Bhagava, came revisiting the Kosalans
at Sālā,
a Brahmin village.

There to the beggars gathered round he said:

"To whomsoever, beggars,
are beggars that are novices,
lately come to this Doctrine and Discipline,
such beggars, beggars,
should be instructed in,
should be invested with,
should be repeatedly established in
making to live the four settings-up of memory.

And how, beggars,
are beggars that are novices,
lately come to this Doctrine and Discipline,
to be instructed in,
to be invested with,
to be repeatedly established in
making to live the four settings-up of memory?

Saying:

**'Come then, friends! live in the body
overseeing the body,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
knowing body as it is.**

**Live in sense experience
overseeing sense experience,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
knowing sense experience as it is.**

**Live in the heart
overseeing the heart,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
knowing the heart as it is.**

**Live in the Dhamma
overseeing things,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
knowing things as they are.**

**Those too friends,
who are beggars who are learners,
a little developed in mind,
living set on nothing less**

than devotion to peace
these also live in the body
overseeing the body,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
for the thorough comprehension of body.

They too live in sense experience
overseeing sense experience,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
for the thorough comprehension of sense experience.

They too live in the heart
overseeing the heart,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
for the thorough comprehension of the heart.

They too live in the Dhamma
overseeing things,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
for the thorough comprehension of Dhamma.

Those too friends, who are beggars,
who are Arahants,
who having destroyed the corrupting influences,
are fulfilled,

with duty's doing done,
having laid low the load,
plated the supreme,
thoroughly destroyed the existence of the yokes to rebirth,
highest-omniscience-freed
these also live in the body
overseeing the body,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
disconnected from body.

They too live in sense experience
overseeing sense experience,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
disconnected from sense experience.

They too live in the heart
overseeing the heart,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
disconnected from the heart.

They too live in the Dhamma
overseeing things,
ardent,
self-aware,
living at one,
glad-hearted,
serene,
single-minded,
disconnected from things.'

To whomsoever, beggars,
are beggars that are novices,
lately come to this Doctrine and Discipline,
such beggars, beggars,
should thus be instructed in,
should thus be invested with,
should thus be repeatedly established in
making to live the four settings-up of memory."

Sutta 10

Bhikkhuni-Vāsaka Suttaṃ

The Nun's Investiture

I HEAR TELL:

Once upon a time Bhagava, Sāvattihī-town revisiting,
Anāthapiṇḍika's Jeta-forest park.

There then the elder Ānanda,
at an early hour,
taking up bowl and robes,
approached a certain sisters' retreat
and drew near;
having drawn near,
sat on the wisdom-seat.

There then a large number of sisters
approached the elder Ānanda
and drew near
having drawn near,
took seats to one side
sitting to one side,
one sister said to the elder Ānanda:

"Here, bhante Ānanda, a large number of sisters
are living,
having got by heart the four settings-up of memory,
in a progressively more excellently-refined self-awareness."

"So it goes, sister!

So it goes!

Whomsoever it may be, sister,

**bhikkhu or bhikkhunī,
living,
having got by heart the four settings-up of memory —
of such
a progressively more excellently-refined self-awareness
is to be expected."**

**After that then the elder Ānanda,
having instructed,
convinced,
invigorated,
and pleased those sisters
with a discourse on Dhamma,
rose from his seat and departed.**

**Then after that the elder Ānanda,
having gone on his beggar's rounds in Sāvatti,
having eaten his meal,
approached the Lucky Man and drew near.**

**Having drawn near,
having exchanged greetings,
he took a seat to one side.**

**Seated to one side then,
the elder Ānanda said this to the Lucky Man:**

**"Here bhante, I, at an early hour,
taking up bowl and robes,
approached a certain sisters' retreat
and drew near;
having drawn near,
sat on the wisdom-seat.**

**There then a large number of sisters
approached me
and drew near
having drawn near,
took seats to one side
sitting to one side,
one sister said:**

**'Here, bhante Ānanda, a large number of sisters
are living,
having got by heart the four settings-up of memory,
in a progressively more excellently refined self-awareness.'
'So it goes, sister!' I said,**

'So it goes!

**Whomsoever it may be, sister,
bhikkhu or bhikkhunī,
living,
having got by heart the four settings-up of memory —
of such
a progressively more excellently-refined self-awareness
is to be expected.'**

"So it goes Ānanda!

So it goes!

**Whomsoever it may be, Ānanda,
bhikkhu or bhikkhunī,
living,
having got by heart the four settings-up of memory —
of such
a progressively more excellently-refined self-awareness
is to be expected.**

Of what do these four consist?

**Here Ānanda, a beggar living in body
oversees body
ardent,
self-aware,
recollected,
disciplining worldly covetousness and depression.**

**In such a one, living in body overseeing body,
prompted by body or
arising from body,
passions of the heart or
sluggish externals
distract the heart.**

**Then, Ānanda, that beggar should set his heart
on the track of some happy state.**

In the heart set on the track of some happy state joy is born.

With enjoyment enthusiasm is born.

Enthusiastic in mind the body becomes impassive.

Impassive in body happiness is experienced.

Happy at heart one is serene.

He then determines:

**'Such as was the attainment of heart to which I aspired,
such attainment has been produced in me.**

In that case, it is now time to withdraw!'

**And thus he withdraws
and does not think
and does not ponder.**

Understanding:

**'Without thinking,
without pondering,
internally recollected,
I am happy.'**

**Again Ānanda, and deeper than that,
a beggar living in sense experience
oversees sense experience
ardent,
self-aware,
recollected,
disciplining worldly covetousness and depression.**

**In such a one, living in sense experience overseeing sense experience,
prompted by sense experience or
arising from body,
passions of the heart or
sluggish externals
distract the heart.**

**Then, Ānanda, that beggar should set his heart
on the track of some happy state.**

In the heart set on the track of some happy state joy is born.

With enjoyment enthusiasm is born.

Enthusiastic in mind the body becomes impassive.

Impassive in body happiness is experienced.

Happy at heart one is serene.

He then determines:

**'Such as was the attainment of heart to which I aspired,
such attainment has been produced in me.**

In that case, it is now time to withdraw!'

**And thus he withdraws
and does not think
and does not ponder.**

Understanding:

**'Without thinking,
without pondering,
internally recollected,
I am happy.'**

**Again Ānanda, and deeper than that,
a beggar living in the heart
oversees the heart
ardent,
self-aware,
recollected,
disciplining worldly covetousness and depression.**

**In such a one, living in the heart overseeing the heart,
prompted by the heart or
arising from body,
passions of the heart or
sluggish externals
distract the heart.**

**Then, Ānanda, that beggar should set his heart
on the track of some happy state.**

In the heart set on the track of some happy state joy is born.

With enjoyment enthusiasm is born.

Enthusiastic in mind the body becomes impassive.

Impassive in body happiness is experienced.

Happy at heart one is serene.

He then determines:

**'Such as was the attainment of heart to which I aspired,
such attainment has been produced in me.**

In that case, it is now time to withdraw!'

**And thus he withdraws
and does not think
and does not ponder.**

Understanding:

**'Without thinking,
without pondering,
internally recollected,
I am happy.'**

Again Ānanda, and deeper than that,

**a beggar living in the Dhamma
oversees things
ardent,
self-aware,
recollected,
disciplining worldly covetousness and depression.**

**In such a one, living in the Dhamma overseeing things,
prompted by things or
arising from body,
passions of the heart or
sluggish externals
distract the heart.**

**Then, Ānanda, that beggar should set his heart
on the track of some happy state.**

In the heart set on the track of some happy state joy is born.

With enjoyment enthusiasm is born.

Enthusiastic in mind the body becomes impassive.

Impassive in body happiness is experienced.

Happy at heart one is serene.

He then determines:

**'Such as was the attainment of heart to which I aspired,
such attainment has been produced in me.**

In that case, it is now time to withdraw!'

**And thus he withdraws
and does not think
and does not ponder.**

Understanding:

**'Without thinking,
without pondering,
internally recollected,
I am happy.'**

This far Ānanda is having developed intent.

And what, Ānanda, is having developed no intent?

**A beggar's heart not being intent on externals, Ānanda,
he understands:**

'My heart is not intent on externals.'

He understands:

**'Not hung-up on "before" and/or "after",
without intent,
freedom is attained.'**

He understands:

**'Living in body overseeing body,
ardent,
self-aware,
recollected,
I am happy.'**

**A beggar's heart not being intent on externals, Ānanda,
he understands:**

'My heart is not intent on externals.'

He understands:

**'Not hung-up on "before" and/or "after",
without intent,
freedom is attained.'**

He understands:

**'Living in sense experience overseeing sense experience,
ardent,
self-aware,
recollected,
I am happy.'**

**A beggar's heart not being intent on externals, Ānanda,
he understands:**

'My heart is not intent on externals.'

He understands:

**'Not hung-up on "before" and/or "after",
without intent,
freedom is attained.'**

He understands:

**'Living in the heart overseeing the heart,
ardent,
self-aware,
recollected,
I am happy.'**

**A beggar's heart not being intent on externals, Ānanda,
he understands:**

'My heart is not intent on externals.'

He understands:

**'Not hung-up on "before" and/or "after",
without intent,
freedom is attained.'**

He understands:

**'Living in the Dhamma overseeing things,
ardent,
self-aware,
recollected,
I am happy.**

This, Ānanda, is having developed no intent.

**This then, Ānanda is my disertation on developing intent
and on developing no intent.**

**That, Ānanda, which the master should do for his students,
that which is useful,
out of kindness,
fueled by kindness —
that have I done for you.**

**Here, Ānanda, are the roots of trees,
here are empty places
set up knowledge Ānanda,
be not careless,
be not remorseful hereafter.**

This is our instruction to you."

This is what the Lucky Man said.

Inspired, the elder Ānanda delighted in the words of the Lucky Man.

Sutta 11

Mahā-Purisa Suttaṃ

The Great Man

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta-forest park.**

There then Old Man Sāriputta approached The Lucky Man and drew

near.

Having drawn near and given salutation,
he took a seat to one side.

Seated to one side then,

Old Man Sāriputta said this to the Lucky Man:

"'A Great Man, a Great Man!'" bhante, is what they say.

Now then, what is it, bhante, that constitutes a Great Man?"

"A being freed in heart

is what I, Sāriputta, call a Great Man.

A being not freed in heart

is not called 'a Great Man'.

And being free in heart how, Sāriputta?

Here, Sāriputta, a beggar lives in body overseeing body
ardent, self-aware, recollected,

he disciplines worldly ambitions and disappointments.

So living in the body overseeing the body

the heart is lust-free,

released

unassailed by corrupting influences.

Lives in sensation overseeing sensation

ardent, self-aware, recollected,

he disciplines worldly ambitions and disappointments.

So living in sensation overseeing sensation

the heart is lust-free,

released

unassailed by corrupting influences.

Lives in the heart overseeing the heart

ardent, self-aware, recollected,

he disciplines worldly ambitions and disappointments.

So living in the heart overseeing the heart

the heart is lust-free,

released

unassailed by corrupting influences.

Lives in the Dhamma overseeing the Dhamma

ardent, self-aware, recollected,

he disciplines worldly ambitions and disappointments.

So living in the Dhamma overseeing the Dhamma

the heart is lust-free,

released
unassailed by corrupting influences.

This being freed in heart, then, Sāriputta
is what I call 'a Great Man'.

A being not freed in heart
is not called 'a Great Man'."

Sutta 35

Sata Suttaṃ

Minding

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.

"Recollected, beggars,
comprehending,
this is how a beggar should live.

This is my advice to you.

And how, beggars, is a beggar recollected?

Here, beggars, a beggar, lives in the body over-seeing the body,
ardent, comprehending, minding,
removing worldly wants and disappointments.

Here, beggars, a beggar, lives in sense-experience over-seeing sense-
experience,

ardent, comprehending, minding,
removing worldly wants and disappointments.

Here, beggars, a beggar, lives in the heart over-seeing mental states,
ardent, comprehending, minding,
removing worldly wants and disappointments.

Here, beggars, a beggar, lives in the Dhamma over-seeing the Dhamma,
ardent, comprehending, minding,
removing worldly wants and disappointments.

And how, beggars, does a beggar live comprehending?

Here beggars, a beggar
sees sense-experiences as they arise,
sees their manifestation,

sees their settling down.

Here beggars, a beggar
sees thoughts as they arise,
sees their manifestation,
sees their settling down.

Here beggars, a beggar
sees perceptions as they arise,
sees their manifestation,
sees their settling down.

Recollected, beggars,
comprehending,
this is how a beggar should live.

This is my advice to you."

Sutta 37

Chanda Suttaṃ

Wishing

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.

"Four, beggars, are the settings-up of Mind.

What four?

Here, beggars, a beggar, lives in the body over-seeing the body,
ardent, comprehending, minding,
removing worldly wants and disappointments.

As he lives in the body over-seeing the body
he lets go of wishing.

Wishing having been let go
he has made real the deathless.

Here, beggars, a beggar, lives in sensation over-seeing sensations,
ardent, comprehending, minding,
removing worldly wants and disappointments.

As he lives in sensation over-seeing sensations
he lets go of wishing.

Wishing having been let go

he has made real the deathless.

**Here, beggars, a beggar, lives in the heart over-seeing mental states,
ardent, comprehending, minding,
removing worldly wants and disappointments.**

**As he lives in the heart over-seeing mental states
he lets go of wishing.**

**Wishing having been let go
he has made real the deathless.**

**Here, beggars, a beggar, lives in the Dhamma over-seeing the Dhamma,
ardent, comprehending, minding,
removing worldly wants and disappointments.**

**As he lives in the Dhamma over-seeing the Dhamma
he lets go of wishing.**

**Wishing having been let go
he has made real the deathless.**

These, beggars, are the four settings-up of mind."

Sutta 38

Pariññāya Suttaṃ

Encyclopedic Knowledge

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.**

There then The Lucky Man said this to the beggars:

"Beggars!"

**And the beggars responding, "Bhante!"
the Lucky Man said:**

"Four, beggars, are the settings-up of Mind.

What four?

**Here, beggars, a beggar, lives in the body over-seeing the body,
ardent, comprehending, minding,
removing worldly wants and disappointments.**

**As he lives in the body over-seeing the body
he has encyclopedic knowledge of body.**

**Having encyclopedic knowledge of body
he has made real the deathless.**

**Here, beggars, a beggar, lives in sensation over-seeing sensations,
ardent, comprehending, minding,
removing worldly wants and disappointments.**

**As he lives in sensation over-seeing sensation
he has encyclopedic knowledge of sensation.**

**Having encyclopedic knowledge of sensation
he has made real the deathless.**

**Here, beggars, a beggar, lives in the heart over-seeing mental states,
ardent, comprehending, minding,
removing worldly wants and disappointments.**

**As he lives in the heart over-seeing mental states
he has encyclopedic knowledge of mental states.**

**Having encyclopedic knowledge of mental states
he has made real the deathless.**

**Here, beggars, a beggar, lives in the Dhamma over-seeing the Dhamma,
ardent, comprehending, minding,
removing worldly wants and disappointments.**

**As he lives in the Dhamma over-seeing the Dhamma
he has encyclopedic knowledge of the Dhamma.**

**Having encyclopedic knowledge of the Dhamma
he has made real the deathless.**

These, beggars, are the four settings-up of mind."

Sutta 41

Amata Sutta

Deathless

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.**

There then The Lucky Man said this to the beggars:

"Beggars!"

**And the beggars responding, "Bhante!"
the Lucky Man said:**

"Four, beggars, are the settings-up of mind for living steadfast in heart.

Let not the deathless pass you passed.

What four?

**Here, beggars, a beggar, lives in the body over-seeing the body,
ardent, comprehending, minding,
removing worldly wants and disappointments.**

**Here, beggars, a beggar, lives in sensation over-seeing sensations,
ardent, comprehending, minding,
removing worldly wants and disappointments.**

**Here, beggars, a beggar, lives in the heart over-seeing mental states,
ardent, comprehending, minding,
removing worldly wants and disappointments.**

**Here, beggars, a beggar, lives in the Dhamma over-seeing the Dhamma,
ardent, comprehending, minding,
removing worldly wants and disappointments.**

**These four, beggars, are the settings-up of mind
for living steadfast in heart.**

Let not the deathless pass you passed."

Sutta 42

Samudaya Suttam

Arising

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.**

**"I will describe for you arising and settling down in the four settings-up of
Mind, beggars.**

Listen well!

And what, beggars, is the arising of body?

Food arising body arises.

Food ending, body settles down.

And what, beggars, is the arising of sensation?

Contact arising sensation arises.

Contact ending sensation settles down.
And what, beggars, is the arising of heart?
Identified shapes arising heart arises.
Identified shapes ending heart settles down.
And what, beggars, is the arising of Dhamma.
Mind-study arising Dhamma arises.
Mind-study ending Dhamma settles down."

CHAPTER 48. FORCES

Sutta 8

Daṭṭhabba Suttaṃ

And How May One See?

I HEAR TELL:

Once upon a time Bhagava, Sāvattihī-town revisiting.
There then the Lucky Man addressed the bhikkhus:
"Beggars!"

And the beggars responding:
"Bhadante"

The Lucky man said to them:
"There are, beggars, these five forces.

What five?

The force of faith,
the force of energy,
the force of mind,
the force of serenity, and
the force of wisdom.

And how, beggars, may one see
the force of faith?

In the four angles of Streamwinning.

That is how one may see the force of faith.

And how, beggars, may one see
the force of energy?

In the four consummate efforts.

That is how one may see the force of energy.

**And how, beggars, may one see
the force of mind?**

In the four settings-up of mind.

That is how one may see the force of mind.

**And how, beggars, may one see
the force of serenity?**

In the four kennings.

That is how one may see the force of serenity.

**And how, beggars, may one see
the force of wisdom?**

In the Four Aristocrats of Truths.

That is how one may see the force of wisdom.

These then, beggars, is how to view the five forces."

Sutta 40

Uppatika Suttaṃ

In Order Experienced

I HEAR TELL:

**Once upon a time Bhagava, Sāvattihī-town revisiting,
there then addressed the bhikkhus:**

"Beggars!"

"Bhadante" the beggars then responded to Bhagava."

The Lucky man said to them:

"There are, beggars, these five forces.

What five?

Pain's force,

miseries's force,

pleasure's force,

ease's force,

detachment's force.

There are then, beggars, these five forces.

**Here, beggars, to a beggar living carefully,
ardent,
in control,
there appears the experience of pain's force.**

He thus understands:

**'I am now experiencing pain's force;
and that it has identifying signs,
it had beginnings,
it was own-made,
it had pre-conditions.**

**And that without identifying signs,
without beginnings,
without being own-made,
without pre-conditions —
pain's force should come to be,
does not stand up against the obvious.'**

**Such a one understands pain's force,
understands the arising-to-self of pain's force,
and understands the ending of pain's force.**

**But also to be understood
is whatever effects the cessation without remainder
of pain's force.**

And what effects the cessation without remainder of pain's force?

**Here beggars, in a beggar,
separating himself from sense pleasures,
separating himself from unskillful things,
with thought,
with consideration of isolation-born enthusiastic pleasure,
there arises and abides the first burning knowledge.**

It is here that is effected the cessation without remainder of pain's force.

This beggar, beggars, is called:

**'A beggar who knows the end of pain's force,
one who has got his heart under control.'**

**Here, beggars, to a beggar living carefully,
ardent,
in control,
there appears the experience of miseries's force.**

He thus understands:

'I am now experiencing miseries's force;

**and that it has identifying signs,
it had beginnings,
it was own-made,
it had pre-conditions.**

**And that without identifying signs,
without beginnings,
without being own-made,
without pre-conditions —
miseries's force should come to be,
does not stand up against the obvious.'**

**Such a one understands miseries's force,
understands the arising-to-self of miseries's force,
and understands the ending of miseries's force.**

**But also to be understood
is whatever effects the cessation without remainder
of miseries's force.**

And what effects the cessation without remainder of miseries's force?

**Here beggars, in a beggar,
thinking and consideration subsiding,
internally pacified,
whole-heartedly single-minded,
without thinking,
without contemplating serenity-born entheusiastic pleasure,
there arises and abides the second burning knowledge.**

**It is here that is effected the cessation without remainder of miseries's
force.**

This beggar, beggars, is called:

**'A beggar with knowledge of the end of miseries's force,
one who has got his heart under control.'**

**Here, beggars, to a beggar living carefully,
ardent,
in control,
there appears the experience of pleasure's force.**

He thus understands:

**'I am now experiencing pleasure's force;
and that it has identifying signs,
it had beginnings,
it was own-made,
it had pre-conditions.**

**And that without identifying signs,
without beginnings,
without being own-made,
without pre-conditions —
pleasure's force should come to be,
does not stand up against the obvious.'**

**Such a one understands pleasure's force,
understands the arising-to-self of pleasure's force,
and understands the ending of pleasure's force.**

**But also to be understood
is whatever effects the cessation without remainder
of pleasure's force.**

And what effects the cessation without remainder of pleasure's force?

**Here beggars, in a beggar,
indifferent towards enthusiasm,
and living detached,
recollected,
self-aware,
and experiencing bodily pleasure
such as is spoken of by the aristocrats thus:**

'Detached, recollected he lives pleasantly.'

there arises and abides the third burning knowledge.

**It is here that is effected the cessation without remainder of pleasure's
force.**

This beggar, beggars, is called:

**'A beggar with knowledge of the end of pleasure's force,
one who has got his heart under control.'**

**Here, beggars, to a beggar living carefully,
ardent,
in control,
there appears the experience of ease's force.**

He thus understands:

**'I am now experiencing ease's force;
and that it has identifying signs,
it had beginnings,
it was own-made,
it had pre-conditions.**

**And that without identifying signs,
without beginnings,**

without being own-made,
without pre-conditions —
ease's force should come to be,
does not stand up against the obvious.'

Such a one understands ease's force,
understands the arising-to-self of ease's force,
and understands the ending of ease's force.

But also to be understood
is whatever effects the cessation without remainder
of ease's force.

And what effects the cessation without remainder of ease's force?

Here beggars, in a beggar,
who has let go of pleasures,
who has let go of pain,
previous ease and misery finding their own way home,
without pain,
without pleasure,
his detached-mind-thoroughly purified,
there arises and abides the fourth burning knowledge.

It is here that is effected the cessation without remainder of ease's force.

This beggar, beggars, is called:

'A beggar with knowledge of the end of ease's force,
one who has got his heart under control.'

Here, beggars, to a beggar living carefully,
ardent,
in control,
there appears the experience of detachment's force.

He thus understands:

'I am now experiencing detachment's force;
and that it has identifying signs,
it had beginnings,
it was own-made,
it had pre-conditions.

And that without identifying signs,
without beginnings,
without being own-made,
without pre-conditions —
detachment's force should come to be,
does not stand up against the obvious.'

Such a one understands detachment's force,
understands the arising-to-self of detachment's force,
and understands the ending of detachment's force.

But also to be understood
is whatever effects the cessation without remainder
of detachment's force.

And what effects the cessation without remainder of detachment's force?

Here beggars, in a beggar,
passing entirely beyond the Realm of Neither-Perception-Nor-Non-
Perception,
there arises and abides perception-experience-ending.

It is here that is effected the cessation without remainder of detachment's
force.

This beggar, beggars, is called:

'A beggar with knowledge of the end of detachment's force,
one who has got his heart under control.'

Sutta 42

Uṇṇābhō Brāhmaṇa Suttaṃ

Uṇṇābha the Brahmain

I HEAR TELL:

Once upon a time Bhagava, Sāvattihī-town revisiting
Eastern Park, the mansion of Migara's Mother.

There then Uṇṇābha the Brahmain approached the Lucky Man.

Having approached he drew near.

Having drawn near he exchanged greetings with the Lucky Man.

Having exchanged greetings he took a seat to one side.

Seated to one side then, Uṇṇābha the Brahmain said this to the Lucky
Man:

"There are these five forces, good Gotama,
diverse in scope,
diverse in pasturage,
not brought to life by one-another's scope or pasturage.

What five?

**The eye-force,
the ear-force,
the nose-force,
the tongue-force,
the body-force.**

These are the five forces.

**Now then good Gotama, of these five forces,
diverse in scope,
diverse in pasturage,
not brought to life by one-another's scope or pasturage,
what is the home,
and seated in what is the bringing to life
of their scope and pasturage?"**

**"There are these five forces, brahmin,
diverse in scope,
diverse in pasturage,
not brought to life by one-another's scope or pasturage.**

What five?

**The eye-force,
the ear-force,
the nose-force,
the tongue-force,
the body-force.**

These are the five forces.

**Now then brahmin, of these five forces,
diverse in scope,
diverse in pasturage,
not brought to life by one-another's scope or pasturage,
mind is the home,
and seated in mind is the bringing to life
of their scope and pasturage."**

**"Then further, good Gotama, of mind,
what is the home,
and seated in what is the bringing to life
of it's scope and pasturage?"**

**"Of mind, brahmin,
memory is the home,
and seated in memory is the bringing to life
of it's scope and pasturage."**

**"Then further, good Gotama, of memory,
what is the home,
and seated in what is the bringing to life
of it's scope and pasturage?"**

**"Of memory, brahmin,
freedom is the home,
and seated in freedom is the bringing to life
of it's scope and pasturage."**

**"Then further, good Gotama, of freedom,
what is the home,
and seated in what is the bringing to life
of it's scope and pasturage?"**

**"Of freedom, brahmin,
Nibbāna is the home,
and seated in Nibbāna is the bringing to life
of it's scope and pasturage."**

**"Then further, good Gotama, of Nibbāna,
what is the home,
and seated in what is the bringing to life
of it's scope and pasturage?"**

"Out of bounds, brahmin, is this question.

Not to be had is the encompassing of this question.

**It is for plunging into Nibbāna, brahmin,
that the godly life is lived
Nibbāna is it's destination,
Nibbāna is it's culmination."**

**At that then, brahmin Uṇṇābha
thrilled and rejoicing in the words of the Lucky Man,
rose from his seat and departed
keeping the Lucky Man to his right side.**

**There then, not long after the departure of the brahmin Uṇṇābha,
the Lucky Man addressed the beggars:**

**"Given such as a house, beggars,
or a room in a house,
facing the newly risen sun at sunrise,
a window,
on what body would a sun-ray alight?"**

"Upon the western wall, bhante."

"Even so, beggars, the brahmin Uṇṇābha has lit upon

a faith in the Tathāgata,
that has taken root,
strongly established itself,
not to be confused,||
by shaman
or brahmin
or god
or Devil
or Brahma,
or anyone in the world.

Should it come time for the brahmin Uṇṇābha
to make an end, beggars,
there is no yoke to rebirth,
yoked to which yoke to rebirth
the brahmin Uṇṇābha would come again to this world."

Sutta 45

Paṭhama Pabb'Ārama Suttaṃ

East Park (1)

I HEAR TELL:

Once upon a time Bhagava, Sāvattihī-town revisiting
Eastern Park, the mansion of Migara's Mother.

There, to the Beggars gathered round, he said:

"Beggars!"

And the beggars responding:

"Broke Tooth!"

Bhagava said:

"Now then beggars, is there a force,
developed,

made a big thing,

whereby a begger could destroy the corrupting influences
and declare final knowledge:

'Left behind is rebirth,

lived is the godly life,

done is duty's doing,

no further is there being thus'n-or-such'n?"

**"For us bhante, things are best resorted to
rooted in the Lucky Man,
channeled through Bhagava.**

**It would be good, bhante,
if further explanation of this point
were given by the Lucky Man.**

**That which is said by the Lucky Man
will be held in memory by the beggars."**

**"Then give ear, beggars,
Pay good attention!
I will speak!"**

**Then, the beggars saying "Even so, bhante!" in response,
the Lucky Man said this to them:**

**"With one force, beggars,
developed,
made a big thing,
a begger could destroy the corrupting influences
and declare final knowledge:**

**'Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further is there being thus'n-or-such'n.'**

With what one force?

The force of wisdom.

**In the wise student of the Aristocrats, beggars,
the establishment of faith follows naturally
the establishment of energy follows naturally,
the establishment of mind follows naturally,
the establishment of serenity follows naturally.**

**With this one force, beggars,
developed,
made a big thing,
a begger could destroy the corrupting influences
and declare final knowledge:**

**'Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further is there being thus'n-or-such'n.'"**

CHAPTER 51. THE POWER PATHS

Sutta 1

Aparā Suttam

To Beyond

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's Jeta-forest park.

"Four, beggars, are the power-paths
which developed,
made a big thing of,
conduce to leading to beyond the not beyond.

What four?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making.

Develops the power-path
that is energy-serenity-connected-exertion-own-making.

Develops the power-path
that is heart-serenity-connected-exertion-own-making.

Develops the power-path
that is investigation-serenity-connected-exertion-own-making.

These then, beggars are the four power-paths
which developed,
made a big thing of,
conduce to leading one from here to beyond the not beyond."

Sutta 2

Viraddha Suttam

Failing to Undertake

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta-forest park.

**"Whoever, beggars,
fails to undertake the four power-paths,
also fails to undertake
the Aristocratic Way
to the consummate destruction of pain.**

**Whoever, beggars,
undertakes the four power-paths,
also undertakes
the Aristocratic Way
to the consummate destruction of pain.**

What four?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**These then, beggars,
are the four power paths,
which failing to undertake
are also the failure to undertake
the Aristocratic Way
to the consummate destruction of pain.**

**These then, beggars,
are the four power paths,
which undertaking
are also the undertaking of
the Aristocratic Way
to the consummate destruction of pain."**

Sutta 3

Ariyā Suttaṃ

Aristocratic

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's Jeta-forest park.

**"Four, beggars,
are the onward-leading Aristocratic power-paths
which developed,
made a big thing of,
lead on the practitioner thereof
to the consummate destruction of pain.**

What four?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**These then, beggars
are the four onward-leading Aristocratic power-paths
which developed,
made a big thing of,
lead on the practitioner thereof
to the consummate destruction of pain."**

Sutta 4

Nibbidā Suttam

Utter Weariness

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's Jeta-forest park.

**"Four, beggars, are the power-paths
which developed,
made a big thing of,
evolve into utter weariness,
dispassion,
ending,**

tranquillity,
higher knowledge,
self-awakening,
Nibbāna.

What four?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**These then, beggars are the four power-paths
which developed,
made a big thing of,
evolve into utter weariness,
dispassion,
ending,
tranquillity,
higher knowledge,
self-awakening,
*Nibbāna."***

Sutta 5

Padesa Suttaṃ

Ranging the Paths of Power

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta-forest park.**

**"Whatever shaman or brahman, beggars,
in past times,
successfully ranged over the paths of power,
all such did so
developing and making a big thing of
the four power-paths.**

**Whatever shaman or brahman, beggars,
in future time,
will successfully range over the paths of power,
all such will do so
developing and making a big thing of
the four power-paths.**

**Whatever shaman or brahman, beggars,
here now,
successfully range over the paths of power,
all such do so
having developed and made a big thing of
the four power-paths.**

Which four?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**Whatever shaman or brahman, beggars,
in past times,
successfully ranged over the paths of power,
all such did so
developing and making a big thing of
the four power-paths.**

**Whatever shaman or brahman, beggars,
in future time,
will successfully range over the paths of power,
all such will do so
developing and making a big thing of
the four power-paths.**

**Whatever shaman or brahman, beggars,
here now,
successfully range over the paths of power,
all such do so
having developed and made a big thing of
the four power-paths."**

Sutta 6

Samatta Suttam

Mastered

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's Jeta-forest park.

**"Whatever shaman or brahman, beggars,
in past times,
mastered power,
all such did so
developing and making a big thing of
the four power-paths.**

**Whatever shaman or brahman, beggars,
in future time,
will master power,
all such will do so
developing and making a big thing of
the four power-paths.**

**Whatever shaman or brahman, beggars,
here now,
has mastered power,
all such did so
having developed and made a big thing of
the four power-paths.**

Which four?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**Whatever shaman or brahman, beggars,
in past times,
mastered power,**

**all such did so
developing and making a big thing of
the four power-paths.**

**Whatever shaman or brahman, beggars,
in future time,
will master power,
all such will do so
developing and making a big thing of
the four power-paths.**

**Whatever shaman or brahman, beggars,
here now,
has mastered power,
all such did so
having developed and made a big thing of
the four power-paths."**

Sutta 7

Bhikkhū Suttaṃ

Beggars

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta-forest park.**

**"Whatever beggars, beggars,
in past times,
having realized higher knowledge for themselves
destroyed the corrupting influences,
without the corrupting influences
entered into and made a habitat of
freedom of heart,
freedom of wisdom,
in this seen thing,
all such did so developing and making a big thing of
the four power-paths.**

**Whatever beggars, beggars,
in future time,
will realize higher knowledge for themselves
and destroy the corrupting influences,**

**and without the corrupting influences
will enter into and make a habitat of
freedom of heart,
freedom of wisdom,
in this seen thing,
all such will do so developing and making a big thing of
the four power-paths.**

**Whatever beggars, beggars,
here now,
having realized higher knowledge for themselves
have destroyed the corrupting influences,
and without the corrupting influences
enter into and make a habitat of
freedom of heart,
freedom of wisdom,
in this seen thing,
all such do so having developed and made a big thing of
the four power-paths.**

Which four?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**Whatever beggars, beggars,
in past times,
having realized higher knowledge for themselves
destroyed the corrupting influences,
without the corrupting influences
entered into and made a habitat of
freedom of heart,
freedom of wisdom,
in this seen thing,
all such did so developing and making a big thing of
the four power-paths.**

**Whatever beggars, beggars,
in future time,**

**will realize higher knowledge for themselves
and destroy the corrupting influences,
and without the corrupting influences
will enter into and make a habitat of
freedom of heart,
freedom of wisdom,
in this seen thing,
all such will do so developing and making a big thing of
the four power-paths.**

**Whatever beggars, beggars,
here now,
having realized higher knowledge for themselves
have destroyed the corrupting influences,
and without the corrupting influences
enter into and make a habitat of
freedom of heart,
freedom of wisdom,
in this seen thing,
all such do so having developed and made a big thing of
the four power-paths."**

Sutta 8

Buddha or Arahanta Suttaṃ

Awakened or Worthy

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.**

Four, beggars, are power paths.

What four?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path
that is heart-serenity-connected-exertion-own-making.**

Develops the power-path

that is investigation-serenity-connected-exertion-own-making.

These then, beggars, are the four power paths.

**It is through having developed
and made a big thing of
these four power paths, beggars,
that the Tathāgata has come to be known as
'Worthy,
The Number-one-self-awakened-one.'"**

Sutta 9

Ñāṇa Suttaṃ

Knowledge

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.**

Four, beggars, are power paths.

What four?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

These then, beggars, are the four power paths.

**It is thru having developed
and made a big thing
of these four power paths, beggars,
that the Tathāgata has come to be known as
'Worthy, the Number-one-self-awakened-one.'**

**At the thought, beggars,
'This is the power-path that is
wish-serenity-connected-exertion-own-making,'
of previously unheard things**

sight arose.

Knowledge arose.

Vision arose.

Light arose.

Then later at this thought:

**'This wish-serenity-connected-exertion-own-making power-path
must be made to be,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose.

Then further, at the thought,

**'This wish-serenity-connected-exertion-own-making power-path
has been made to be,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose.

At the thought, beggars,

**'This is the power-path that is
energy-serenity-connected-exertion-own-making,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose.

Then later at this thought:

**'This energy-serenity-connected-exertion-own-making power-path
must be made to be,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose.

Then further, at the thought,

**'This energy-serenity-connected-exertion-own-making power-path
has been made to be,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose.

**At the thought, beggars,
'This is the power-path that is
heart-serenity-connected-exertion-own-making,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose.

Then later at this thought:

**'This heart-serenity-connected-exertion-own-making power-path
must be made to be,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose.

Then further, at the thought,

**'This heart-serenity-connected-exertion-own-making power-path
has been made to be,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose.

At the thought, beggars,

**'This is the power-path that is
investigation-serenity-connected-exertion-own-making,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose.

Then later at this thought:

**'This investigation-serenity-connected-exertion-own-making power-path
must be made to be,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose.

Then further, at the thought,

**'This investigation-serenity-connected-exertion-own-making power-path
has been made to be,'
of previously unheard things
sight arose.**

Knowledge arose.

Vision arose.

Light arose."

Sutta 10

Cetiya Suttam

Cetiya Shrine

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting,
Great Woods, Peaked-roof Hall.**

**There then The Lucky Man rising aforeside,
taking up bowl and robes,
entered Vesali to get food.**

**After returning from his beggar's rounds
and eating his food
he said this to the Elder Ānanda:**

**"Get for me, Ānanda, my sitting mat —
I would spend the day
near Capala Cetiya."**

"Even so, Bhante," the elder Ānanda said in response to Bhagava

**and getting The Lucky Man's sitting mat,
he followed close behind.**

Then Bhagava drew near to Capala Cetiya.

**Having drawn near
he sat in a wisely selected seat.**

**The Elder Ānanda then,
having given salutation,
took a seat to one side.**

Then Bhagava said this to the Elder Ānanda so seated:

**"How enjoyable, Ānanda, is Vesali!
How enjoyable is Udena Shrine!
How enjoyable is Gotama Shrine!
How enjoyable is Seven Mangoes Shrine!
How enjoyable is Many Sons Shrine!
How enjoyable is Sarandada Shrine!
How enjoyable is Capala Shrine!**

**Whoever, Ānanda has well set going,
taken a stand on,
thoroughly constructed,
developed,
and made a big thing of
the four power-paths
could stay on a kappa,
or the remainder of a kappa,
should they so wish.**

**The Tathāgata, Ānanda,
has well set going,
taken a stand on,
thoroughly constructed,
developed,
and made a big thing of
the four power-paths.**

**The Tathāgata, Ānanda,
could stay on a kappa,
or the remainder of a kappa,
should he so wish."**

Then a second time The Lucky Man said this to the Elder Ānanda.

**"How enjoyable, Ānanda, is Vesali!
How enjoyable is Udena Shrine!**

**How enjoyable is Gotama Shrine!
How enjoyable is Seven Mangoes Shrine!
How enjoyable is Many Sons Shrine!
How enjoyable is Sarandada Shrine!
How enjoyable is Capala Shrine!**

**Whoever, Ānanda has well set going,
taken a stand on,
thoroughly constructed,
developed,
and made a big thing of
the four power-paths
could stay on a kappa,
or the remainder of a kappa,
should they so wish.**

**The Tathāgata, Ānanda,
has well set going,
taken a stand on,
thoroughly constructed,
developed,
and made a big thing of
the four power-paths.**

**The Tathāgata, Ānanda,
could stay on a kappa,
or the remainder of a kappa,
should he so wish."**

Then a third time The Lucky Man said this to the Elder Ānanda.

**"How enjoyable, Ānanda, is Vesali!
How enjoyable is Udena Shrine!
How enjoyable is Gotama Shrine!
How enjoyable is Seven Mangoes Shrine!
How enjoyable is Many Sons Shrine!
How enjoyable is Sarandada Shrine!
How enjoyable is Capala Shrine!**

**Whoever, Ānanda has well set going,
taken a stand on,
thoroughly constructed,
developed,
and made a big thing of
the four power-paths
could stay on a kappa,**

or the remainder of a kappa,
should they so wish.

The Tathāgata, Ānanda,
has well set going,
taken a stand on,
thoroughly constructed,
developed,
and made a big thing of
the four power-paths.

The Tathāgata, Ānanda,
could stay on a kappa,
or the remainder of a kappa,
should he so wish."

There then The Lucky Man spoke thus to the Elder Ānanda:

"You may go now Ānanda
and do that for which you think it serves the time."

"Even so, Bhante," said the Elder Ānanda to The Lucky Man,
whereupon, saluting and keeping The Lucky Man to his right side,
he took a seat at the root of a certain tree not far off.

There then, around the time The Elder Ānanda departed,
Mara, the Evil One drew near The Lucky Man.

Having drawn near
he said this to Bhagava:

"Take the ultimate release, venerable!

Sweet, Lucky Man, is the taking of ultimate release!

Now, venerable, is the time
for the Lucky Man to take ultimate release!

For, venerable,
the following statement was made by The Lucky Man:

'There will be no taking of ultimate release by me, Evil One,
until my beggars
are well-trained, accomplished hearers,
confident, having secured peace from the yoke;
having heard much, are upholders of the Dhamma
wisely reflecting the things that follow from Dhamma,
correctly reflecting a carriage which follows from Dhamma;
having become great teachers themselves,
are well able to reveal, point out, impart wisdom;
set forth, open up, analyse, and lay out Dhamma,

**expounding it in striking ways,
thoroughly able to debate those of other dhammas,
issue by issue.'**

**And now, venerable, The Lucky Man's beggars
are well-trained, accomplished hearers,
confident, having secured peace from the yoke;
having heard much, are upholders of the Dhamma
wisely reflecting the things that follow from Dhamma,
correctly reflecting a carriage which follows from Dhamma;
having become great teachers themselves,
are well able to reveal, point out, impart wisdom;
set forth, open up, analyse, and lay out Dhamma,
expounding it in striking ways,
thoroughly able to debate those of other dhammas,
issue by issue.**

Take the ultimate release, venerable!

Sweet, Lucky Man, is the taking of ultimate release!

Now, venerable, is the time for the Lucky Man to take ultimate release!

**For, venerable,
the following statement was made by The Lucky Man:**

**'There will be no taking of ultimate release by me, Evil One,
until my female beggars
are well-trained, accomplished hearers,
confident, having secured peace from the yoke;
having heard much, are upholders of the Dhamma
wisely reflecting the things that follow from Dhamma,
correctly reflecting a carriage which follows from Dhamma;
having become great teachers themselves,
are well able to reveal, point out, impart wisdom;
set forth, open up, analyse, and lay out Dhamma,
expounding it in striking ways,
thoroughly able to debate those of other dhammas,
issue by issue.'**

**And now, venerable, The Lucky Man's female beggars
are well-trained, accomplished hearers,
confident, having secured peace from the yoke;
having heard much, are upholders of the Dhamma
wisely reflecting the things that follow from Dhamma,
correctly reflecting a carriage which follows from Dhamma;
having become great teachers themselves,**

are well able to reveal, point out, impart wisdom;
set forth, open up, analyse, and lay out Dhamma,
expounding it in striking ways,
thoroughly able to debate those of other dhammas,
issue by issue.

Take the ultimate release, venerable!

Sweet, Lucky Man, is the taking of ultimate release!

Now, venerable, is the time for the Lucky Man to take ultimate release!

For, venerable,

the following statement was made by The Lucky Man:

**'There will be no taking of ultimate release by me, Evil One,
until my lay followers
are well-trained, accomplished hearers,
confident, having secured peace from the yoke;
having heard much, are upholders of the Dhamma
wisely reflecting the things that follow from Dhamma,
correctly reflecting a carriage which follows from Dhamma;
having become great teachers themselves,
are well able to reveal, point out, impart wisdom;
set forth, open up, analyse, and lay out Dhamma,
expounding it in striking ways,
thoroughly able to debate those of other dhammas,
issue by issue.'**

**And now, venerable, The Lucky Man's lay followers,
are well-trained, accomplished hearers,
confident, having secured peace from the yoke;
having heard much, are upholders of the Dhamma
wisely reflecting the things that follow from Dhamma,
correctly reflecting a carriage which follows from Dhamma;
having become great teachers themselves,
are well able to reveal, point out, impart wisdom;
set forth, open up, analyse, and lay out Dhamma,
expounding it in striking ways,
thoroughly able to debate those of other dhammas,
issue by issue.**

Take the ultimate release, venerable!

Sweet, Lucky Man, is the taking of ultimate release!

Now, venerable, is the time for the Lucky Man to take ultimate release!

For, venerable,

the following statement was made by The Lucky Man:

**'There will be no taking of ultimate release by me, Evil One,
until this best of lives
has become powerful,
prosperous and wide-spread,
popular, grown great,
well-known among gods and men.'**

**And now, venerable, The Lucky Man's best of lives
has become powerful,
prosperous and wide-spread,
popular, grown great,
well-known among gods and men.**

Take the ultimate release, venerable!

Sweet, Lucky Man, is the taking of ultimate release!

Now, venerable, is the time for the Lucky Man to take ultimate release!"

This said, The Lucky Man said this to Mara, The Evil One:

"Take it easy, Evil One.

**It will not be long
before the Tathāgata takes the ultimate release.**

**At the end of three months
the Tathāgata will have ultimate release."**

**Thus it was then
that at Capala Shrine,
recollected,
self-aware,**

The Lucky Man released all ways of own-making.

**And when The Lucky Man
released all ways of own-making
there came a great earthquake
— terrifying, hair-raising —
thunder, lightning and shaking.**

**There then The Lucky Man
seeing through to the significance,
at that time gave utterance to this inspiration.**

**"Measured against the immeasurable, individuality,
the making of individuality the sage rejects,
putting down personal joy
he breaks own-self being's chains of mail."**

Sutta 11

Pubbe or Hetu Suttaṃ

Before

I HEAR TELL:

**Once upon a time Bhagava, Sāvattihī-town revisiting,
Anāthapiṇḍika's Jeta-forest park.**

There to the Beggars gathered round he said:

"Beggars!"

And "Bhante!" they responded.

And the Lucky Man said:

**"Before my awakening, beggars,
not fully-self-awakened,
just an awakening-being,
this thought came to me:**

**'What, then, drives the development of,
what are the results of developing,
the power-paths?'**

Regarding this, beggars, such is what came to me:

**'In this case a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making thus:**

**"Let my wishing not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant."**

**He develops the power-path
that is energy-serenity-connected-exertion-own-making thus:**

**"Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant."**

**He develops the power-path
that is heart-serenity-connected-exertion-own-making thus:**

**"Let my heart not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant."**

**He develops the power-path
that is investigation-serenity-connected-exertion-own-making thus:**

**"Let my investigation not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant."**

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
the result will not be just one of the various sorts of power.**

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

**He touches and feels with the hand the Moon and Sun,
as great and powerful as they are.**

**He turns up in the body
even in the Brahma world.**

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
with purified godlike hearing,
beyond that of ordinary men,
hears both sounds:
godly and man-made,
far or near.**

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths —
of other beings,
of other men,**

**heart encompassing heart,
he knows:**

**Of a lustful heart, he knows:
'This is a lustful heart.'**

**Of a lust-free heart, he knows:
'This is a lust-free heart.'**

**Of a hateful heart, he knows:
'This is a hateful heart.'**

**Of a hate-free heart, he knows:
'This is a hate-free heart.'**

**Of a clogged up heart, he knows:
'This is a clogged up heart.'**

**Of an unclogged heart, he knows:
'This is an unclogged heart.'**

**Of an deranged heart, he knows:
'This is a deranged heart.'**

**Of a balanced heart, he knows:
'This is a balanced heart.'**

**Of a constricted heart, he knows:
'This is a constricted heart.'**

**Of an unconstricted heart, he knows:
'This is an unconstricted heart.'**

**Of a state of heart that is less than superior, he knows:
'This is a state of heart that is less than superior.'**

**Of a state of heart that is superior, he knows:
'This state of heart is nothing less than superior.'**

**Of useless heart, he knows:
'This is a useless heart.'**

**Of a beneficial heart, he knows:
'This is a beneficial heart.'**

**Of a heart that is not free, he knows:
'This is a heart that is not free.'**

**Of a heart that is freed, he knows:
'This is a heart that is freed.'**

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
recollects not just one arrangement of previous inhabitations.**

For example:

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

That there:

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

**Shifting away from that,
re-appearing elsewhere.**

In that habitation:

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

Shifting away from that reborn here.

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

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
he sees beings with purified godlike sight
surpassing that of mankind.**

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

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

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

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

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

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
through his own higher knowledge experiences
the destruction of the corrupting influences,
and without corrupting influences,**

**in this seen thing,
enters into and lives
in freedom of heart,
freedom of wisdom."**

Sutta 12

Maha-p-Phala Suttaṃ

Fruitful

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.**

**The four Power-paths, beggars,
developed and made a big thing of,
are of great fruit, great profit.**

**How then, beggars, are the four Power-paths
developed and made a big thing of,
so as to be of great fruit, great profit?**

**In this case a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making thus:**

**"Let my wishing not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad."**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**He develops the power-path
that is energy-serenity-connected-exertion-own-making thus:**

**"Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad."**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**He develops the power-path
that is heart-serenity-connected-exertion-own-making thus:**

**"Let my heart not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad."**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**He develops the power-path
that is investigation-serenity-connected-exertion-own-making thus:**

**"Let my investigation not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad."**

Live after-before-perceiving:

As before so after

as as after so before.

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
the result will not be just one of the various sorts of power.**

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

**He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.**

He turns up in the body even in the Brahma world.

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
with purified godlike hearing,
beyond that of ordinary men,
hears both sounds:
godly and man-made,
far or near.**

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths —
of other beings,
of other men,
heart encompassing heart,
he knows:**

Of a lustful heart: 'This is a lustful heart.'

Of a lust-free heart: 'This is a lust-free heart.'

Of a hateful heart: 'This is a hateful heart.'

Of a hate-free heart: 'This is a hate-free heart.'

Of a clogged up heart: 'This is a clogged up heart.'

Of an unclogged heart: 'This is an unclogged heart.'

Of an deranged heart: 'This is a deranged heart.'

Of a balanced heart: 'This is a balanced heart.'

Of a constricted heart: 'This is a constricted heart.'

Of an unconstricted heart: 'This is an unconstricted heart.'

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

Of a state of heart that is superior: 'This state of heart is nothing less than superior.'

Of useless heart: 'This is a useless heart.'

Of a beneficial heart: 'This is a beneficial heart.'

Of a heart that is not free: 'This is a heart that is not free.'

Of a heart that is freed: 'This is a heart that is freed.'

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
recollects not just one arrangement of previous inhabitations.**

For example:

Just one birth,

just two births,

just three births,

just four births,

just five births,

just ten births,

just twenty births,

just thirty births,

just forty births,

just fifty births,

one hundred births in all,

a thousand births in all,

a hundred-thousand births in all,

not just one evolution of a kappa,

not just one devolution of a kappa,

not just one evolution and devolution of a kappa.

That there:

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

Shifting away from that, re-appearing elsewhere.

In that habitation:

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

Shifting away from that reborn here.

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

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
he sees beings with purified godlike sight
surpassing that of mankind.**

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

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

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

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

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

Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
through his own higher knowledge experiences
the destruction of the corrupting influences,
and without corrupting influences,
in this seen thing,
enters into and lives
in freedom of heart,
freedom of wisdom."

Sutta 13

Chando Suttaṃ

Wishing

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.

If for the purpose of a wish, beggars,
a beggar obtain serenity,
obtain agreement with heart, —
this is called wish-serenity.

**Generating desire,
exerting his heart,
seeking out the energy and self-control
to prevent the arising
of bad, unskillful things
not yet arisen;**

**generating desire,
exerting his heart,
seeking out the energy and self-control
to let go of
bad, unskillful things
that have arisen;**

**generating desire,
exerting his heart,
seeking out the energy and self-control
to give rise to
skillful things
not yet arisen;**

**generating desire,
exerting his heart,
seeking out the energy and self-control
for the non-confusion,
increased standing,
and completely fulfilled development of
skillful things
that have arisen —
this is called: exertion-own-making.**

**Thus this wish
and this wish-serenity
and this exertion-own-making
are called, beggars,
wish-serenity-connected-exertion-own-making,**

**If for the purpose of energy, beggars,
a beggar, obtain serenity,
obtain agreement with heart —
this is called energy-serenity.**

**Generating desire,
exerting his heart,
seeking out the energy and self-control
to prevent the arising**

**of bad, unskillful things
not yet arisen;
generating desire,
exerting his heart,
seeking out the energy and self-control
to let go of
bad, unskillful things
that have arisen;**

**generating desire,
exerting his heart,
seeking out the energy and self-control
to give rise to
skillful things
not yet arisen;**

**generating desire,
exerting his heart,
seeking out the energy and self-control
for the non-confusion,
increased standing,
and completely fulfilled development of
skillful things
that have arisen —
this is called: exertion-own-making**

**Thus this wish
and this wish-serenity
and this exertion-own-making
are called, beggars,
energy-serenity-connected-exertion-own-making.**

**If for the purpose of heart, beggars,
a beggar, obtain serenity,
obtain agreement with heart —
this is called heart-serenity.**

**Generating desire,
exerting his heart,
seeking out the energy and self-control
to prevent the arising
of bad, unskillful things
not yet arisen;
generating desire,
exerting his heart,**

seeking out the energy and self-control
to let go of
bad, unskillful things
that have arisen;
generating desire,
exerting his heart,
seeking out the energy and self-control
to give rise to
skillful things
not yet arisen;
generating desire,
exerting his heart,
seeking out the energy and self-control
for the non-confusion,
increased standing,
and completely fulfilled development of
skillful things
that have arisen —
this is called: exertion-own-making.

Thus this wish
and this wish-serenity
and this exertion-own-making
are called, beggars,
heart-serenity-connected-exertion-own-making.

If for the purpose of investigation, beggars,
a beggar, obtain serenity,
obtain agreement with heart —
this is called investigation-serenity.

Generating desire,
exerting his heart,
seeking out the energy and self-control
to prevent the arising
of bad, unskillful things
not yet arisen;
generating desire,
exerting his heart,
seeking out the energy and self-control
to let go of
bad, unskillful things
that have arisen;

**generating desire,
exerting his heart,
seeking out the energy and self-control
to give rise to
skillful things
not yet arisen;**

**generating desire,
exerting his heart,
seeking out the energy and self-control
for the non-confusion,
increased standing,
and completely fulfilled development of
skillful things
that have arisen —
this is called: exertion-own-making.**

**Thus this wish
and this wish-serenity
and this exertion-own-making
are called, beggars,
investigation-serenity-connected-exertion-own-making.**

Sutta 14

Moggallāna Suttaṃ

Moggallāna

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting,
Eastpark, Migara's Mother's Palace.**

**Additionally there were there then a great many beggars on the lower
floor of Migara's Mother's Palace
living unstable, hollow, quavering, superficial, loose-lipped, talkative,
absent-minded, scatter-brained, inattentive, distracted, faculties
uncontrolled.**

There then The Lucky Man addressed the Elder Maha-Moggallāna:

**"These of the Brahma life, Moggallāna
living on the lower floor of Migara's Mother's Palace
unstable, hollow, quavering, superficial, loose-lipped, talkative, absent-
minded, scatter-brained, inattentive, distracted, faculties uncontrolled —**

go Moggallāna, self-concern these beggars."

"Even so, Bhante," the Elder Maha-Moggallāna said to Bhagava in response.

**And so super-conjuring such a form of power-super-conjuring
he made, with his big toe, Migara's Mother's Palace
contort,
disproport,
discomport.**

**Standing outside together there then those beggars were filled with fear,
hair standing on end.**

"A work of sorcery has occurred, venerables!

An abnormality, venerables!

**Sheltered from the wind is Migara's Mother's Palace,
deep-set, sturdy, firm,
yet even so
it contorted,
disproportioned,
discomported."**

Then the Lucky Man drew near to those beggars.

Having drawn near those beggars, he said this to them:

**"Why is it, beggars,
that you stand outside together,
filled with fear, hair standing on end?"**

"A work of sorcery has occurred, bhante!

An abnormality, bhante!

**Sheltered from the wind is Migara's Mother's Palace,
deep-set, sturdy, firm,
yet even so
it contorted,
disproportioned,
discomported."**

"This is so, beggars.

**A working up of self-concern in you, beggars,
has been worked by Moggallāna —
contorting,
disproportioning,
discomporting
Migara's Mother's Palace,**

with his big toe.

What is it, do you think, beggars,
that was developed,
made a big thing of by bhikkhu Moggallano,
that he is such an advanced being of such great power?"

"For us bhante, things are best resorted to rooted in the Lucky Man,
channeled through Bhagava.

It would be good, bhante, if further explanation of this point were given by
the Lucky Man.

That which is said by the Lucky Man will be held in memory by the
beggars."

"Listen up then beggars!

Four, beggars,
are the power-paths that were developed,
made a big thing of by bhikkhu Moggallano,
that he is such an advanced being of such great power.

Which four?

Here beggars, the bhikkhu Moggallano
develops the power-path
that is wish-serenity-connected-exertion-own-making thus:

'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'

He lives after-before-perceiving:

As before so after
as after so before.

As above, so below,
as below, so above.

As by day, so by night,
as by night, so by day.

Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.

He develops the power-path
that is energy-serenity-connected-exertion-own-making thus:

'Let my energy not be too sluggish,
not be too unrestrained,

**not be inwardly cramped,
not be scattered abroad.'**

He lives after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.**

**He develops the power-path
that is heart-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

He lives after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.**

**He develops the power-path
that is investigation-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

He lives after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.**

**These then, beggars,
are the four power-paths that were developed,
made a big thing of by bhikkhu Moggallano,
that he is such an advanced being of such great power.**

**It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,
that the beggar Moggallāna
experiences not just one of the various sorts of power.**

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

**He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.**

He turns up in the body even in the Brahma world.

**It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,
that the beggar Moggallāna
with purified godlike hearing,
beyond that of ordinary men,
hears both sounds:
godly and man-made,
far or near.**

**It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,
that the beggar Moggallāna —
of other beings,
of other men,
heart encompassing heart,
he knows:**

Of a lustful heart: 'This is a lustful heart.'

Of a lust-free heart: 'This is a lust-free heart.'

Of a hateful heart: 'This is a hateful heart.'

Of a hate-free heart: 'This is a hate-free heart.'

Of a clogged up heart: 'This is a clogged up heart.'

Of an unclogged heart: 'This is an unclogged heart.'

Of an deranged heart: 'This is a deranged heart.'

Of a balanced heart: 'This is a balanced heart.'

Of a constricted heart: 'This is a constricted heart.'

Of an unconstricted heart: 'This is an unconstricted heart.'

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

Of a state of heart that is superior: 'This state of heart is nothing less than superior.'

Of useless heart: 'This is a useless heart.'

Of a beneficial heart: 'This is a beneficial heart.'

Of a heart that is not free: 'This is a heart that is not free.'

Of a heart that is freed: 'This is a heart that is freed.'

**It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,
that the beggar Moggallāna
recollects not just one arrangement of previous inhabitations.**

For example:

**Just one birth,
just two births,
just three births,
just four births,
just five births,**

just ten births,
just twenty births,
just thirty births,
just forty births,
just fifty births,
one hundred births in all,
a thousand births in all,
a hundred-thousand births in all,
not just one evolution of a kappa,
not just one devolution of a kappa,
not just one evolution and devolution of a kappa.

That there:

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

Shifting away from that, re-appearing elsewhere.

In that habitation:

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

Shifting away from that reborn here."

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

It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,
that the beggar Moggallāna
sees beings with purified godlike sight
surpassing that of mankind.

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

according to their intentional deeds:

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

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

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

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

And further, beggars, it is because he has thus developed,
thus made a big thing of the four power-paths,
that through his own higher knowledge bhikkhu Moggallāna experienced
the destruction of the corrupting influences,
and without corrupting influences,
in this seen thing,
enters into and lives
in freedom of heart,
freedom of wisdom."

Brāhmaṇa Suttaṃ

Brahmin Uṇṇābha

I HEAR TELL:

Once upon a time the Elder Ānanda, Kosambī residing, Ghosita Park.

There then the brahmin Uṇṇābha approached the Elder Ānanda.

Having drawn near the Elder Ānanda
he exchanged with him friendly greetings.

Having exchanged friendly greetings
he took a seat to one side.

Seated to one side then,
the brahmin Uṇṇābha said this to the Elder Ānanda:

"For what purpose then, good Ānanda,
does the shaman Gotama teach the Godly life?"

"It is for the letting go of wishing, brahmin,
that the Lucky Man teaches the Godly life."

"Is there then, good Ānanda,
a way, a path to follow
to attain the letting go of wishing?"

"There is, brahmin,
such a way, such a path to follow
to attain the letting go of wishing."

"What then, good Ānanda,
is that way, that path to follow
to attain the letting go of wishing?"

"Here brahmin, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

This is that way,
this is that path to follow

to attain the letting go of wishing."

**"Such being the case, Ānanda,
then this is an ending having no end
for to say that wishing could by wishing be dropped
is not a wise position."**

**"Well then brahmin,
I will put questions to you about this —
as you see fit,
so you should make response.**

**What think you, brahmin,
earlier was there wishing involved at the thought:
'I will go to the park'?**

**And then later, after having got to the park,
was not that wish desolved?"**

"Thus it was, goodman."

**"Earlier was there energy involved at the thought:
'I will go to the park'?**

**And then later, after having got to the park,
was not that energy desolved?"**

"Thus it was, goodman."

**"Earlier was there heart for it involved at the thought:
'I will go to the park'?**

**And then later, after having got to the park,
was not that heart desolved?"**

"Thus it was, goodman."

**"Earlier was there investigation involved at the thought:
'I will go to the park'?**

**And then later, after having got to the park,
was not that investigating desolved?"**

"Thus it was, goodman."

**"Even such is the case, brahmin,
of that Arahant who has destroyed the corrupting influences,
who is un-occupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
by highest answer-knowledge freed.**

**That earlier wish he had for the attaining of arahantship;
after attaining arahantship,
that wish was desolved.**

**That earlier energy he had for the attaining of arahantship;
after attaining arahantship,
that energy was desolved.**

**That earlier heart for it he had for the attaining of arahantship;
after attaining arahantship,
that heart for it was desolved.**

**That earlier investigating he did for the attaining of arahantship;
after attaining arahantship,
that investigating was desolved.**

**So then what think you, brahmin,
such being the case,
is this an ending having an end or no?"**

**"Indeed goodman Ānanda,
such is an ending having an end
not no ending.**

Superbly done, good Ānanda!

Superbly done, good Ānanda!

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

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

**I go to Gotama for refuge
and to the Dhamma
and to the Order of Beggars.**

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

Sutta 16

Paṭhama Samaṇa-Brāhmaṇā or Mahiddhi Suttaṃ

Mighty Magic Power

I HEAR TELL:

**"Whatsoever there were, beggars, of those shamans and brahmans in the past,
that attained to mighty magic power and great superiority,
all those did so having developed and made a big thing of the four power paths.**

**Whatsoever there will be, beggars, of those shamans and brahmans in the future,
that attain to mighty magic power and great superiority,
all those will do so having developed and made a big thing of the four power paths.**

**Whatsoever there are, beggars, of shamanand brahmin here now,
that have attained to might magic power and great superiority,
all those have done so having developed and made a big thing of the four power paths.**

What four?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**Whatsoever there were, beggars, of those shamans and brahmans in the past,
that attained to mighty magic power and great superiority,
all those did so having developed and made a big thing of these four power paths.**

**Whatsoever there will be, beggars, of those shamans and brahmans in the future,
that attain to mighty magic power and great superiority,
all those will do so having developed and made a big thing of these four power paths.**

**Whatsoever there are, beggars, of shamanand brahmin here now,
that have attained to might magic power and great superiority,
all those have done so having developed and made a big thing of these four**

power paths."

Sutta 17

Dutiya Samaṇa-Brāhmaṇā or Vidhā or Iddhi-Vidhā Suttaṃ

Variety

I HEAR TELL:

"Whatsoever there were, beggars, of those shamans and brahmans in the past,
who experienced not just one arrangement of the varieties of power, that is: —

Being one he also becomes many,
being many he also becomes one.

Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.

He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and powerful as they are.

He turns up in the body even in the Brahma world.

— All those did so having developed and made a big thing of the four power paths.

Whatsoever there will be, beggars, of those shamans and brahmans in the future,
who will experienced not just one arrangement of the varieties of power, that is: —

Being one he also becomes many,
being many he also becomes one.

Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,

he goes whithersoever as if in space.

He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.

He turns up in the body even in the Brahma world.

— All those will do so having developed and made a big thing of the four
power paths.

Whatsoever there are, beggars, of shaman and brahmin here now,
who experience not just one arrangement of the varieties of power, that is:

—

Being one he also becomes many,
being many he also becomes one.

Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.

He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.

He turns up in the body even in the Brahma world.

— All those do so having developed and made a big thing of the four
power paths.

What four?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,

develops the power-path

that is energy-serenity-connected-exertion-own-making,

develops the power-path

that is heart-serenity-connected-exertion-own-making,

**develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**Whatsoever there were, beggars, of those shamans and brahmins in the
past,
who experienced not just one arrangement of the varieties of power, that
is: —**

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

**He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.**

He turns up in the body even in the Brahma world.

**— All those did so having developed and made a big thing of these four
power paths.**

**Whatsoever there will be, beggars, of those shamans and brahmins in the
future,
who will experienced not just one arrangement of the varieties of power,
that is: —**

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and

powerful as they are.

He turns up in the body even in the Brahma world.

— All those will do so having developed and made a big thing of these four power paths.

Whatsoever there are, beggars, of shaman and brahmin here now, who experience not just one arrangement of the varieties of power, that is:

—

Being one he also becomes many,
being many he also becomes one.

Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.

He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and powerful as they are.

He turns up in the body even in the Brahma world.

— All those do so having developed and made a big thing of these four power paths."

Sutta 18

Bhikkhu Suttaṃ

Beggar

I HEAR TELL:

"It is because of cultivating and making a big thing of the four power-paths, beggars, that a beggar, through his own higher knowledge experiences the destruction of the corrupting influences, and without corrupting influences, in this seen thing, enters into and lives

**in freedom of heart,
freedom of wisdom.**

What four?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is because of cultivating and making a big thing
of these four power-paths, beggars, that a beggar,
through his own higher knowledge experiences
the destruction of the corrupting influences,
and without corrupting influences,
in this seen thing,
enters into and lives
in freedom of heart,
freedom of wisdom."**

Sutta 19

Desanā or Bhāvanā Suttaṃ

Delineation

I HEAR TELL:

**"I will delineate for you, beggars, power,
the path to power,
the development of the power-paths,
and the path going to the development of the power-paths.**

Listen up!

And what, beggars, is power?

**Here, beggars, a beggar experiences not just one of the various sorts of
power:**

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

**He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.**

He turns up in the body even in the Brahma world.

This beggars, is called 'power.'

And what, beggars, is the path to power?

**Whatever way, beggars, whatever path-tracking
results in gaining power,
gaining power acquisition —**

This, beggars, is called the path to power.

And what, beggars, is the development of the power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,**

develops the power-path

that is energy-serenity-connected-exertion-own-making,

develops the power-path

that is heart-serenity-connected-exertion-own-making,

develops the power-path

that is investigation-serenity-connected-exertion-own-making.

This, beggars, is called the development of the power-paths.

**And what, beggars, is the path going to the development of the power-
paths?**

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

High view,

high principles,

high talk,

high works,

high lifestyle,

high self-control,

**high memory,
high serenity.**

This, beggars, is what is called the path going to the development of the power-paths."

Sutta 20

Vibhaṅga Suttaṃ

Analysis

I HEAR TELL:

**"The four Power-paths, beggars,
developed and made a big thing of,
are of great fruit, great profit.**

**How then, beggars, are the four Power-paths
developed and made a big thing of,
so as to be of great fruit, great profit?**

**In this case a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making thus:**

**'Let my wishing not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**He develops the power-path
that is energy-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,
not be too unrestrained,**

**not be inwardly cramped,
not be scattered abroad.'**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**He develops the power-path
that is heart-serenity-connected-exertion-own-making thus:**

**'Let my heart not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**He develops the power-path
that is investigation-serenity-connected-exertion-own-making thus:**

**'Let my investigation not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

And what, beggars, is wishing that is too sluggish?

**Whatever, beggars, is wishing
that has got mixed up with hesitation,
yoked to hesitation,
this, beggars, is what is called
wishing that is too sluggish.**

And what, beggars, is wishing that is too unrestrained?

**Whatever, beggars, is wishing
that has got mixed up with agitation,
yoked to agitation,
this, beggars, is what is called
wishing that is too unrestrained.**

And what, beggars, is wishing that is inwardly cramped?

**Whatever, beggars, is wishing
that has got mixed up with lazy ways and inertia,
yoked to lazy ways and inertia,
this, beggars, is what is called
wishing that is inwardly cramped.**

And what, beggars, is wishing that is scattered abroad?

**Whatever, beggars, is wishing
set on,
scattered following after,
diffused following after,
the five external pleasure cords,
this, beggars, is what is called
wishing that is scattered abroad.**

And how, beggars, does a beggar live after-before-perceiving:

**As before so after
as after so before?**

**Here, beggars, a beggar
easily gets the
well-studied,**

**well taken hold of,
well reflected on with wisdom
perception of the after and before.**

This then beggars, is how a beggar lives after-before-perceiving:

**As before so after
as as after so before.**

And how, beggars, does a beggar live:

**As above, so below,
as below, so above?**

**Here, beggars, a beggar lives viewing this body from the tops of the tips of
the hair above to the bottoms of the soles of the feet below as a double-
ended skin bag filled with various sorts of putrid filth:**

**There is in this body hair of the head, body hair, nails, teeth, skin, meat,
sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, innerds,
intestines, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears,
wax, spit, snot, synovial fluid, and urine.**

It is thus, beggars, that a beggar lives:

**As above, so below,
as below, so above.**

And how, beggars, does a beggar live:

**As by day, so by night,
as by night, so by day?**

Here beggars, a beggar

**by whatever method, along whatever lines, by way of whatever signs
wish-serenity-connected-exertion-own-making is developed by day
he by such method, along such lines, by way of such signs
so develops wish-serenity-connected-exertion-own-making by night.**

**By whatever method, along whatever lines, by way of whatever signs
wish-serenity-connected-exertion-own-making is developed by night
he by such method, along such lines, by way of such signs
so develops wish-serenity-connected-exertion-own-making by day.**

It is thus, beggars, that a beggar lives:

**As by day, so by night,
as by night, so by day.**

**And how, beggars, does a beggar
have clear thinking,
disentangled thinking,
with the heart become radiant?**

Here beggars, a beggar's light-perception is well-grasped, day-perception well-established.

**It is thus, beggars, that a beggar has
clear thinking,
disentangled thinking,
with the heart become radiant.**

And what, beggars, is energy that is too sluggish?

**Whatever, beggars, is energy
that has got mixed up with hesitation,
yoked to hesitation,
this, beggars, is what is called
energy that is too sluggish.**

And what, beggars, is energy that is too unrestrained?

**Whatever, beggars, is energy
that has got mixed up with aggitation,
yoked to aggitation,
this, beggars, is what is called
energy that is too unretrained.**

And what, beggars, is energy that is inwardly cramped?

**Whatever, beggars, is energy
that has got mixed up with lazy ways and inertia,
yoked to lazy ways and inertia,
this, beggars, is what is called
energy that is inwardly cramped.**

And what, beggars, is energy that is scattered abroad?

**Whatever, beggars, is energy
set on,
scattered following after,
diffused following after,
the five external pleasure cords,
this, beggars, is what is called
energy that is scattered aborad.**

And how, beggars, does a beggar live after-before-perceiving:

**As before so after
as as after so before?**

**Here, beggars, a beggar
easily gets the
well-studied,
well taken hold of,**

well reflected on with wisdom
perception of the after and before.

This then beggars, is how a beggar lives after-before-perceiving:

**As before so after
as as after so before.**

And how, beggars, does a beggar live:

**As above, so below,
as below, so above?**

Here, beggars, a beggar lives viewing this body from the tops of the tips of the hair above to the bottoms of the soles of the feet below as a double-ended skin bag filled with various sorts of putrid filth:

There is in this body hair of the head, body hair, nails, teeth, skin, meat, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, innerds, intestines, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, wax, spit, snot, synovial fluid, and urine.

It is thus, beggars, that a beggar lives:

**As above, so below,
as below, so above.**

And how, beggars, does a beggar live:

**As by day, so by night,
as by night, so by day?**

Here beggars, a beggar

by whatever method, along whatever lines, by way of whatever signs energy-serenity-connected-exertion-own-making is developed by day he by such method, along such lines, by way of such signs so develops energy-serenity-connected-exertion-own-making by night.

By whatever method, along whatever lines, by way of whatever signs energy-serenity-connected-exertion-own-making is developed by night he by such method, along such lines, by way of such signs so develops energy-serenity-connected-exertion-own-making by day.

It is thus, beggars, that a beggar lives:

**As by day, so by night,
as by night, so by day.**

**And how, beggars, does a beggar
have clear thinking,
disentangled thinking,
with the heart become radiant?**

Here beggars, a beggar's light-perception is well-grasped, day-perception

well-established.

**It is thus, beggars, that a beggar has
clear thinking,
disentangled thinking,
with the heart become radiant.**

And what, beggars, is a heart that is too sluggish?

**Whatever, beggars, is a heart
that has got mixed up with hesitation,
yoked to hesitation,
this, beggars, is what is called
a heart that is too sluggish.**

And what, beggars, is a heart that is too unrestrained?

**Whatever, beggars, is a heart
that has got mixed up with agitation,
yoked to agitation,
this, beggars, is what is called
a heart that is too unrestrained.**

And what, beggars, is a heart that is inwardly cramped?

**Whatever, beggars, is a heart
that has got mixed up with lazy ways and inertia,
yoked to lazy ways and inertia,
this, beggars, is what is called
a heart that is inwardly cramped.**

And what, beggars, is a heart that is scattered abroad?

**Whatever, beggars, is a heart
set on,
scattered following after,
diffused following after,
the five external pleasure cords,
this, beggars, is what is called
a heart that is scattered abroad.**

And how, beggars, does a beggar live after-before-perceiving:

**As before so after
as after so before?**

**Here, beggars, a beggar
easily gets the
well-studied,
well taken hold of,
well reflected on with wisdom**

perception of the after and before.

This then beggars, is how a beggar lives after-before-perceiving:

As before so after
as as after so before.

And how, beggars, does a beggar live:

As above, so below,
as below, so above?

Here, beggars, a beggar lives viewing this body from the tops of the tips of the hair above to the bottoms of the soles of the feet below as a double-ended skin bag filled with various sorts of putrid filth:

There is in this body hair of the head, body hair, nails, teeth, skin, meat, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, innerds, intestines, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, wax, spit, snot, synovial fluid, and urine.

It is thus, beggars, that a beggar lives:

As above, so below,
as below, so above.

And how, beggars, does a beggar live:

As by day, so by night,
as by night, so by day?

Here beggars, a beggar
by whatever method, along whatever lines, by way of whatever signs
heart-serenity-connected-exertion-own-making is developed by day
he by such method, along such lines, by way of such signs
so develops heart-serenity-connected-exertion-own-making by night.

By whatever method, along whatever lines, by way of whatever signs
heart-serenity-connected-exertion-own-making is developed by night
he by such method, along such lines, by way of such signs
so develops heart-serenity-connected-exertion-own-making by day.

It is thus, beggars, that a beggar lives:

As by day, so by night,
as by night, so by day.

And how, beggars, does a beggar
have clear thinking,
disentangled thinking,
with the heart become radiant?

Here beggars, a beggar's light-perception is well-grasped, day-perception well-established.

**It is thus, beggars, that a beggar has
clear thinking,
disentangled thinking,
with the heart become radiant.**

And what, beggars, is investigation that is too sluggish?

**Whatever, beggars, is investigation
that has got mixed up with hesitation,
yoked to hesitation,
this, beggars, is what is called
investigation that is too sluggish.**

And what, beggars, is investigation that is too unrestrained?

**Whatever, beggars, is investigation
that has got mixed up with aggritation,
yoked to aggritation,
this, beggars, is what is called
investigation that is too unrestrained.**

And what, beggars, is investigation that is inwardly cramped?

**Whatever, beggars, is investigation
that has got mixed up with lazy ways and inertia,
yoked to lazy ways and inertia,
this, beggars, is what is called
investigation that is inwardly cramped.**

And what, beggars, is investigation that is scattered abroad?

**Whatever, beggars, is investigation
set on,
scattered following after,
diffused following after,
the five external pleasure cords,
this, beggars, is what is called
investigation that is scattered abroad.**

And how, beggars, does a beggar live after-before-perceiving:

**As before so after
as after so before?**

**Here, beggars, a beggar
easily gets the
well-studied,
well taken hold of,
well reflected on with wisdom
perception of the after and before.**

This then beggars, is how a beggar lives after-before-perceiving:

**As before so after
as as after so before.**

And how, beggars, does a beggar live:

**As above, so below,
as below, so above?**

Here, beggars, a beggar lives viewing this body from the tops of the tips of the hair above to the bottoms of the soles of the feet below as a double-ended skin bag filled with various sorts of putrid filth:

There is in this body hair of the head, body hair, nails, teeth, skin, meat, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, innerds, intestines, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, wax, spit, snot, synovial fluid, and urine.

It is thus, beggars, that a beggar lives:

**As above, so below,
as below, so above.**

And how, beggars, does a beggar live:

**As by day, so by night,
as by night, so by day?**

**Here beggars, a beggar
by whatever method, along whatever lines, by way of whatever signs
investigation-serenity-connected-exertion-own-making is developed by day
he by such method, along such lines, by way of such signs
so develops investigation-serenity-connected-exertion-own-making by
night.**

**By whatever method, along whatever lines, by way of whatever signs
investigation-serenity-connected-exertion-own-making is developed by
night
he by such method, along such lines, by way of such signs
so develops investigation-serenity-connected-exertion-own-making by day.**

It is thus, beggars, that a beggar lives:

**As by day, so by night,
as by night, so by day.**

**And how, beggars, does a beggar
have clear thinking,
disentangled thinking,
with the heart become radiant?**

Here beggars, a beggar's light-perception is well-grasped, day-perception

well-established.

**It is thus, beggars, that a beggar has
clear thinking,
disentangled thinking,
with the heart become radiant.**

**Thus developed, then beggars,
thus made a big thing of,
the four power-paths
are of great fruit, great profit.**

**It is through thus developing, beggars,
thus making a big thing of the four power-paths,
that the result for a beggar
will not be just one of the various sorts of power.**

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

**He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.**

He turns up in the body even in the Brahma world.

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
with purified godlike hearing,
beyond that of ordinary men,
hears both sounds:
godly and man-made,
far or near.**

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths —
of other beings,
of other men,
heart encompassing heart,**

he knows:

Of a lustful heart: 'This is a lustful heart.'

Of a lust-free heart: 'This is a lust-free heart.'

Of a hateful heart: 'This is a hateful heart.'

Of a hate-free heart: 'This is a hate-free heart.'

Of a clogged up heart: 'This is a clogged up heart.'

Of an unclogged heart: 'This is an unclogged heart.'

Of an deranged heart: 'This is a deranged heart.'

Of a balanced heart: 'This is a balanced heart.'

Of a constricted heart: 'This is a constricted heart.'

Of an unconstricted heart: 'This is an unconstricted heart.'

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

Of a state of heart that is superior: 'This state of heart is nothing less than superior.'

Of useless heart: 'This is a useless heart.'

Of a beneficial heart: 'This is a beneficial heart.'

Of a heart that is not free: 'This is a heart that is not free.'

Of a heart that is freed: 'This is a heart that is freed.'

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
recollects not just one arrangement of previous inhabitations.**

For example:

Just one birth,

just two births,

just three births,

just four births,

just five births,

just ten births,

just twenty births,

just thirty births,

just forty births,

just fifty births,

one hundred births in all,

a thousand births in all,

a hundred-thousand births in all,

not just one evolution of a kappa,

**not just one devolution of a kappa,
not just one evolution and devolution of a kappa.**

That there:

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

Shifting away from that, re-appearing elsewhere.

In that habitation:

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

Shifting away from that reborn here.

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

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
he sees beings with purified godlike sight
surpassing that of mankind.**

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

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

pain,
punishment,
Niraya Hell.

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

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

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

Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
through his own higher knowledge experiences
the destruction of the corrupting influences,
and without corrupting influences,
in this seen thing,
enters into and lives
in freedom of heart,
freedom of wisdom."

Sutta 21

Magga Suttam

The Way

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

"Before my awakening, beggars,
not fully-self-awakened,

**just an awakening-being,
this thought came to me:**

**'What, then, is the way, what path is to be tracked for the development of
the power-paths?'**

Regarding this, beggars, such is what came to me:

**'In this case a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making thus:**

**"Let my wishing not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad."**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**He develops the power-path
that is energy-serenity-connected-exertion-own-making thus:**

**"Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad."**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**He develops the power-path
that is heart-serenity-connected-exertion-own-making thus:**

**"Let my heart not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad."**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**He develops the power-path
that is investigation-serenity-connected-exertion-own-making thus:**

**"Let my investigation not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad."**

Live after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
the heart becomes radiant.**

**It is through thus developing, beggars,
thus making a big thing of the four power-paths,
that the result for a beggar
will not be just one of the various sorts of power.**

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

**He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.**

He turns up in the body even in the Brahma world.

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
with purified godlike hearing,
beyond that of ordinary men,
hears both sounds:
godly and man-made,
far or near.**

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths —
of other beings,
of other men,
heart encompassing heart,
he knows:**

Of a lustful heart: 'This is a lustful heart.'

Of a lust-free heart: 'This is a lust-free heart.'

Of a hateful heart: 'This is a hateful heart.'

Of a hate-free heart: 'This is a hate-free heart.'

Of a clogged up heart: 'This is a clogged up heart.'

Of an unclogged heart: 'This is an unclogged heart.'

Of an deranged heart: 'This is a deranged heart.'

Of a balanced heart: 'This is a balanced heart.'

Of a constricted heart: 'This is a constricted heart.'

Of an unconstricted heart: 'This is an unconstricted heart.'

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

Of a state of heart that is superior: 'This state of heart is nothing less than superior.'

Of useless heart: 'This is a useless heart.'

Of a beneficial heart: 'This is a beneficial heart.'

Of a heart that is not free: 'This is a heart that is not free.'

Of a heart that is freed: 'This is a heart that is freed.'

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
recollects not just one arrangement of previous inhabitations.**

For example:

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

That there:

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

Shifting away from that, re-appearing elsewhere.

In that habitation:

**Of such a name
of such a clan
of such color
of such food**

**of such experience of pleasure and pain,
of such coming to life's end.**

Shifting away from that reborn here.'

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

**Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
he sees beings with purified godlike sight
surpassing that of mankind.**

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

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

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

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

**And he knows of beings
their shifting away, re-appearance,**

being left behind, advancing,
their beauty, their ugliness,
their experiencing of pleasure, experiencing of pain,
according to their intentional deeds.

Thus developed, then beggars,
a beggar thus making a big thing of the four power-paths,
through his own higher knowledge experiences
the destruction of the corrupting influences,
and without corrupting influences,
in this seen thing,
enters into and lives
in freedom of heart,
freedom of wisdom."

Sutta 22

Ayo-Guḷa Suttam

The Glop of Iron

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then the Elder Ānanda approached The Lucky Man and drew near.

Drawing near Bhagava and giving salutation he took a seat to one side.

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

"Has the Lucky Man, then bhante,
mastered the power of appearing in the brahama-world
in a mind-made body?"

"Indeed I have mastered, Ānanda,
the power of appearing in the brahama-world
in a mind-made body."

"But then bhante, has the Lucky Man mastered the power
of appearing in the brahma-world
in this great fourfold organic body?"

"Indeed I have mastered, Ānanda,
the power of appearing in the brahma-world
in this great fourfold organic body."

Omitting, bhante,
that the Lucky Man has the power

to appear in the brahma-world
in a mind-made body,
that The Lucky Man, bhante, has mastered the power
to appear in the brahma-world
in this great fourfold organic body —
this is the working of a miracle bhante,
an act of super-normality, Lucky Man."

"It is a miracle, Ānanda,
— the Tathāgata is possessed of miraculous things —
and it is an act of super-normality, Ānanda,
— the Tathāgata is possessed of super-normal things.

At such a time, Ānanda, as the Tathāgata abides
with body aligned with heart,
and heart aligned with body,
and body is steeped in
perception of pleasure,
perception of lightness,
at such a time Ānanda,
the Tathāgata's body becomes light,
maluable,
workable,
glowing.

In the same way, Ānanda,
that a glop of iron heated all day
becomes light,
maluable,
workable,
glowing,

at such a time, Ānanda, as the Tathāgata abides
with body aligned with heart,
and heart aligned with body,
and body is steeped in
perception of pleasure,
perception of lightness,
at such a time, Ānanda,
the Tathāgata's body becomes light,
maluable,
workable,
glowing.

At such a time, Ānanda, as the Tathāgata abides
with body aligned with heart,

and heart aligned with body,
and body is steeped in
perception of pleasure,
perception of lightness,
at such a time, Ānanda,
the Tathāgata is able,
with little difficulty
to separate off
and rise up into the air
and he experiences not just one variety of magic power:

Being one he also becomes many,
being many he also becomes one.

Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.

He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.

He goes through space cross-legged
like a bird on the wing.

He touches and feels with the hand
the Moon and Sun,
as great and powerful as they are.

He turns up in the body even in the Brahma world.

In the same way, Ānanda,
as a light tuft of thistle-down
or cotton-down
is with little difficulty
able to separate off
and rise up into the air
carried by the wind,
at such a time, Ānanda, as the Tathāgata abides
with body aligned with heart,
and heart aligned with body,
and body is steeped in
perception of pleasure,
perception of lightness,
at such a time, Ānanda,

the Tathāgata is able,
with little difficulty
to separate off
and rise up into the air
and he experiences not just one variety of magic power:

Being one he also becomes many,
being many he also becomes one.

Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.

He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.

He turns up in the body even in the Brahma world."

Sutta 23

Bhikkhu Suttaṃ

Beggar

I HEAR TELL:

"Four, beggars, are power-paths.

What four?

Here, beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,

he develops the power-path

that is energy-serenity-connected-exertion-own-making,

he develops the power-path

that is heart-serenity-connected-exertion-own-making,

he develops the power-path

that is investigation-serenity-connected-exertion-own-making.

These, then, beggars, are the four power-paths.

**It is through these four power-paths, then, beggars,
developed, made a big thing of,
that a beggar,
through his own higher knowledge experiences
the destruction of the corrupting influences,
and without corrupting influences,
in this seen thing,
enters into and lives
in freedom of heart,
freedom of wisdom."**

Sutta 24

Suddhaka Suttaṃ

Pure and Simple

I HEAR TELL:

"Four, beggars, are power-paths.

What four?

**Here, beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,**

he develops the power-path

that is energy-serenity-connected-exertion-own-making,

he develops the power-path

that is heart-serenity-connected-exertion-own-making,

he develops the power-path

that is investigation-serenity-connected-exertion-own-making.

These, then, beggars, are the four power-paths."

Sutta 25

Paṭhama Phalā Suttaṃ

Fruits

I HEAR TELL:

"Four, beggars, are power-paths.

What four?

**Here, beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
he develops the power-path
that is energy-serenity-connected-exertion-own-making,
he develops the power-path
that is heart-serenity-connected-exertion-own-making,
he develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

These, then, beggars, are the four power-paths.

**When, beggars, these four power-paths
are developed and made a big thing of,
of two fruits, one fruit or another is to be expected:**

**Omniscience in this seen thing,
or if there are hold-ups, non-returning."**

Sutta 26

Dutiya Phalā Suttaṃ

Fruits 2

I HEAR TELL:

"Four, beggars, are power-paths.

What four?

**Here, beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
he develops the power-path
that is energy-serenity-connected-exertion-own-making,
he develops the power-path
that is heart-serenity-connected-exertion-own-making,
he develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

These, then, beggars, are the four power-paths.

**When, beggars, these four power-paths
are developed and made a big thing of,
seven fruits,**

seven results
are to be expected.

What seven fruits, seven results?

In this seen thing, before death, accomplishing omniscience.

**If not in this seen thing, before death, accomplishing omniscience,
then at the time of death accomplishing omniscience.**

**If not in this seen thing, before death, accomplishing omniscience,
if not at the time of death accomplishing omniscience,
then thoroughly breaking the five lower yokes to rebirth,
becoming midway-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,
if not at the time of death accomplishing omniscience,
if not thoroughly breaking the five lower yokes to rebirth,
becoming midway-thoroughly-cool,
then thoroughly breaking the five lower yokes to rebirth,
becoming stopped-forshortened-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,
if not at the time of death accomplishing omniscience,
if not thoroughly breaking the five lower yokes to rebirth,
becoming midway-thoroughly-cool,
if not thoroughly breaking the five lower yokes to rebirth,
becoming stopped-forshortened-thoroughly-cool,
then thoroughly breaking the five lower yokes to rebirth,
becoming no-ownmaking-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,
if not at the time of death accomplishing omniscience,
if not thoroughly breaking the five lower yokes to rebirth,
becoming midway-thoroughly-cool,
if not thoroughly breaking the five lower yokes to rebirth,
becoming stopped-forshortened-thoroughly-cool,
if not thoroughly breaking the five lower yokes to rebirth,
becoming no-ownmaking-thoroughly-cool,
then thoroughly breaking the five lower yokes to rebirth,
becoming with-ownmaking-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,
if not at the time of death accomplishing omniscience,
if not thoroughly breaking the five lower yokes to rebirth,
becoming midway-thoroughly-cool,
if not thoroughly breaking the five lower yokes to rebirth,
becoming stopped-forshortened-thoroughly-cool,**

if not thoroughly breaking the five lower yokes to rebirth,
becoming no-ownmaking-thoroughly-cool,
if not thoroughly breaking the five lower yokes to rebirth,
becoming with-ownmaking-thoroughly-cool,
then thoroughly breaking the five lower yokes to rebirth,
going up-stream to the Akanittha Realm.

These, then, beggars, are the four power-paths
of which when developed and made a big thing of,
seven fruits,
seven results
are to be expected."

Sutta 27

Paṭhama Ānanda Suttaṃ

Ānanda 1

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then the Elder Ānanda approached The Lucky Man and drew near.

Drawing near Bhagava and giving salutation he took a seat to one side.

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

"What, then, bhante, is power?

What is the path to power?

What is the development of the power-paths?|| ||

What is the path going to the development of the power paths?"

"Here Ānanda, a beggar experiences not just one of the various sorts of power:

Being one he also becomes many,
being many he also becomes one.

Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.

He jumps into and out of the earth
as though in water;
goes on water without parting it

as though on solid ground.

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and powerful as they are.

He turns up in the body even in the Brahma world.

This, Ānanda, is what is called 'power'.

And what, Ānanda, is the path to power?

Whatever way, Ānanda, whatever path-tracking results in gaining power, gaining power acquisition —

This, Ānanda, is called 'the path to power'.

And what, Ānanda, is the development of the power-paths?

Here, Ānanda, a beggar develops the power-path that is wish-serenity-connected-exertion-own-making,

he develops the power-path

that is energy-serenity-connected-exertion-own-making,

he develops the power-path

that is heart-serenity-connected-exertion-own-making,

he develops the power-path

that is investigation-serenity-connected-exertion-own-making.

This, Ānanda, is what is called 'the development of the power-paths.'

And what, Ānanda, is the path going to the development of the power-paths?

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

High view,

high principles,

high talk,

high works,

high lifestyle,

high self-control,

high memory,

high serenity.

This, Ānanda, is what is called 'the path going to the development of the power-paths'.

Sutta 28

Dutiya Ānanda Suttaṃ

Ānanda 2

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then the Elder Ānanda approached The Lucky Man and drew near.

Drawing near Bhagava and giving salutation he took a seat to one side.

Seated to one side then, the Bhagava said this to the elder Ānanda:

"What, then, Ānanda, is power?

What is the path to power?

What is the development of the power-paths?|| ||

What is the path going to the development of the power paths?"

**"For us bhante, things are best resorted to rooted in the Lucky Man,
channeled through Bhagava.**

**It would be good, bhante, if further explanation of this point were given by
the Lucky Man.**

**That which is said by the Lucky Man will be held in memory by the
beggars."**

**"In that case, Ānanda, listen well,
give over your mind
to what I say.**

**"Even so, bhante", the elder Ānanda then said to The Lucky Man in
response.**

Then the Lucky Man said this:

**"Here Ānanda, a beggar experiences not just one of the various sorts of
power:**

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and powerful as they are.

He turns up in the body even in the Brahma world.

This, Ānanda, is what is called 'power'.

And what, Ānanda, is the path to power?

Whatever way, Ānanda, whatever path-tracking results in gaining power, gaining power acquisition —

This, Ānanda, is called 'the path to power'.

And what, Ānanda, is the development of the power-paths?

Here, Ānanda, a beggar develops the power-path that is wish-serenity-connected-exertion-own-making,

he develops the power-path

that is energy-serenity-connected-exertion-own-making,

he develops the power-path

that is heart-serenity-connected-exertion-own-making,

he develops the power-path

that is investigation-serenity-connected-exertion-own-making.

This, Ānanda, is what is called 'the development of the power-paths.'

And what, Ānanda, is the path going to the development of the power-paths?

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

High view,

high principles,

high talk,

high works,

high lifestyle,

high self-control,

high memory,

high serenity.

This, Ānanda, is what is called 'the path going to the development of the power-paths'."

Sutta 29

Paṭhama Sambahulā Bhikkhū Suttam

A Congregation of Beggars (1)

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then a congregation of bhikkhus approached The Lucky Man and drew near.

Drawing near Bhagava and giving salutation they took seats to one side.

Seated to one side then, those beggars said this to the Lucky Man:

"What, then, bhante, is power?

What is the path to power?

What is the development of the power-paths?|| ||

What is the path going to the development of the power paths?"

"Here beggars, a beggar experiences not just one of the various sorts of power:

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and powerful as they are.

He turns up in the body even in the Brahma world.

This, beggars, is what is called 'power'.

And what, beggars, is the path to power?

**Whatever way, beggars, whatever path-tracking results in gaining power,
gaining power acquisition —**

This, beggars, is called 'the path to power'.

And what, beggars, is the development of the power-paths?

**Here, beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,**

**he develops the power-path
that is energy-serenity-connected-exertion-own-making,**

he develops the power-path
that is heart-serenity-connected-exertion-own-making,

he develops the power-path
that is investigation-serenity-connected-exertion-own-making.

This, beggars, is what is called 'the development of the power-paths.'

And what, beggars, is the path going to the development of the power-paths?

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

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

This, beggars, is what is called 'the path going to the development of the power-paths'".

Sutta 30

Dutiya Sambahulā Bhikkhū Suttaṃ

A Congregation of Beggars (2)

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then a congregation of bhikkhus approached The Lucky Man and drew near.

Drawing near Bhagava and giving salutation they took seats to one side.

Seated to one side then, the Lucky Man said this to those beggars:

"What, then, beggars, is power?

What is the path to power?

What is the development of the power-paths?|| ||

What is the path going to the development of the power paths?"

"For us bhante, things are best resorted to rooted in the Lucky Man, channeled through Bhagava.

It would be good, bhante, if further explanation of this point were given by the Lucky Man.

That which is said by the Lucky Man will be held in memory by the beggars."

**"In that case, beggars, listen well,
give over your mind
to what I say."**

**"Even so, bhante", those beggars then said to The Lucky Man in response.
Then the Lucky Man said this:**

"Here beggars, a beggar experiences not just one of the various sorts of power:

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and powerful as they are.

He turns up in the body even in the Brahma world.

This, beggars, is what is called 'power'.

And what, beggars, is the path to power?

**Whatever way, beggars, whatever path-tracking results in gaining power,
gaining power acquisition —**

This, beggars, is called 'the path to power'.

And what, beggars, is the development of the power-paths?

**Here, beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,**

he develops the power-path

that is energy-serenity-connected-exertion-own-making,

he develops the power-path

that is heart-serenity-connected-exertion-own-making,

he develops the power-path
that is investigation-serenity-connected-exertion-own-making.

This, beggars, is what is called 'the development of the power-paths.'

And what, beggars, is the path going to the development of the power-paths?

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

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

This, beggars, is what is called 'the path going to the development of the power-paths'."

Sutta 31

Moggallāna Suttaṃ

Moggallāna

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then The Lucky Man addressed the beggars:

"What is it, do you think, beggars,
that was developed,
made a big thing of by bhikkhu Moggallano,
that he is such an advanced being of such great power?"

"For us bhante, things are best resorted to rooted in the Lucky Man,
channeled through Bhagava.

It would be good, bhante, if further explanation of this point were given by
the Lucky Man.

That which is said by the Lucky Man will be held in memory by the
beggars."

"Listen up then beggars!

Four then, beggars,

are the power-paths that were developed,
made a big thing of by bhikkhu Moggallano,
that he is such an advanced being of such great power.

Which four?

Here beggars, the bhikkhu Moggallano
develops the power-path
that is wish-serenity-connected-exertion-own-making thus:

'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'

He lives after-before-perceiving:

As before so after
as as after so before.

As above, so below,
as below, so above.

As by day, so by night,
as by night, so by day.

Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.

He develops the power-path
that is energy-serenity-connected-exertion-own-making thus:

'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'

He lives after-before-perceiving:

As before so after
as as after so before.

As above, so below,
as below, so above.

As by day, so by night,
as by night, so by day.

Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.

He develops the power-path

that is heart-serenity-connected-exertion-own-making thus:

**'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

He lives after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.**

**He develops the power-path
that is investigation-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

He lives after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.**

**These then, beggars,
are the four power-paths that were developed,
made a big thing of by bhikkhu Moggallano,
that he is such an advanced being of such great power.**

**It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,**

that the beggar Moggallāna
experiences not just one of the various sorts of power.

Being one he also becomes many,
being many he also becomes one.

Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.

He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.

He goes through space cross-legged like a bird on the wing.

He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.

He turns up in the body even in the Brahma world.

And further, beggars, it is because he has thus developed,
thus made a big thing of the four power-paths,
that through his own higher knowledge bhikkhu Moggallāna experienced
the destruction of the corrupting influences,
and without corrupting influences,
in this seen thing,
enters into and lives
in freedom of heart,
freedom of wisdom."

Sutta 32

Tathāgata Suttaṃ

Tathāgata

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then The Lucky Man addressed the beggars:

"What is it, do you think, beggars,
that was developed,
made a big thing of by the Tathāgata,
that he is such an advanced being of such great power?"

**"For us bhante, things are best resorted to rooted in the Lucky Man,
channeled through Bhagava.**

**It would be good, bhante, if further explanation of this point were given by
the Lucky Man.**

**That which is said by the Lucky Man will be held in memory by the
beggars."**

"Listen up then beggars!

**Four then, beggars,
are the power-paths that were developed,
made a big thing of by the Tathāgata,
that he is such an advanced being of such great power.**

Which four?

**Here beggars, the Tathāgata
develops the power-path
that is wish-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

He lives after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.**

**He develops the power-path
that is energy-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

He lives after-before-perceiving:

As before so after

as as after so before.

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.**

**He develops the power-path
that is heart-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

He lives after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.**

**He develops the power-path
that is investigation-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,
not be too unrestrained,
not be inwardly cramped,
not be scattered abroad.'**

He lives after-before-perceiving:

**As before so after
as as after so before.**

**As above, so below,
as below, so above.**

**As by day, so by night,
as by night, so by day.**

**Thus with clear thinking,
disentangled thinking,
his heart becomes radiant.**

**These then, beggars,
are the four power-paths that were developed,
made a big thing of by bhikkhu Moggallano,
that he is such an advanced being of such great power.**

**It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,
that the Tathāgata
experiences not just one of the various sorts of power.**

**Being one he also becomes many,
being many he also becomes one.**

**Manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space.**

**He jumps into and out of the earth
as though in water;
goes on water without parting it
as though on solid ground.**

He goes through space cross-legged like a bird on the wing.

**He touches and feels with the hand the Moon and Sun, as great and
powerful as they are.**

He turns up in the body even in the Brahma world.

**It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,
that the Tathāgata
with purified godlike hearing,
beyond that of ordinary men,
hears both sounds:
godly and man-made,
far or near.**

**It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,
that the Tathāgata —**

**of other beings,
of other men,
heart encompassing heart,
he knows:**

Of a lustful heart: 'This is a lustful heart.'

Of a lust-free heart: 'This is a lust-free heart.'

Of a hateful heart: 'This is a hateful heart.'

Of a hate-free heart: 'This is a hate-free heart.'

Of a clogged up heart: 'This is a clogged up heart.'

Of an unclogged heart: 'This is an unclogged heart.'

Of an deranged heart: 'This is a deranged heart.'

Of a balanced heart: 'This is a balanced heart'

Of a constricted heart: 'This is a constricted heart.'

Of an unconstricted heart: 'This is an unconstricted heart.'

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

Of a state of heart that is superior: 'This state of heart is nothing less than superior.'

Of useless heart: 'This is a useless heart.'

Of a beneficial heart: 'This is a beneficial heart.'

Of a heart that is not free: 'This is a heart that is not free.'

Of a heart that is freed: 'This is a heart that is freed.'

**It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,
that the Tathāgata
recollects not just one arrangement of previous inhabitations.**

For example:

Just one birth,

just two births,

just three births,

just four births,

just five births,

just ten births,

just twenty births,

just thirty births,

just forty births,

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

That there:

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

Shifting away from that, re-appearing elsewhere.

In that habitation:

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

Shifting away from that reborn here.'

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

It is because he has thus developed, beggars,
thus made a big thing of,
the four power-paths,
that the Tathāgata
sees beings with purified godlike sight
surpassing that of mankind.

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

'For sure these good beings were
committed to injurious bodily conduct,

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

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

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

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

And further, beggars, it is because he has thus developed,
thus made a big thing of the four power-paths,
that through his own higher knowledge the Tathāgata experienced
the destruction of the corrupting influences,
and without corrupting influences,
in this seen thing,
enters into and lives
in freedom of heart,
freedom of wisdom."

GAṄGĀ REPETITION

Just as the River Gaṅgā Inclines towards the East

I HEAR TELL:

"In the same way, beggars, as the river Ganges inclines towards the east, tends towards the east, heads towards the east, even so, beggars, a beggar who develops the four power-paths, makes a big thing of the four power-paths, inclines towards Nibbāna, tends towards Nibbāna, heads towards Nibbāna."

And how, beggars, does a beggar develop the four power-paths, make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path that is wish-serenity-connected-exertion-own-making, develops the power-path that is energy-serenity-connected-exertion-own-making, develops the power-path that is heart-serenity-connected-exertion-own-making, develops the power-path that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a beggar develops the four power-paths, makes a big thing of the four power-paths, such that he inclines towards Nibbāna, tends towards Nibbāna, heads towards Nibbāna."

Sutta 34

Just as the River Yamuna Inclines towards the East

I HEAR TELL:

"In the same way, beggars, as the river Yamuna inclines towards the east,

tends towards the east,
heads towards the east,
even so, beggars, a beggar who develops the four power-paths,
makes a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna.

And how, beggars, does a beggar develop the four power-paths,
make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,
such that he inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna."

Sutta 35

Just as the River Aciravati Inclines towards the East

I HEAR TELL:

"In the same way, beggars, as the river Aciravati
inclines towards the east,
tends towards the east,
heads towards the east,
even so, beggars, a beggar who develops the four power-paths,
makes a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna.

And how, beggars, does a beggar develop the four power-paths,

make a big thing of the four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,
such that he inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna."**

Sutta 36

Just as the River Sarabhu Inclines towards the East

I HEAR TELL:

**"In the same way, beggars, as the river Sarabhu
inclines towards the east,
tends towards the east,
heads towards the east,
even so, beggars, a beggar who develops the four power-paths,
makes a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna.**

**And how, beggars, does a beggar develop the four power-paths,
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,**

**develops the power-path
that is investigation-serenity-connected-exertion-own-making.
This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,
such that he inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna."**

Sutta 37

Just as the River Mahi Inclines towards the East

I HEAR TELL:

**"In the same way, beggars, as the river Mahi
inclines towards the east,
tends towards the east,
heads towards the east,
even so, beggars, a beggar who develops the four power-paths,
makes a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna.**

**And how, beggars, does a beggar develop the four power-paths,
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,
such that he inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna."**

Sutta 38

Just as Whatever Great Rivers There Are Incline towards the East

I HEAR TELL:

"In the same way, beggars, as whatever great rivers there are
incline towards the east,
tend towards the east,
head towards the east,
even so, beggars, a beggar who develops the four power-paths,
makes a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna.

And how, beggars, does a beggar develop the four power-paths,
make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,
such that he inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna."

Sutta 39

Just as the River Gaṅgā Inclines towards the Sea

I HEAR TELL:

**"In the same way, beggars, as the river Ganges
inclines towards the sea,
tends towards the sea,
heads towards the sea,
even so, beggars, a beggar who develops the four power-paths,
makes a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna.**

**And how, beggars, does a beggar develop the four power-paths,
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,
such that he inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna."**

Sutta 40

Just as the River Yamuna Inclines towards the Sea

I HEAR TELL:

**"In the same way, beggars, as the river Yamuna
inclines towards the sea,
tends towards the sea,
heads towards the sea,
even so, beggars, a beggar who develops the four power-paths,
makes a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,**

heads towards Nibbāna.

**And how, beggars, does a beggar develop the four power-paths,
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,**

develops the power-path

that is energy-serenity-connected-exertion-own-making,

develops the power-path

that is heart-serenity-connected-exertion-own-making,

develops the power-path

that is investigation-serenity-connected-exertion-own-making.

**This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,**

such that he inclines towards Nibbāna,

tends towards Nibbāna,

heads towards Nibbāna."

Sutta 41

Just as the River Aciravati Inclines towards the Sea

I HEAR TELL:

**"In the same way, beggars, as the river Aciravati
inclines towards the sea,**

tends towards the sea,

heads towards the sea,

even so, beggars, a beggar who develops the four power-paths,

makes a big thing of the four power-paths,

inclines towards Nibbāna,

tends towards Nibbāna,

heads towards Nibbāna.

**And how, beggars, does a beggar develop the four power-paths,
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,**

develops the power-path

that is energy-serenity-connected-exertion-own-making,

**develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,
such that he inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna."**

Sutta 42

Just as the River Sarabhu Inclines towards the Sea

I HEAR TELL:

**"In the same way, beggars, as the river Sarabhu
inclines towards the sea,
tends towards the sea,
heads towards the sea,
even so, beggars, a beggar who develops the four power-paths,
makes a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna.**

**And how, beggars, does a beggar develop the four power-paths,
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,
such that he inclines towards Nibbāna,**

tends towards Nibbāna,
heads towards Nibbāna."

Sutta 43

Just as the River Mahi Inclines towards the Sea

I HEAR TELL:

"In the same way, beggars, as the river Mahi
inclines towards the sea,
tends towards the sea,
heads towards the sea,
even so, beggars, a beggar who develops the four power-paths,
makes a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna.

And how, beggars, does a beggar develop the four power-paths,
make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,
such that he inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna."

Sutta 44

Just as Whatever Great Rivers There Are

Incline towards the Sea

I HEAR TELL:

"In the same way, beggars, as whatever great rivers there are
incline towards the sea,
tend towards the sea,
head towards the sea,
even so, beggars, a beggar who develops the four power-paths,
makes a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna.

And how, beggars, does a beggar develop the four power-paths,
make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
This is how, beggars, a beggar develops the four power-paths,
makes a big thing of the four power-paths,
such that he inclines towards Nibbāna,
tends towards Nibbāna,
heads towards Nibbāna."

Sutta 45

Tathāgata

I HEAR TELL:

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

"Whatsoever beings, beggars
— footless, two-footed, four-footed, many-footed, visible or invisible,
with perception or without perception or neither-perceiving-nor-not-

perceiving —

of these, the Tathāgata, arahant, Number-one-self-awakened-one,
is declared the topmost.

In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is that he will develop,
will make a big thing
of the four power-paths.

And how, beggars, does a careful beggar develop,
make a big thing of the four power paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a careful beggar develops the four power-paths,
makes a big thing of the four power-paths."

Sutta 46

The Foot

I HEAR TELL:

"Just as, beggars,
of all the characteristics of feet
of those that walk on feet
are found in the elephant's foot,
and of footprints
the elephant's is declared the topmost,
that is, in terms of size,
in the same way, beggars,
all skillful things are rooted in caution,
converge in caution,

and caution is the thing declared the topmost.

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is that he will develop,
will make a big thing of the four power-paths.**

**And how, beggars,
does a careful beggar develop,
make a big thing of the four power paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a careful beggar develops the four power-paths,
makes a big thing of the four power-paths."**

Sutta 47

The Roof-peak

I HEAR TELL:

**"Just as, beggars,
in peaked-roof buildings
all roof-beams converge at the peak,
incline towards the peak,
are found together at the peak
and the peak is declared the topmost,
in the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**In the same way, beggars,
all skillful things are rooted in caution,**

converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is that he will develop,
will make a big thing of the four power-paths.

And how, beggars, does a careful beggar develop, make a big thing of the
four power paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a careful beggar develops the four power-paths,
makes a big thing of the four power-paths."

Sutta 48

Root

I HEAR TELL:

"Just as, beggars,
of root-scents,
black sandalwood is declared the topmost,
in the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is that he will develop,
will make a big thing of the four power-paths.

And how, beggars, does a careful beggar develop, make a big thing of the

four power paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,**

develops the power-path

that is energy-serenity-connected-exertion-own-making,

develops the power-path

that is heart-serenity-connected-exertion-own-making,

develops the power-path

that is investigation-serenity-connected-exertion-own-making.

**This is how, beggars, a careful beggar develops the four power-paths,
makes a big thing of the four power-paths."**

Sutta 49

Heartwood

I HEAR TELL:

**"Just as, beggars,
of heartwood scents,
the scent of the red sandalwood is declared the topmost,
in the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is that he will develop,
will make a big thing of the four power-paths.**

**And how, beggars, does a careful beggar develop, make a big thing of the
four power paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path**

that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
This is how, beggars, a careful beggar develops the four power-paths,
makes a big thing of the four power-paths."

Sutta 50

Jasmine

I HEAR TELL:

"Just as, beggars,
of flower scents,
the scent of the jasmine flower is declared the topmost,
in the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is that he will develop,
will make a big thing of the four power-paths.

And how, beggars, does a careful beggar develop, make a big thing of the
four power paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a careful beggar develops the four power-paths,
makes a big thing of the four power-paths."

Sutta 51

Kings

I HEAR TELL:

"Just as, beggars,
all paper-kings are subject to a Wheel-turning king,
and of kings,
the Wheel-turning king is declared the topmost,
in the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Of the beggar who is careful, beggars,
the resulting expectation is that he will develop,
will make a big thing of the four power-paths.

And how, beggars, does a careful beggar develop, make a big thing of the four power paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a careful beggar develops the four power-paths,
makes a big thing of the four power-paths."

Sutta 52

Moon

I HEAR TELL:

**"Just as, beggars,
the light of whatever starry bodies there are
is not a sixteenth part of the light of the moon,
and the light of the moon is declared the topmost,
in the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is that he will develop,
will make a big thing of the four power-paths.**

**And how, beggars, does a careful beggar develop, make a big thing of the
four power paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a careful beggar develops the four power-paths,
makes a big thing of the four power-paths."**

Sutta 53

Sun

I HEAR TELL:

**"Just as, beggars,
in the clear, cloudless days of autumn
the sun rising up in the darkness of space
shines forth, blazes up, and lights the sky,
in the same way, beggars,
all skillful things are rooted in caution,**

**converge in caution,
and caution is the thing declared the topmost.**

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is that he will develop,
will make a big thing of the four power-paths.**

**And how, beggars, does a careful beggar develop, make a big thing of the
four power paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a careful beggar develops the four power-paths,
makes a big thing of the four power-paths."**

Sutta 54

Cloth

I HEAR TELL:

**"Just as, beggars,
of whatever woven cloths there are,
the cloth of Kasi-town is declared the topmost
in the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Of the beggar who is careful, beggars,
the resulting expectation is that he will develop,
will make a big thing of the four power-paths.**

**And how, beggars, does a careful beggar develop, make a big thing of the
four power paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a careful beggar develops the four power-paths,
makes a big thing of the four power-paths."**

Sutta 55

Able

I HEAR TELL:

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

**"In the same way, beggars as whatsoever works to be done with balance
are done —**

**that is as all works to be done with balance are done
seated in solid ground,**

standing on solid ground —

**even so, beggars, it is seated in ethics,
standing on ethics,**

**that a beggar develops the four power-paths,
makes a big thing of the four power-paths.**

And how, beggars, does a beggar

seated in ethics,

standing on ethics,

develop the four power-paths,

make a big thing of the four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,**

develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
It is thus then, beggars, that a beggar
seated in ethics,
standing on ethics,
develops the four power-paths,
makes a big thing of the four power-paths."

Sutta 56

Seeds

I HEAR TELL:

"In the same way, beggars
as whatsoever are seed families,
of families of living things,
sown, growing, coming to fruition,
come to be —
that is as all seed families,
of families of living things,
sown, growing, coming to fruition,
come to be
rooted in earth,
planted in earth —
even so, beggars, it is rooted in ethics,
planted in ethics,
that a beggar develops the four power-paths,
makes a big thing of the four power-paths.

And how, beggars, does a beggar
rooted in ethics,
planted in ethics,
develop the four power-paths,
make a big thing of the four power-paths —
sowing, growing, bringing to fruition
furtherance in this Dhamma?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then, beggars, that a beggar
rooted in ethics,
planted in ethics,
develops the four power-paths,
makes a big thing of the four power-paths —
sowing, growing, bringing to fruition
furtherance in this Dhamma."**

Sutta 57

Dragon

I HEAR TELL:

**"In the same way, beggars
as situated in Himalaya, King of Mountains,
the dragon is able to acquire a body,
having acquired a body is able to enter a pond,
from having entered a pond it enters the stream,
from having entered the stream it enters a river,
from having entered a river it enters the sea,
and there comes to plentiful greatness of body.**

**In the same way, beggars,
seated on ethics,
standing on ethics,
a beggar develops the four power-paths,
makes a big thing of the four power-paths,
and by that brings to fruition furtherance in this Dhamma.**

**And how, beggars, does a beggar
seated on ethics,
standing on ethics,
develop the four power-paths,**

**make a big thing of the four power-paths,
and by that bring to fruitition furtherance in this Dhamma?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus, beggars, that a beggar
seated on ethics,
standing on ethids,
develops the four power-paths,
makes a big thing of the four power-paths,
and by that brings to fruitition furtherance in this Dhamma."**

Sutta 58

The Tree

I HEAR TELL:

**"Imagine, beggars, a tree
inclining eastward,
tending eastward,
bending eastward —
if cut down at it's base,
falling in which direction would it fall?**

**However it inclined,
however it tended,
however it was bent" said they.**

**In the same way, beggars, a beggar
developing the four power-paths,
making a big thing of the four power-paths,
inclines towards Nibbāna,
tends towards Nibbāna,
bends towards Nibbāna.**

**And how, beggars, does a beggar
develop the four power-paths,**

**make a big thing of the four power-paths,
so as to incline towards Nibbāna,
tend towards Nibbāna,
bend towards Nibbāna?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus, beggars, that a beggar,
develops the four power-paths,
makes a big thing of the four power-paths,
so as to incline towards Nibbāna,
tend towards Nibbāna,
bend towards Nibbāna."**

Sutta 59

The Waterpot

I HEAR TELL:

**"In the same way, beggars, as a tipped-over waterpot disgorges it's water
does not retain it's water,
in the same way, beggars, a beggar,
developing the four power-paths,
making a big thing of the four power-paths,
disgorges and does not retain
bad, unskillful things.**

**And how, beggars, does a beggar
develop the four power-paths
make a big thing of the four power-paths
so as to disgorge and not retain
bad, unskillful things?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path**

that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

It is thus, beggars, that a beggar,
develops the four power-paths,
makes a big thing of the four power-paths,
so as to disgorge and not retain
bad, unskillful things."

Sutta 60

The Barb

I HEAR TELL:

"Imagine beggars,
that the awn of barbed wheat or barley,
consummately aimed
toward hand or foot pressing upon it,
is able to penetrate hand or foot,
or cause blood to appear.

That is easy to see.

How come?

Because the spike, beggars,
is consummately aimed.

Even so, beggars,
that developing The Way
consummately aimed toward,
pressing down upon, Nibbāna,
is able to penetrate blindness
and cause truth to appear
is easy to see.

How come?

Because beggars, view
is consummately aimed.

And how, beggars, does a beggar
consummately aim view,

**consummately develop The Way,
so as to press down upon vision,
break up blindness
and cause truth to appear?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus, beggars, that a beggar,
consummately aims view,
consummately develops The Way,
so as to press down upon vision,
break up blindness
and cause truth to appear."**

Sutta 61

Space

I HEAR TELL:

**"In the same way, beggars, as the various winds blowing in space,
are just winds blowing eastward,
just winds blowing westward,
just winds blowing northward,
just winds blowing southward,
just winds blowing dust,
just winds blowing dustless,
just winds blowing cool,
just winds blowing hot,
just winds blowing lightly,
just winds blowing wildly.**

**Even so, beggars, a beggar
developing the four power-paths,
making a big thing of the four power-paths,
also develops, brings to culmination the four settings up of memory,**

also develops, brings to culmination the four consummate efforts,
also develops, brings to culmination the Aristocratic Multi-dimensional
Way,
also develops, brings to culmination the five forces,
also develops, brings to culmination the five enablers,
also develops, brings to culmination the seven dimensions of awakening.

And how, beggars, does a beggar developing the four power-paths,
making a big thing of the four power-paths,
also develop, bring to culmination the four settings up of memory,
also develop, bring to culmination the four consummate efforts,
also develop, bring to culmination the Aristocratic Multi-dimensional Way,
also develop, bring to culmination the five forces,
also develop, bring to culmination the five enablers,
also develop, bring to culmination the seven dimensions of awakening?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

It is thus, beggars, that a beggar,
developing the four power-paths,
making a big thing of the four power-paths,
also develops, brings to culmination the four settings up of memory,
also develops, brings to culmination the four consummate efforts,
also develops, brings to culmination the Aristocratic Multi-dimensional
Way,
also develops, brings to culmination the five forces,
also develops, brings to culmination the five enablers,
also develops, brings to culmination the seven dimensions of awakening."

Sutta 62

Cloud (1)

I HEAR TELL:

"In the same way, beggars,

as in the last month of summer
when the clay dust swirls up,
a great dark cloud
immediately disbursts it,
causes it to disappear.

Even so, beggars, a beggar
developing the four power-paths
making a big thing of the four power-paths
immediately disbursts,
causes to disappear,
any bad, unskillful thing
that has come to be or has not yet come to be.

And how, beggars, does a beggar
develop the four power-paths
make a big thing of the four power-paths
so as to immediately disburse,
cause to disappear,
any bad, unskillful thing
that has come to be or has not yet come to be?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

It is thus, beggars, that a beggar,
develops the four power-paths
makes a big thing of the four power-paths
so as to immediately disbursts,
cause to disappear,
any bad, unskillful thing
that has come to be or has not yet come to be."

Sutta 63

Cloud (2)

I HEAR TELL:

**"In the same way, beggars,
as when a great cloud rises up
a strong wind
immediately disburses it,
causes it to disappear.**

**Even so, beggars, a beggar
developing the four power-paths
making a big thing of the four power-paths
immediately disburses,
causes to disappear,
any bad, unskillful thing
that has come to be or has not yet come to be.**

**And how, beggars, does a beggar
develop the four power-paths
make a big thing of the four power-paths
so as to immediately disburse,
cause to disappear,
any bad, unskillful thing
that has come to be or has not yet come to be?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus, beggars, that a beggar,
develops the four power-paths
makes a big thing of the four power-paths
so as to immediately disburses,
cause to disappear,
any bad, unskillful thing
that has come to be or has not yet come to be."**

Sutta 64

The Ship

I HEAR TELL:

**"Imagine, beggars,
a rope-rigged ocean-going ship,
that has gone about in the water for six months,
dry-docked for the three months of winter,
subjected to wind and heat
and the rain pouring down from the clouds,
it's rope-rigging become rotten,
and easily broken away.**

**Even so, beggars, a beggar
developing the four power-paths
making a big thing of the four power-paths
rots and easily breaks away
the yokes to rebirth.**

**And how, beggars, does a beggar
develop the four power-paths
make a big thing of the four power-paths
so as to rot and easily break away
the yokes to rebirth?**

**"Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus, beggars, that a beggar,
develops the four power-paths
makes a big thing of the four power-paths
so as to rot and easily break away
the yokes to rebirth."**

Sutta 65

Guests

I HEAR TELL:

**"Imagine beggars, a guest-house,
and therein also a guest
arrived from the eastern direction,
taking up abode,
therein also a guest
arrived from the western direction,
taking up abode,
therein also a guest
arrived from the northern direction,
taking up abode,
therein also a guest
arrived from the southern direction,
taking up abode,
therein also a guest
a warrior,
taking up abode,
therein also a guest
a brahman,
taking up abode,
therein also a guest
a merchant,
taking up abode,
therein also a guest
a commoner,
taking up abode.**

**Even so, beggars, a beggar
developing the four power-paths
making a big thing of the four power-paths
whatever things through higher knowledge are to be thoroughly known,
such thing through higher knowledge are thoroughly known,
whatever things through higher knowledge are to be let go
such thing through higher knowledge are let go
whatever things through higher knowledge are to be witnessed
such thing through higher knowledge are witnessed
whatever things through higher knowledge are to be developed
such thing through higher knowledge are developed.**

**And what, beggars, are the things that are to be thoroughly known through
higher knowledge?**

The five stockpiles binding being, say I.

What five? It is these:

**The bound-up-in-form-stockpile,
the bound-up-in-sensation-stockpile,
the bound-up-in-perception-stockpile,
the bound-up-in-own-making-stockpile,
the bound-up-in-consciousness-stockpile.**

**These then, beggars,
are the things to be thoroughly known through higher knowledge.**

**And what, beggars,
are the things that are to be let go through higher knowledge?**

Blindness, and thirst for being.

**These, beggars,
are the things that are to be let go through higher knowledge.**

**And what, beggars,
are the things that are to be witnessed through higher knowledge?**

Vision and freedom.

**These, beggars,
are the things that are to be witnessed through higher knowledge.**

**And what, beggars,
are the things that are to be developed through higher knowledge?**

Calm and Review.

**These, beggars,
are the things that are to be developed through higher knowledge.**

**And how, beggars, does a beggar develop the four power-paths
make a big thing of the four power-paths**

**such that whatever things through higher knowledge are to be thoroughly
known,**

such thing through higher knowledge are thoroughly known,

such that whatever things through higher knowledge are to be let go

such thing through higher knowledge are let go

such that whatever things through higher knowledge are to be witnessed

such thing through higher knowledge are witnessed

such that whatever things through higher knowledge are to be developed

such thing through higher knowledge are developed?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,**

develops the power-path

that is energy-serenity-connected-exertion-own-making,

**develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
It is thus, beggars, that a beggar,
develops the four power-paths
makes a big thing of the four power-paths
such that whatever things through higher knowledge are to be thoroughly
known,
such thing through higher knowledge are thoroughly known,
such that whatever things through higher knowledge are to be let go
such thing through higher knowledge are let go
such that whatever things through higher knowledge are to be witnessed
such thing through higher knowledge are witnessed
such that whatever things through higher knowledge are to be developed
such thing through higher knowledge are developed."**

Sutta 66

The River

I HEAR TELL:

**"Imagine, beggars,
the River Ganges,
inclining towards the east,
tending towards the east,
heading towards the east.**

**Then there comes along a great crowd of people,
carrying hoe and basket
saying:**

**'We will make this River Ganges
incline towards the west,
tend towards the west,
head towards the west.'**

What do you think about that, beggars?

**Would that great crowd of people
make the River Ganges
incline towards the west,**

tend towards the west,
head towards the west?"

"Not possible, bhante.

How come?

Because the River Ganges, bhante,
inclining towards the east
tending towards the east,
heading towards the east,
would not easily be made
to incline towards the west,
tend towards the west,
head towards the west.

And further, in any case,
that great crowd of people
would get but exhaustion and frustration
for their share."

"Even so, beggars, a beggar
developing the four power-paths
making a big thing of the four power-paths
and the king,
or the king's prime minister
or friends
or associates,
or relatives,
or blood relations,
were to tempt him with offers
of the enjoyable, saying:

'Come good man!

Why let these yellow robes consume you?

Why with bald head and bowl wander around?

Come, return to the lower life
and enjoy food and drink
and doing good.'

Indeed of such a beggar, beggars,
having developed the four power-paths
having made a big thing of the four power-paths
to reject the quest and return to the lower life —
such a thing is not to be seen.

How come?

**It has been, beggars,
many a long day that his heart has
inclined towards solitude,
tended towards solitude,
headed towards solitude.**

**Indeed that he should return to the lower life —
such a thing is not to be seen.**

**And how, beggars, does a beggar
develop the four power-paths
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus, beggars, that a beggar,
develops the four power-paths
makes a big thing of the four power-paths."**

Sutta 67

Probing

I HEAR TELL:

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

"There are, beggars, three probings.

What three?

**Probing for sense pleasure,
probing for being
probing for living like Brahma.**

These then, beggars are the three probing.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,**

and letting go of
these three probings, beggars,
develop the four power-paths,
make a big thing of the four power-paths.

What four power-paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three probings, beggars
develop the four power-paths,
make a big thing of the four power-paths."

Sutta 68

Varieties

I HEAR TELL:

"There are, beggars, three varieties.

What three?

The variety thinking: 'I am better than'
the variety thinking: 'I am equal to'
the variety thinking: 'I am less than'.

These then, beggars are the three varieties.

For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three varieties, beggars,

**develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three varieties, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 69

Corrupting Influences

I HEAR TELL:

"There are, beggars, three corrupting influences.

What three?

**The corrupting influence of sense pleasure
the corrupting influence of being
the corrupting influence of blindness.**

These then, beggars, are the three corrupting influences.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three corrupting influences, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three corrupting influences, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 70

Beings

I HEAR TELL:

"There are, beggars, three beings.

What three?

**Sentient beings,
formed beings,
formless beings.**

These then, beggars, are the three beings.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three beings, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

Here beggars, a beggar develops the power-path

that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three beings, beggars
develop the four power-paths,
make a big thing of the four power-paths."

Sutta 71

Pains

I HEAR TELL:

"There are, beggars, three pains.

What three?

The pain of the painful,
the pain of the own-made,
the pain of the devolving.

These then, beggars, are the three pains.

For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three pains, beggars,
develop the four power-paths,
make a big thing of the four power-paths.

What four power-paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path

**that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three pains, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 72

Hitches

I HEAR TELL:

"There are, beggars, three hitches.

What three?

**The lust hitch,
the anger hitch,
the stupidity hitch.**

These then, beggars, are the three hitches.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three hitches, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path**

**that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three hitches, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 73

Taint

I HEAR TELL:

"There are, beggars, three taints.

What three?

**The taint of lust,
the taint of anger,
the taint of stupidity.**

These then, beggars, are the three taints.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three taints, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path**

that is investigation-serenity-connected-exertion-own-making.

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three taints, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 74

Turbulences

I HEAR TELL:

"There are, beggars, three turbulences.

What three?

**The turbulence of lust,
the turbulence of anger,
the turbulence of stupidity.**

These then, beggars, are the three turbulence.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three turbulence, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.
It is thus then that for**

higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three turbulence, beggars
develop the four power-paths,
make a big thing of the four power-paths."

Sutta 75

Sensations

I HEAR TELL:

"There are, beggars, three sensations.

What three?

Pleasant sensation,
unpleasant sensation,
not-unpleasant-but-not-pleasant sensation.

These then, beggars, are the three sensations.

For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three sensations, beggars,
develop the four power-paths,
make a big thing of the four power-paths.

What four power-paths?

Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.

It is thus then that for
higher knowledge of,
encompassing knowledge of,

**the thorough fading away of,
and letting go of
these three sensations, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 76

Thirsts

I HEAR TELL:

"There are, beggars, three thirsts.

What three?

**Thirst for sense pleasure,
thirst for being,
thirst for un-being.**

These then, beggars, are the three thirsts.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these three thirsts, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of**

**these three thirsts, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 77

The Flood

I HEAR TELL:

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

"There are, beggars, four floods.

What four?

**The flood of sense-pleasures,
the flood of being,
the flood of opinions,
the flood of blindness.**

These then, beggars, are the four floods.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these four floods, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,**

**and letting go of
these four floods, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 78

Yokes

I HEAR TELL:

"There are, beggars, four yokes.

What four?

**The sense-pleasure yoke,
the being yoke,
the opinion yoke,
the blindness yoke.**

These then, beggars, are the four yokes.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these four yokes, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of**

**these four yokes, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 79

Supports

I HEAR TELL:

"There are, beggars, four supports.

What four?

**The sense-pleasure support,
the opinion support,
the ethics and ritual support,
the self-experience support.**

These then, beggars, are the four supports.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these four supports, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these four supports, beggars**

**develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 80

Ties

I HEAR TELL:

"There are, beggars, these four ties.

What four?

The coveting body-tie

the anger body-tie

the ethics-gains-ardency-ritual-attachment body-tie

the this-is-the-highest-truth-position body-ties.

These then, beggars, are the four ties.

For, higher knowledge of,

encompassing knowledge of,

the thorough fading away of,

and letting go of

these four ties, beggars,

develop the four power-paths,

make a big thing of the four power-paths.

What four power-paths?

Here beggars, a beggar develops the power-path

that is wish-serenity-connected-exertion-own-making,

develops the power-path

that is energy-serenity-connected-exertion-own-making,

develops the power-path

that is heart-serenity-connected-exertion-own-making,

develops the power-path

that is investigation-serenity-connected-exertion-own-making.

It is thus then that for

higher knowledge of,

encompassing knowledge of,

the thorough fading away of,

and letting go of

these four ties, beggars

develop the four power-paths,

make a big thing of the four power-paths."

Sutta 81

Bias

I HEAR TELL:

"There are, beggars, seven biases.

What seven?

**The bias towards lust for sense-pleasures,
the bias towards reaction,
the bias towards opinions,
the bias towards doubt and wavering,
the bias towards pride,
the bias towards lust for life,
the bias towards blindness.**

These then, beggars, are the seven biases.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these seven biases, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of**

**these seven biases, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 82

Pleasure-cords

I HEAR TELL:

"There are, beggars, five pleasure-cords.

What five?

**Eye-consciousness and forms — forms wished for, loved, lovely, pleasing,
sense pleasures regal and engaging.**

**Ear-consciousness and sounds — forms wished for, loved, lovely, pleasing,
sense pleasures regal and engaging.**

**Nose-consciousness and scents — forms wished for, loved, lovely, pleasing,
sense pleasures regal and engaging.**

**Tongue-consciousness and tastes — forms wished for, loved, lovely,
pleasing, sense pleasures regal and engaging.**

**Body-consciousness and touches — forms wished for, loved, lovely,
pleasing, sense pleasures regal and engaging.**

These then, beggars, are the five pleasure-cords.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these five pleasure-cords, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,**

**develops the power-path
that is energy-serenity-connected-exertion-own-making,**

**develops the power-path
that is heart-serenity-connected-exertion-own-making,**

**develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these five pleasure-cords, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 83

Obstruction

I HEAR TELL:

"There are, beggars, five obstructions.

What five?

**The pleasure-wishing obstruction,
the anger obstruction,
the lazy-ways and inertia obstruction,
the fear and trembling obstruction,
the doubt and wavering obstruction.**

These then, beggars, are the five obstructions.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these five obstructions, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these five obstructions, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 84

Stockpiled Supports

I HEAR TELL:

"There are, beggars, five stockpiled supports.

What five?

**Form stockpiled support,
sensation stockpiled support,
perception stockpiled support,
own-making stockpiled support,
consciousness stockpiled support.**

These then, beggars, are the five stockpiled supports.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these five stockpiled supports, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these five stockpiled supports, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 85

Yokes to Lower Rebirths

I HEAR TELL:

"There are, beggars, five yokes to lower rebirths.

What five?

**One-truth view,
doubt,
ethics-gains-ardency-ritual-attachment,
pleasure-wishing,
anger.**

These then, beggars, are the five yokes to lower rebirths.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these five yokes to lower rebirths, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these five yokes to lower rebirths, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

Sutta 86

Yokes to Higher Rebirths

I HEAR TELL:

"There are, beggars, five yokes to higher rebirths.

What five?

**Lust for form,
lust for the formless,
pride,
fear,
blindness.**

These then, beggars, are the five yokes to higher rebirths.

**For, higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these five yokes to higher rebirths, beggars,
develop the four power-paths,
make a big thing of the four power-paths.**

What four power-paths?

**Here beggars, a beggar develops the power-path
that is wish-serenity-connected-exertion-own-making,
develops the power-path
that is energy-serenity-connected-exertion-own-making,
develops the power-path
that is heart-serenity-connected-exertion-own-making,
develops the power-path
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for
higher knowledge of,
encompassing knowledge of,
the thorough fading away of,
and letting go of
these five yokes to higher rebirths, beggars
develop the four power-paths,
make a big thing of the four power-paths."**

CHAPTER 52. ON ANURUDDHA

Sutta 4

Paṭhama Kaṇṭakī Suttaṃ

Cactus Forest I

I HEAR TELL:

**Once upon a time the Elder Anuruddha
and the Elder Sāriputta
and the Elder Maha-Moggallāna
Sakete Cactus Grove residing.**

**There then emerging from seclusion one evening-time
the Elder Sāriputta
and the Elder Maha-Moggallāna
approached the Elder Anuruddha
and drew near.**

**Having drawn near
they exchanged well-wishing
together with the Elder Anuruddha.**

**Having made the exchange of polite talk
they took seats to one side.**

**Seated to one side, then,
the Elder Sāriputta said this
to the Elder Anuruddha:**

**"The beggar, a seeker, friend Anuruddha,
what are those things
which should be spit out by him
once he has trod their path?"**

**"The beggar, a seeker, friend Sāriputta,
should spit out the four settings-up of memory
once he has trod their path.**

What four?

**Here, friend, a beggar,
lives in body overseeing body,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.**

**Lives in sensation overseeing sensation,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.**

**Lives in the heart overseeing the heart,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.**

**Lives in the Dhamma overseeing the Dhamma,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.**

**The beggar, a seeker, friend Sāriputta,
should spit out these four settings-up of memory
once he has trod their path."**

Sutta 5

Dutiya Kaṇṭakī Suttaṃ

Cactus Forest II

I HEAR TELL:

**Once upon a time the Elder Anuruddha
and the Elder Sāriputta
and the Elder Maha-Moggallāna
Sakete Cactus Grove residing.**

**There then emerging from seclusion one evening-time
the Elder Sāriputta
and the Elder Maha-Moggallāna
approached the Elder Anuruddha
and drew near.**

**Having drawn near
they exchanged well-wishing**

together with the Elder Anuruddha.

Having made the exchange of polite talk
they took seats to one side.

Seated to one side, then,
the Elder Sāriputta said this
to the Elder Anuruddha:

"The beggar, a master, friend Anuruddha,
what are those things
which should be spit out by him
once he has trod their path?

The beggar, a master, friend Sāriputta,
should spit out these four settings-up of memory
once he has trod their path.

What four?

Here, friend, a beggar,
lives in body overseeing body,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

Lives in sensation overseeing sensation,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

Lives in the heart overseeing the heart,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

Lives in the Dhamma overseeing the Dhamma,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

The beggar, a master, friend Sāriputta,
should spit out these four settings-up of memory
once he has trod their path."

Sutta 6

Tatiya Kaṇṭhakī Suttaṃ

Cactus Forest III

I HEAR TELL:

**Once upon a time the Elder Anuruddha
and the Elder Sāriputta
and the Elder Maha-Moggallāna
Sakete Cactus Grove residing.**

**There then emerging from seclusion one evening-time
the Elder Sāriputta
and the Elder Maha-Moggallāna
approached the Elder Anuruddha
and drew near.**

**Having drawn near
they exchanged well-wishing
together with the Elder Anuruddha.**

**Having made the exchange of polite talk
they took seats to one side.**

**Seated to one side, then,
the Elder Sāriputta said this
to the Elder Anuruddha:**

**"Of what sort, friend Anuruddha,
is the Dhamma,
developed and made a big thing of
through which your great higher-powers were received?"**

**"It is, friend Sāriputta,
through developing and making a big thing of
the four setting's up of memory
that I have received great higher powers.**

Which four?

**Here, friend,
I live in body overseeing body,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.**

**I live in sensation overseeing sensation,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.**

**I live in the heart overseeing the heart,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.**

**I live in the Dhamma overseeing the Dhamma,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.**

**It is, friend Sāriputta,
through developing and making a big thing of
these four setting's up of memory
that I have received great higher powers.**

**And further, friend,
it is through developing and making a big thing of
these four setting's up of memory
that I overlook the thousand worlds."**

CHAPTER 54. THE ASPIRATIONS

Sutta 1

Eka-Dhamma Suttaṃ

One Thing

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta-forest park.**

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

**"One thing beggars,
developed,
made much of,
makes for great fruit, great benefit.**

What one thing?

Recollecting aspiration.

**And how 'developed', beggars
is recollecting aspiration?**

**How 'made much of',
suchas makes for great fruit, great benefit?**

**Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there**

sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting,
he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Observing enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

**'Reflecting on the own-making of the heart,
I will inspire,'**

this is the way he trains.

**'Reflecting on the own-making of the heart,
I will expire,'**

this is the way he trains.

**'Pacifying the own-making of the heart,
I will inspire,'**

this is the way he trains.

**'Pacifying the own-making of the heart,
I will expire,'**

this is the way he trains.

**'Reflecting on the heart,
I will inspire,'**

this is the way he trains.

**'Reflecting on the heart,
I will expire,'**

this is the way he trains.

**'Abundantly content in heart, I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'**

this is the way he trains.

**'Composing the heart,
I will inspire,'**

this is the way he trains.

**'Composing the heart,
I will expire,'**

this is the way he trains.

**'Liberating the heart,
I will inspire,'**

this is the way he trains.

**'Liberating the heart,
I will expire,'**

this is the way he trains.

**'On the look-out for inconsistency,
I will inspire,'**

this is the way he trains.

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit.**

Sutta 2

Bojjhaṅga Suttaṃ

Dimensions of Awakening

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta-forest park.**

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

**"Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.**

**And how, beggars, is recollecting aspiration developed,
made much of,
such as makes for great fruit,
great benefit?**

**Here beggars, a beggar,
recollecting aspiration,
simultaneously develops the dimension of self-awakening that is
remembering
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-
awakening that is investigation of Dhamma
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-
awakening that is energy
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-
awakening that is enthusiasm
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-
awakening that is impassivity
that agrees with solitude,
that agrees with the end of lust,**

**that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-awakening that is serenity
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-awakening that is objective detachment
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit."**

Sutta 3

Suddhaka Suttaṃ

Purely

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta-forest park.**

Then The Lucky Man addressed the Beggars there:

"Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

**"Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.**

And how, beggars, is recollecting aspiration

developed,
made much of,
such as makes for great fruit,
great benefit?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.

**'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit."**

Sutta 4

Paṭhama Phalā Suttaṃ

Fruit 1

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta-forest park.**

**Then The Lucky Man addressed the Beggars there: "Bhikkhus!"
"Bhadante!" the beggars responded to Bhagava.**

Bhagava said this to them:

**"Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.**

**And how, beggars, is recollecting aspiration developed,
made much of,
such as makes for great fruit,
great benefit?**

**Here beggars, a beggar,
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.**

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

**I will inspire,'
this is the way he trains.**

**'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will inspire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will expire,'
this is the way he trains.**

**'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.**

**'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

'Reflecting on the heart,

**I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit.**

**Suchwise developed, beggars,
suchwise made much of
recollecting aspiration
can be expected to have one of two fruitions:**

**Omniscience in this seen thing
or with holding on remaining,
non-returning."**

Sutta 5

Dutiya Phalā Suttaṃ

Fruit 2

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.**

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

**Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.**

**And how, beggars, is recollecting aspiration developed,
made much of,
such as makes for great fruit,**

great benefit?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit.**

**When developed suchwise, beggars,
when made much of suchwise,
recollecting aspiration
can be expected to have one of seven fruitions,
seven benefits.**

What seven fruitions?

Benefits?

Complete omniscience in this seen thing.

**If not complete omniscience in this seen thing,
then, complete omniscience at the time of death.**

**If not complete omniscience in this seen thing
nor complete omniscience at the time of death,
then he gets thorough Nibbāna midway
by thoroughly extirpating the five yokes to the lower births.**

Or he gets reduced-time thorough-Nibbāna.

Or he gets without-own-making thorough-Nibbāna.

Or he gets with-own-making thorough-Nibbāna.

Or he goes up-stream to the Akaniṭṭha Realm.

**These, beggars are the seven fruitions,
seven benefits that can be expected
from developing
and making much of
recollecting aspiration."**

Sutta 6

Ariṭṭha Suttaṃ

Ariṭṭha

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.**

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

"Beggars! Do you develop recollecting aspiration?"

At this the Agéd One Ariṭṭha said this to Bhagava:

"I, Bhante, am one who develops recollecting aspiration."

"How then, Ariṭṭha, do you develop recollecting aspiration?"

**"For that which has past, bhante, taking pleasure in the wished for has
been let go.**

For the not yet come, taking pleasure in the wished for is put away.

Reaction to things inwardly and outwardly is well under control.

So remembering I breath in, so remembering I breath out.

This is the way, bhante, I develop recollecting aspiration."

"Attained thus Ariṭṭha, is recollecting aspiration, not not attained, I say.

Yet Ariṭṭha, to get the full development of recollecting aspiration

give ear, pay good mind,

I will speak."

"Even so, bhante", said the Agéd One Ariṭṭha in response to Bhagava.

Then Bhagava said this:

"And how, Ariṭṭha, does one get fully developed recollecting aspiration?"

Here Ariṭṭha, a beggar

having gotten himself off to the forest

or to the root of some tree,

or to some empty hut,

and having taken up his seat there

sitting down,

setting the body upright,

legs bent-across-lapwise,

recollecting he attends to the mouth,

just so he recollects inspiration,

just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

**'Pacifying own-body-making,
I will expire,'**

this is the way he trains.

**'Reflecting on enthusiasm,
I will inspire,'**

this is the way he trains.

**'Reflecting on enthusiasm,
I will expire,'**

this is the way he trains.

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'**

this is the way he trains.

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

Suchwise 'developed', Arit̥ṭha,

suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit.

This is how, Ariṭṭha,
one gets fully developed
recollecting aspiration."

Sutta 7

Kappina Suttaṃ

Kappina

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta-forest park.

Now at that time the Agéd One Mahā Kappina,
was seated not far from Bhagava,
body upright,
legs bent-across-lapwise,
mind attending to the mouth.

Then Bhagava, having seen the Agéd One Mahā Kappina seated nearby,
body upright,
legs bent-across-lapwise,
mind attending to the mouth,
said this to the beggars there:

"Do you see, beggars,
any squirming around
or trembling
in the body of that beggar there?"

"Whenever we see this Agéd One, bhante,
whether seated in a group
or seated alone by himself,
we do not see any squirming around
or trembling
in the body of that Agéd One."

"It is, beggars, because of the development
and making much of high-getting

that there is neither squirming around
or trembling in body,
nor squirming around
or trembling in mind.

Beggars, this beggar gains high-getting
at pleasure,
without distress,
without difficulty.

And which high-getting is it, beggars,
that developed and made much of
has neither squirming around
or trembling in body,
nor squirming around
or trembling in mind?

Recollecting aspiration-high-getting, beggars,
developed and made much of
has neither squirming around
or trembling in body,
nor squirming around
or trembling in mind.

And how developed, beggars,
how made much of
does that respiration-remembering-high-getting
have neither squirming around
or trembling in body,
nor squirming around
or trembling in mind?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

**'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.**

**'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will inspire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will expire,'
this is the way he trains.**

**'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.**

**'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'**

this is the way he trains.

**'Pacifying the own-making of the heart,
I will expire,'**

this is the way he trains.

**'Reflecting on the heart,
I will inspire,'**

this is the way he trains.

**'Reflecting on the heart,
I will expire,'**

this is the way he trains.

**'Abundantly content in heart,
I will inspire,'**

this is the way he trains.

**'Abundantly content in heart,
I will expire,'**

this is the way he trains.

**'Composing the heart,
I will inspire,'**

this is the way he trains.

**'Composing the heart,
I will expire,'**

this is the way he trains.

**'Liberating the heart,
I will inspire,'**

this is the way he trains.

**'Liberating the heart,
I will expire,'**

this is the way he trains.

**'On the look-out for inconsistency,
I will inspire,'**

this is the way he trains.

**'On the look-out for inconsistency,
I will expire,'**

this is the way he trains.

**'On the look-out for the end of lust,
I will inspire,'**

this is the way he trains.

**'On the look-out for the end of lust,
I will expire,'**

this is the way he trains.

**'On the look-out for ending,
I will inspire,'**

this is the way he trains.

**'On the look-out for ending,
I will expire,'**

this is the way he trains.

**'On the look-out for opportunities to let go,
I will inspire,'**

this is the way he trains.

**'On the look-out for opportunities to let go,
I will expire,'**

this is the way he trains.

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration high-getting
has neither squirming around
or trembling in body,
nor squirming around
or trembling in mind."**

Sutta 8

Dīpa Suttaṃ

The Light

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.**

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

**"Recollecting aspiration-high-getting beggars, developed, made much of,
makes for great fruit, great benefit.**

**And how, beggars, is recollecting aspiration high-getting, developed, made
much of, such as makes for great fruit, great benefit?**

Here beggars, a beggar

having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will inspire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will expire,'

this is the way he trains.

'Reflecting on the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the heart,

I will expire,'

this is the way he trains.

'Abundantly content in heart,

I will inspire,'

this is the way he trains.

'Abundantly content in heart,

I will expire,'

this is the way he trains.

'Composing the heart,

I will inspire,'

this is the way he trains.

'Composing the heart,

I will expire,'

this is the way he trains.

'Liberating the heart,

I will inspire,'

this is the way he trains.

'Liberating the heart,

I will expire,'

this is the way he trains.

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration high-getting
makes for great fruit,
great benefit.**

**I too beggars,
before my awakening,
not yet awakened,
a bodhisattva,
used to live in this same way,
making much of this way of living.**

**While I lived this way, bhikkhus,
making much of this way of living,
there was neither bodily fatigue**

**nor eyestrain
and through not getting involved,
my heart was freed from the corruptions.**

**Therefore beggars,
if a beggar would determine:**

**'There shall be neither bodily fatigue
nor eyestrain for me
and through not getting involved,
my heart will be freed from the corruptions,'
it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'Let go shall be the rememberings
and principles associated with household life.'
it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall live perceiving the disadvantageous
in the advantageous'
it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall live perceiving the advantageous
in the disadvantageous'
it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall live perceiving the disadvantageous
in the advantageous and the disadvantageous'
it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall live perceiving the advantageous in the disadvantageous and the
advantageous'
it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall live avoiding
both the disadvantageous
and the advantageous —
detached,
remembering,
self-aware.'**

**it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**"I shall, while still rethinking,
while still reminiscing,
enter into and live
in the attainment of the first knowing,
that isolation-born pleasant enthusiasm
separate from sense pleasures,
separate from unskillful things'**

**it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall, subduing rethinking and reminiscing,
enter into and live in the attainment of the second knowing,
that internal happiness,
that unified state of mind
that is without rethinking,
without reminiscing,
a pleasant enthusiasm born of serenity'**

**it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall, with the phasing out of enthusiasm,
enter into and live in the attainment of the third knowing,
detached,
remembering and self-aware,
experiencing that bodily ease
the aristocrats describe saying**

"Detached, recollected, he lives happily,"'

**it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall, letting go pleasure,
letting go pain,
their precursors in bodily ease and discomfort resolved,
enter into and live in the fourth knowing,
without pain,
without pleasure,
in the all-round purity of the detached mind,'
it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall, with the surpassing of all perception of shapes,
with the resolution of perception of reaction,
not paying attention to perception of diversity,
thinking:**

**"Without end is Space,"
enter into and live in the Sphere of Space'**

it would be well to keep in mind this remembering the respiration serenity.

Therefore beggars, if a beggar would determine:

**'I shall, with the surpassing of all perception of the Sphere of Space,
thinking:**

**"Without end is Consciousness,"
enter into and live in the Sphere of Consciousness'**

it would be well to keep in mind this remembering the respiration serenity.

Therefore beggars, if a beggar would determine:

**'I shall, with the surpassing of the Sphere of Consciousness,
thinking:**

**"There is no what-have-you,"
enter into and live in the Sphere of Nothing to be Had,'**

**it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall, with the surpassing of the Sphere of Nothing to be Had,
enter into and live in the Sphere of Neither-Perceiving-nor-Non-
Perceiving,'**

**it would be well to keep in mind
this remembering the respiration serenity.**

**When this remembering the respiration serenity is thus developed,
beggars,**

thus made much of,
if there is the experience of a pleasant sensation,
it is known as: 'Inconsistent,'
it is known as: 'Don't get involved with it,'
it is known as: 'Don't get worked up about it.'

Experiencing an unpleasant sensation,
it is known as: 'Inconsistent,'
it is known as: 'Don't get involved with it,'
it is known as: 'Don't get worked up about it.'

Experiencing a sensation which is not unpleasant but not pleasant,
it is known as: 'Inconsistent,'
it is known as: 'Don't get involved with it,'
it is known as: 'Don't get worked up about it.'

If a pleasant sensation is experienced,
it is experienced without bonds.

If an unpleasant sensation is experienced,
it is experienced without bonds.

If a sensation which is not unpleasant but not pleasant is experienced,
it is experienced without bonds.

If there is the experience of the sense that
the body is reaching it's end,
he knows: 'I am experiencing the sense
that the body is reaching it's end.'

If there is the experience of the sense
that life is reaching it's end,
he knows:

'I am experiencing the sense
that life is reaching it's end.'

He knows:

'At the break-up of the body
as life reaches it's end,
even here,
not getting worked up about any sensation,
one can become cool.'

In the same way, beggars,
as an oil-lamp burns
because of oil
and because of a wick,
but with the consumption of its fuel,

with the drying up
of the oil
and the wick,
it goes out,
even so, beggars,
a beggar experiencing the sense
that the body is reaching it's end,
knows:

'I am experiencing the sense
that the body is reaching it's end.'

Experiencing the sense
that life is reaching it's end,
knows:

'I am experiencing the sense
that life is reaching it's end',

And he knows:

'At the break-up of the body
as life reaches it's end,
even here,
not getting worked up about any sensation,
one can become cool.'"

Sutta 9

Vesālī or Asubha Suttaṃ

Vesālī or The Impure

I HEAR TELL:

Once upon a time Bhagava, Vesālī-land revisiting,
Great-Woods,
House with the peaked roof.

At that time Bhavava use to preach to the beggars there
in a multiplicity of ways
about the subject of the impure;
speaking about the advantages
of talking about the subject of 'the impure',
speaking about the advantages
of developing the subject of 'the impure'.

Then the Lucky man addressed the bhikkhus:

**"I wish, beggars,
to retire to chambers
for the half month.**

**No one should approach me
except the one who brings my mess-bowl food."**

**"Even so, bhante", the beggars responded in agreement
and subsequently no one approached the Lucky Man
except the one who brought his mess-bowl food.**

Then those beggars, saying:

**"The Bhagava used to preach
in a multiplicity of ways
about the subject of the impure;
speaking about the advantages
of talking about the subject of 'the impure',
speaking about the advantages
of developing the subject of 'the impure'"|| ||**

**lived devoting themselves
to the development of 'the impure'
in a multiplicity of ways.**

**These, being depressed,
ashamed,
disgusted with body,
sought out a way to take to the knife.**

**In one day
as many as ten bhikkhus
took to the knife.**

**In one day
as many as twenty bhikkhus
took to the knife.**

**In one day
as many as thirty bhikkhus
took to the knife.**

**Then, returning from his retirement to chambers
at the end of that half-month,
Bhagava spoke thus to the Agéd Ānanda:**

"What's this now, Ānanda?

**Thinned of beings
seems the Order of Bhikkhus."**

"Indeed that is so, bhante!

**Because the Bhagava preached to the beggars
in a multiplicity of ways
about the subject of the impure;
speaking about the advantages
of talking about the subject of 'the impure',
speaking about the advantages
of developing the subject of 'the impure',
the beggars, bhante, saying:**

**'The Bhagava used to preach
in a multiplicity of ways
about the subject of the impure;
speaking about the advantages
of talking about the subject of 'the impure',
speaking about the advantages
of developing the subject of 'the impure''**

**lived devoting themselves
to the development of the subject of 'the impure'
in a multiplicity of ways.**

**These, being depressed,
ashamed,
disgusted,
with body,
sought out a way to take to the knife.**

**In one day
as many as ten bhikkhus
took to the knife.**

**In one day
as many as twenty bhikkhus
took to the knife.**

**In one day
as many as thirty bhikkhus
took to the knife.**

**It would be good, bhante,
if the Bhagava would reveal another course
to establish the Order of bhikkhus in omniscience."**

**"In that case, Ānanda,
whatsoever there are of bhikkhus
who have taken up residence in Vesālī**

they all should be gathered together

in the meeting hall."

"Even so bhante", said the Agéd Ānanda in reply,
and whatsoever there were of bhikkhus
who had taken up residence in Vesālī
they all gathered together
in the meeting hall.

Once gathered together,
Ānanda said this to Bhagava:

"The bhikkhu Saṅgha has assembled, bhante,
now is the time for the Bhagava
to do what he has in mind".

Then The Lucky Man went to the meeting hall.

Arriving there
he sat down in the designated seat.

So seated
he said this to the bhikkhus there:

"When, beggars, respiration-remembering high-getting
is developed
and made a big thing of
it brings peace
and living in undampened pleasure
and, additionally, bad, unskillful things
disappear on the spot.

In the same way, beggars,
as the stirred up dust and dirt
of the last month of summer
is settled by a great untimely thunderstorm
and is caused to disappear on the spot,
even so, beggars,
respiration-remembering high-getting
developed
and made a big thing of
brings peace
and living in undampened pleasure
and, additionally, bad, unskillful things
disappear on the spot.

And how, beggars, is respiration-remembering high-getting developed
and made a big thing of

suchas to bring peace
and living in undampened pleasure
and, additionally,
to cause bad, unskillful things
to disappear on the spot?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will inspire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will expire,'

this is the way he trains.

'Reflecting on the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the heart,

I will expire,'

this is the way he trains.

'Abundantly content in heart,

I will inspire,'

this is the way he trains.

'Abundantly content in heart,

I will expire,'

this is the way he trains.

'Composing the heart,

I will inspire,'

this is the way he trains.

'Composing the heart,

I will expire,'

this is the way he trains.

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**This is how, beggars,
resperation-remembering high-getting
is developed
and made a big thing of
suchas to bring peace
and living in undampened pleasure
and, additionally, to cause bad, unskillful things
to disappear on the spot."**

Sutta 10

Kimbila Suttam

Kimbila

I HEAR TELL:

**Once upon a time Bhagava,
Kimbila-district,
Bamboo Grove came-a revisiting.**

There Bhagava said this to the Agéd One, Kimbila:

**"How developed, Kimbila,
is recollecting aspiration-highgetting,
how made a big thing of,
having great fruit,
great benefit?"**

Thus spoken to, the Agéd One, Kimbila remained silent.

Then a second time The Lucky Man said this to the Agéd One, Kimbila:

**"How developed, Kimbila,
is recollecting aspiration-highgetting,
how made a big thing of,
having great fruit,
great benefit?"**

And a second time the Agéd One, Kimbila remained silent.

Then a third time The Lucky Man said this to the Agéd One, Kimbila:

**"How developed, Kimbila,
is recollecting aspiration-highgetting,
how made a big thing of,
having great fruit,
great benefit?"**

And a third time the Agéd One, Kimbila remained silent.

**Thus, this having been said,
the Agéd One, Ānanda, said this to The Lucky Man:**

"This is the time, Bhagava!

**This is the time, Welcome One,
for the Bhagava to relate the recollecting aspiration-highgetting.**

The Beggars will remember what is heard from the Bhagava."

**"In that case, Ānanda,
listen up,
pay attention,
I will speak!"**

"Even so, Bhante!" replied the Agéd One, Ānanda to Bhagava.

Bhagava said this:

**"And how 'developed', Ānanda,
is recollecting aspiration?**

**How 'made much of',
suchas makes for great fruit,
great benefit?**

**Here Ānanda, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.**

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

**'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.**

**'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will inspire,'**

this is the way he trains.

**'Pacifying own-body-making,
I will expire,'**

this is the way he trains.

**'Reflecting on enthusiasm,
I will inspire,'**

this is the way he trains.

**'Reflecting on enthusiasm,
I will expire,'**

this is the way he trains.

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'**

this is the way he trains.

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

Suchwise 'developed', Ānanda,

suchwise 'made much of'
recollecting aspiration high-getting
makes for great fruit,
great benefit.

At such a time, Ānanda, as a beggar,
inspiring deeply, knows:

'I am inspiring deeply',

expiring deeply, knows:

'I am expiring deeply',

inspiring shallowly, knows:

'I am expiring shallowly',

expiring shallowly, knows:

'I am expiring shallowly';

when he trains thus:

'Reflecting on the totality of bodily experience,

I am breathing in',

when he trains thus:

'Reflecting on the totality of bodily experience,

I am breathing out',

when he trains thus:

'Pacifying the own body,

I am breathing in',

when he trains thus:

'Pacifying the own body,

I am breathing out';

at such a time, Ānanda,

a bhikkhu is living in a body overseeing the body,

ardent,

clearly conscious,

remembering,

having removed worldly ambitions and disappointments.

How come?

Here, Ānanda, I say

breathing in and breathing out

is another way to classify 'body'.

Therefore, Ānanda,

at such a time a bhikkhu is living in a body overseeing the body,

ardent,

clearly conscious,

remembering,

having removed worldly ambitions and disappointments.

At such a time, Ānanda, as a beggar trains thus:

'Reflecting on enthusiasm,

I am breathing in,

when he trains thus:

'Reflecting on enthusiasm,

I am breathing out',

when he trains thus:

'Observing pleasure,

I am breathing in',

when he trains thus:

'Observing pleasure,

I am breathing out',

when he trains thus:

'Reflecting on the own-making of the heart,

I am breathing in',

when he trains thus:

'Reflecting on the own-making of the heart,

I am breathing out',

when he trains thus:

'Pacifying the own-making of the heart,

I am breathing in',

when he trains thus:

'Pacifying the own-making of the heart,

I am breathing out',

at such a time, Ānanda,

a bhikkhu is living in sense experience

overseeing sense experience,

ardent,

clearly conscious,

remembering,

having removed worldly ambitions and disappointments.

How come?

Here, Ānanda, I say

breathing in and breathing out

is another way to classify 'sense experience'.

Therefore, Ānanda,

at such a time a bhikkhu is living in sense experience

overseeing sense experience,

ardent,

clearly conscious,

remembering,

having removed worldly ambitions and disappointments.

At such a time, Ānanda,

as a beggar trains thus:

'Reflecting on the heart,

I am breathing in,

when he trains thus:

'Reflecting on the heart,

I am breathing out',

when he trains thus:

'Abundantly content in heart,

I am breathing in',

when he trains thus:

'Abundantly content in heart,

I am breathing out',

when he trains thus:

'Composing the heart,

I am breathing in',

when he trains thus:

'Composing the heart,

I am breathing out',

when he trains thus:

'Liberating the heart,

I am breathing in',

when he trains thus:

'Liberating the heart,

I am breathing out',

at such a time, Ānanda,

a bhikkhu is living in mental states

overseeing mental states,

ardent,

clearly conscious,

remembering,

having removed worldly ambitions and disappointments.

How come?

Here, Ānanda, I say breathing in and breathing out
is another way to classify 'mental states'.

Therefore, Ānanda,

at such a time a bhikkhu is living in mental states

overseeing mental states,

ardent,

clearly conscious,

remembering,
having removed worldly ambitions and disappointments.

At such a time, Ānanda,
as a beggar trains thus:

'On the look-out for inconsistency,
I am breathing in,
when he trains thus:

'On the look-out for inconsistency,
I am breathing out',
when he trains thus:

'On the look-out for the end of lust,
I am breathing in',
when he trains thus:

'On the look-out for the end of lust,
I am breathing out',
when he trains thus:

'On the look-out for ending,
I am breathing in',
when he trains thus:

'On the look-out for ending,
I am breathing out',
when he trains thus:

'On the look-out for opportunities to let go,
I am breathing in',
when he trains thus:

'On the look-out for opportunities to let go,
I am breathing out',

at such a time, Ānanda,
a bhikkhu is living in the Dhamma
overseeing dhamma,
ardent,

clearly conscious,
remembering,
having removed worldly ambitions and disappointments.

How come?

Here, Ānanda, I say
breathing in and breathing out
is another way to classify 'dhamma'.

Therefore, Ānanda, at such a time a bhikkhu is living in the Dhamma
overseeing dhamma,
ardent,

clearly conscious,
remembering,
having removed worldly ambitions and disappointments.

In the same way, Ānanda,
as if at a Crossroads
there were a great pile of dirt
and if, appearing from the Eastern direction,
there comes a cart
— it would scatter that dirtpile.

If, appearing from the Western direction,
there comes a cart
— it would scatter that dirtpile.

If, appearing from the Northern direction,
there comes a cart
— it would scatter that dirtpile.

If, appearing from the Southern direction,
there comes a cart
— it would scatter that dirtpile.

Even so, Ānanda,
a bhikkhu living in a body
overseeing the body
scatters bad unskillful things.

Living in sense experience
overseeing sense experience
he scatters bad unskillful things.

Living in mental states
overseeing mental states
he scatters bad unskillful things.

Living in the Dhamma
overseeing Dhamma
he scatters bad unskillful things."

Sutta 11

Icchānangala Suttaṃ

Icchānangala

I HEAR TELL:

**Once upon a time, The Lucky Man, Icchānaṅgale revisiting,
Icchānaṅgala jungle grove.**

Then The Lucky Man said this to the beggars there:

"I wish, beggars, to retire to chambers for three months.

**No one should approach me
except the one who brings my mess-bowl food."**

**"Even so, bhante", the beggars responded in agreement
and subsequently no one approached the Lucky Man
except the one who brought his mess-bowl food.**

**Then after the lapse of three months,
The Lucky Man emerged from his retirement chambers
and said this to the beggars there:**

"Should wanderers of other views, beggars, question you thus:

**'In what manner, friends,
does the Shaman Gotama largely live
during the rains residency?'**

**This being put to you, beggars,
by wanderers of other views,
this is how you should make response:**

**'The Lucky Man, friends,
largely lives during the rains residency
serenely remembering his respiration.'**

Breathing in deeply, I know:

'I am inspiring deeply.'

Breathing out deeply, I know:

'I am expiring deeply.'"

"Breathing in shallowly, I know:

'I am inspiring shallowly.'

Breathing out shallowly, I know:

'I am expiring shallowly.'

**Reflecting on the totality of bodily experience,
I breath in knowingly.**

**Reflecting on the totality of bodily experience,
I breath out knowingly.**

**Pacifying own-body-making,
I breath in knowingly.**

Pacifying own-body-making,

I breath out knowingly.

**Reflecting on enthusiasm,
I breath in knowingly.**

**Reflecting on enthusiasm,
I breath out knowingly.**

**Observing pleasure,
I breath in knowingly.**

**Observing pleasure,
I breath out knowingly.**

Reflecting on the own-making of the heart, I breath in knowingly.

**Reflecting on the own-making of the heart,
I breath out knowingly.**

**Pacifying the own-making of the heart,
I breath in knowingly.**

**Pacifying the own-making of the heart,
I breath out knowingly.**

**Reflecting on the heart,
I breath in knowingly.**

**Reflecting on the heart,
I breath out knowingly.**

**Abundantly content in heart,
I breath in knowingly.**

**Abundantly content in heart,
I breath out knowingly.**

**Composing the heart,
I breath in knowingly.**

**Composing the heart,
I breath out knowingly.**

**Liberating the heart,
I breath in knowingly.**

**Liberating the heart,
I breath out knowingly.**

**Reflecting on giving up,
I breath in knowingly.**

**Reflecting on giving up,
I breath out knowingly.**

He, beggars, who speaking highly

would say:

'This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'

speaking highly of this
serene remembering of the respiration
would say:

'This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'

He who is a seeker, beggars,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
such a one,
developing serene remembering of the respiration,
making a big thing of it,
will achieve the destruction of the corruptions.

He who, beggars, is an arahant beggar,
corruptions eliminated,
un-occupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge free,
even for such a one,
developing serene remembering of the respiration,
making a big thing of it,
is useful for living pleasantly in this seen thing
mindfully self-aware.

He, beggars, who speaking highly would say:

'This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'

speaking highly of this serene remembering of the respiration
would say:

'This is the Aristocratic life,
this is the Brahma life,

this is the life of the Getter of the Getting.'"

Sutta 12

Kaṅkheyya Suttaṃ

Clearing up An Uncertainty

I HEAR TELL:

**Once upon a time the Venerable Lomasavangiso,
Sakka-land,
Kapilavatthu,
Nigrodha's park revisiting.**

**There then Mahanamo the Sakkyan
approached the venerable Lomasavangiso
and drew near.**

**Drawing near
he exchanged greetings with the Venerable Lomasavangiso
and took a seat to one side.**

**Seated to one side then,
Mahanamo the Sakkyan said this
to the Venerable Lomasavangiso:**

**"How is it then, bhante,
is the seeker's life
such as the Tathāgata's life
or is the seekers life one thing
and the Tathāgata's life another?"**

**"No, friend Mahanama,
the seeker's life
is not such as the Tathāgata's life,
the seeker's life is one thing,
the Tathāgata's life is another.**

**That bhikkhu, friend Mahanama,
a seeker,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
lives letting go of the five diversions.**

What five?

He lives letting go of the pleasure-wishing diversion.

He lives letting go of the deviance diversion.

He lives letting go of the lazy ways and inertia diversion.

He lives letting go of the anxiety and fear diversion.

He lives letting go of the doubt and wavering diversion.

**It is so, friend Mahanama, that a seeker,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
lives letting go of the five diversions.**

**On the other hand, friend Mahanama, that bhikkhu, an arahant,
without corruptions,
one who is finished,
duty's doing done,
laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated,
has let go the five diversions,
made them like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.**

What five?

**He lives having let go of the pleasure-wishing diversion,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.**

**He lives having let go of the deviance diversion,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.**

**He lives having let go of the lazy ways and inertia diversion,
made it like a palm
torn out from the ground by the roots,**

without basis for life,
unable rise up again in future.

He lives having let go of the anxiety and fear diversion,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

He lives having let go of the doubt and wavering diversion,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

It is thus, friend Mahanama, that a bhikkhu, an arahant,
without corruptions,
one who is finished,
duty's doing done,
laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated,
has let go the five diversions,
made them like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

It is in this way, friend Mahanama,
that you should understand that the seeker's life
is not such as the Tathāgata's life,
the seeker's life is one thing,
the Tathāgata's life is another.

Once upon a time, friend Mahanama,
the Lucky Man
Icchanangale revisiting,
Icchanangala jungle grove.

Then The Lucky Man said this
to the beggars there:

'I wish, beggars, to retire to chambers for three months.

No one should approach me
except the one who brings my mess-bowl food.'

'Even so, bhante',

**the beggars responded in agreement
and subsequently no one approached the Lucky Man
except the one who brought his mess-bowl food.**

**Then after the lapse of three months,
The Lucky Man emerged from his retirement chambers
and said this to the beggars there:**

'Should wanderers of other views, beggars, question you thus:

**"In what manner, friends, does the Shaman Gotama
largely live during the rains residency?"**

**This being put to you, beggars,
by wanderers of other views,
this is how you should make response:**

**"The Lucky Man, friends,
largely lives during the rains residency
serenely remembering his respiration."**

Breathing in deeply, I know:

"I am inspiring deeply."

Breathing out deeply, I know:

"I am expiring deeply."

Breathing in shallowly, I know:

"I am inspiring shallowly."

Breathing out shallowly, I know:

"I am expiring shallowly."

**Reflecting on the totality of bodily experience,
I breath in knowingly.**

**Reflecting on the totality of bodily experience,
I breath out knowingly.**

**Pacifying own-body-making,
I breath in knowingly.**

**Pacifying own-body-making,
I breath out knowingly.**

**Reflecting on enthusiasm,
I breath in knowingly.**

**Reflecting on enthusiasm,
I breath out knowingly.**

**Observing pleasure,
I breath in knowingly.**

Observing pleasure,

I breath out knowingly.

Reflecting on the own-making of the heart,

I breath in knowingly.

Reflecting on the own-making of the heart,

I breath out knowingly.

Pacifying the own-making of the heart,

I breath in knowingly.

Pacifying the own-making of the heart,

I breath out knowingly.

Reflecting on the heart,

I breath in knowingly.

Reflecting on the heart,

I breath out knowingly.

Abundantly content in heart,

I breath in knowingly.

Abundantly content in heart,

I breath out knowingly.

Composing the heart,

I breath in knowingly.

Composing the heart,

I breath out knowingly.

Liberating the heart,

I breath in knowingly.

Liberating the heart,

I breath out knowingly.

Reflecting on giving up,

I breath in knowingly.

Reflecting on giving up,

I breath out knowingly.

He, beggars, who speaking highly would say:

"This is the Aristocratic life,

this is the Brahma life,

this is the life of the Getter of the Getting"

speaking highly of this serene remembering of the respiration would say:

"This is the Aristocratic life,

this is the Brahma life,

this is the life of the Getter of the Getting."

**He who is a seeker, beggars,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
such a one,
developing serene remembering of the respiration,
making a big thing of it,
will achieve the destruction of the corruptions.**

**He who, beggars, is an arahant beggar,
corruptions eliminated,
un-occupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge free,
even for such a one,
developing serene remembering of the respiration,
making a big thing of it,
is useful for living pleasantly in this seen thing
mindfully self-aware.**

He, beggars, who speaking highly would say:

**"This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting."**

speaking highly of this serene remembering of the respiration would say:

**"This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting."**

**It is in this way, friend Mahanama,
that you should understand that the seeker's life
is not such as the Tathāgata's life,
the seeker's life is one thing,
the Tathāgata's life is another."**

Sutta 13

Paṭhama Ānanda Suttaṃ

Ānanda

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

**There then the Venerable Ānanda approached Bhagava
and drew near.**

**Having drawn near
he exchanged greetings together with Bhagava.**

**Having exchanged greetings and shared friendly talk
he took a seat to one side.**

**Seated to one side then,
the venerable Ānanda said this to Bhagava:**

**"Now can it be, bhante that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things?"**

**"It can be, Ānanda that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things."**

**"But, bhante, what one thing,
developed and made much of,
brings to fulfilment four things;
what four things,
developed and made much of,
bring to fulfilment seven things;
what seven things,
developed and made much of,
bring to fulfilment two things?"**

**"Recollecting-aspiration-serenity, Ānanda,
is one thing,
developed and made much of,
that brings to fulfilment
the four settings-up of mind;
the four setting's-up of mind,
developed and made made much of,
bring to fulfilment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment vision and freedom.**

**And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfilment the four settings-up of mind?**

**Here Ānanda, a beggar having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.**

**If he inspires deeply, he knows:
'I am inspiring deeply.'**

**If he breaths out deeply, he knows:
'I am expiring deeply.'**

**If he inspires shallowly, he knows:
'I am inspiring shallowly.'**

**If he expires shallowly, he knows:
'I am expiring shallowly.'**

**'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.**

**'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will inspire,'**

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Observing enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will expire,'

this is the way he trains.

'Pacifying the own-making of thoughts,

I will inspire,'

this is the way he trains.

'Pacifying the own-making of thoughts,

I will expire,'

this is the way he trains.

'Reflecting on the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the heart,

I will expire,'

this is the way he trains.

'Abundantly content in heart,

I will inspire,'

this is the way he trains.

'Abundantly content in heart,

I will expire,'

this is the way he trains.

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

At such a time, Ānanda, as a bhikkhu

inspiring deeply, knows:
'I am inspiring deeply',
expiring deeply, knows:
'I am expiring deeply',
inspiring shallowly, knows:
'I am inspiring shallowly',
expiring shallowly, knows:
'I am expiring shallowly',
'Reflecting on the totality of bodily experience
I will inspire,' trains,
'Reflecting on the totality of bodily experience,
I will expire,' trains,
'Pacifying own-body-making,
I will inspire,' trains,
'Pacifying own-body-making,
I will expire,' trains —
at such a time, Ānanda,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

How so?

Here, Ānanda, respiration is said to be
another term for body.

This is how, at such a time, Ānanda,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, Ānanda, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of thoughts,

I will inspire,'
trains 'Reflecting on the own-making of thoughts,
I will expire,'
trains 'Pacifying the own-making of thoughts,
I will inspire,'
trains 'Pacifying the own-making of thoughts,
I will expire,' —
at such a time, Ānanda, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

How so?

Here, Ānanda, well investigated,
respiration is said to be another term for sensation.

This is how, at such a time, Ānanda,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, Ānanda, as a bhikkhu
trains 'Reflecting on the heart,
I will inspire,'
trains 'Reflecting on the heart,
I will expire,'
trains 'Abundantly content in heart,
I will inspire,'
trains 'Abundantly content in heart,
I will expire,'
trains 'Composing the heart,
I will inspire,'
trains 'Composing the heart,
I will expire,'
trains 'Liberating the heart,
I will inspire,'
trains 'Liberating the heart,
I will expire,' —
at such a time, Ānanda, a bhikkhu lives in mental states overseeing mental
states,
ardent,

self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

How so?

It is not, Ānanda,
with absent-mindedness and lack of self-awareness,
that recollecting-aspiration-serenity is said to be developed.

This is how, at such a time, Ānanda,
a bhikkhu lives in mental states overseeing mental states,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, Ānanda, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'
trains 'On the look-out for the end of lust,
I will inspire,'
trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, Ānanda, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.
Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of greed and dissatisfaction.
This is how, at such a time, Ānanda,

**a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**This is how, Ānanda, recollecting-aspiration-serenity
when made much of
brings to fulfilment the four settings-up of mind.**

**And how developed, Ānanda do the four setting's-up of mind,
made much of,
bring to fulfilment the seven dimensions of self-awakening?**

**At whatever time, Ānanda,
as a bhikkhu lives in body overseeing body
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.**

**At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is
produced,
at such a time**

**a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

**At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.**

At whatever time

that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

At whatever time, Ānanda,
as a bhikkhu lives in sensations overseeing sensations
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.

At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment

the mind dimension of self-awakening.

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

**At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,**

the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

Mental States

At whatever time, Ānanda,
as a bhikkhu lives in mental states overseeing mental states
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.

At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

**At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,**

the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

At whatever time, Ānanda,
as a bhikkhu lives in the Dhamma overseeing the Dhamma
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.

At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,

thorough remembrance of things.

**At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,**

**thorough remembrance of things,
at such a time**

a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time

**that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time**

**a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.**

With this wise investigation,

exploration,

thorough remembrance of things,

tireless energy is set up.

At whatever time, Ānanda,

**as a bhikkhu wisely investigates,
explores,**

thoroughly remembers things

with tireless energy set up,

at such a time

a bhikkhu has set up the energy dimension of self-awakening.

At whatever time

that a bhikkhu's energy dimension of self-awakening is produced,

at such a time

a bhikkhu attains and brings to fulfilment

the energy dimension of self-awakening.

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

At whatever time, Ānanda,

as a bhikkhu sets up his energy

there arises uncarnal excitement,

at such a time

a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time

that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,

at such a time

a bhikkhu attains and brings to fulfilment

the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,

the body is impassive,

the heart is impassive.

At whatever time, Ānanda,

as a bhikkhu is Enthusiastic in mind,

the body impassive,

the heart impassive,

at such a time

a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

This is how, Ānanda,
the four setting's-up of mind,
developed and made made much of,
bring to fulfilment
the seven dimensions of self-awakening.

And how, Ānanda, do the seven dimensions of awakening,
when developed and made much of,
fulfil vision and freedom?

Here Ānanda, a bhikkhu develops the mind-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;
develops the investigation-of-things dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,

culminating in giving up;

develops the energy-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the Enthusiasm-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the impassivity-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the serenity-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the detachment-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

**This is how, Ānanda, the seven dimensions of awakening
when developed and made much of
fulfil vision and freedom.**

**This is how, Ānanda,
recollecting-aspiration-serenity,
is one thing,
developed and made much of,
that brings to fulfilment
the four settings-up of mind;
the four setting's-up of mind,
developed and made made much of,
bring to fulfilment
the seven dimensions of awakening;
the seven dimensions of awakening,**

developed and made much of,
bring to fulfilment vision and freedom.

This is, Ānanda,
how one thing,
developed and made much of,
brings to fulfilment
four things;
four things,
developed and made much of,
bring to fulfilment
seven things;
seven things,
developed and made much of,
bring to fulfilment two things."

Sutta 14

Dutiya Ānanda Suttaṃ

Ānanda 2

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then the Venerable Ānanda approached Bhagava and drew near.

Having drawn near he exchanged greetings together with Bhagava.

Having exchanged greetings and shared friendly talk he took a seat to one side.

Seated to one side then,

Bhagava said this to the venerable Ānanda:

"Now can it be, Ānanda that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things?"

"Bhagava is the root of Dhamma for us, bhante,

**Bhagava is the channel for Dhamma
Bhagava is the custodian.**

**Surely it would be well, bhante
if the point of this were to occur to Bhagava to explain.**

**Bhagava saying it,
the beggars will bear it in mind."**

**"It can be, Ānanda that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things."**

**"But, bhante, what one thing,
developed and made much of,
brings to fulfilment four things;
what four things,
developed and made much of,
bring to fulfilment seven things;
what seven things,
developed and made much of,
bring to fulfilment two things?"**

**Recollecting-aspiration-serenity, Ānanda, is one thing,
developed and made much of,
that brings to fulfilment the four settings-up of mind;
the four setting's-up of mind,
developed and made made much of,
bring to fulfilment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment vision and freedom.**

**And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfilment the four settings-up of mind?**

**Here Ānanda, a beggar having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,**

setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:
'I am inspiring deeply.'

If he breaths out deeply, he knows:
'I am expiring deeply.'

If he inspires shallowly, he knows:
'I am inspiring shallowly.'

If he expires shallowly, he knows:
'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Observing enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'
this is the way he trains.

'Observing pleasure,
I will expire,'
this is the way he trains.

'Reflecting on the own-making of thoughts,
I will inspire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will expire,'

this is the way he trains.

'Pacifying the own-making of thoughts,

I will inspire,'

this is the way he trains.

'Pacifying the own-making of thoughts,

I will expire,'

this is the way he trains.

'Reflecting on the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the heart,

I will expire,'

this is the way he trains.

'Abundantly content in heart,

I will inspire,'

this is the way he trains.

'Abundantly content in heart,

I will expire,'

this is the way he trains.

'Composing the heart,

I will inspire,'

this is the way he trains.

'Composing the heart,

I will expire,'

this is the way he trains.

'Liberating the heart,

I will inspire,'

this is the way he trains.

'Liberating the heart,

I will expire,'

this is the way he trains.

'On the look-out for inconsistency,

I will inspire,'

this is the way he trains.

'On the look-out for inconsistency,

**I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**At such a time, Ānanda, as a bhikkhu
inspiring deeply, knows:**

**'I am inspiring deeply',
expiring deeply, knows:**

**'I am expiring deeply',
inspiring shallowly, knows:**

**'I am inspiring shallowly',
expiring shallowly, knows:**

'I am expiring shallowly',

**'Reflecting on the totality of bodily experience
I will inspire,' trains,**

**'Reflecting on the totality of bodily experience,
I will expire,' trains,**

**'Pacifying own-body-making,
I will inspire,' trains,**

**'Pacifying own-body-making,
I will expire,' trains —**

**at such a time, Ānanda,
a bhikkhu lives bodily overseeing body,
ardent,**

**self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

How so?

**Here, Ānanda, respiration is said to be
another term for body.**

**This is how, at such a time, Ānanda,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**At such a time, Ānanda, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of thoughts,
I will inspire,'
trains 'Reflecting on the own-making of thoughts,
I will expire,'
trains 'Pacifying the own-making of thoughts,
I will inspire,'
trains 'Pacifying the own-making of thoughts,
I will expire,' —
at such a time, Ānanda, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

How so?

**Here, Ānanda, well investigated,
respiration is said to be another term for sensation.**

**This is how, at such a time, Ānanda,
a bhikkhu lives in sensations overseeing sensations,
ardent,**

self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, Ānanda, as a bhikkhu
trains 'Reflecting on the heart,
I will inspire,'
trains 'Reflecting on the heart,
I will expire,'
trains 'Abundantly content in heart,
I will inspire,'
trains 'Abundantly content in heart,
I will expire,'
trains 'Composing the heart,
I will inspire,'
trains 'Composing the heart,
I will expire,'
trains 'Liberating the heart,
I will inspire,'
trains 'Liberating the heart,
I will expire,' —

at such a time, Ānanda, a bhikkhu lives in mental states overseeing mental
states,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

How so?

It is not, Ānanda,
with absent-mindedness and lack of self-awareness,
that recollecting-aspiration-serenity is said to be developed.

This is how, at such a time, Ānanda,
a bhikkhu lives in mental states overseeing mental states,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, Ānanda, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'

trains 'On the look-out for the end of lust,
I will inspire,'
trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, Ānanda, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of greed and dissatisfaction.

This is how, at such a time, Ānanda,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

This is how, Ānanda, recollecting-aspiration-serenity
when made much of
brings to fulfilment the four settings-up of mind.

And how developed, Ānanda do the four setting's-up of mind,
made much of,
bring to fulfilment the seven dimensions of self-awakening?

At whatever time, Ānanda,
as a bhikkhu lives in body overseeing body
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.

At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,

at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is
produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

**At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.**

**At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.**

**Impassive the body is happy,
the heart is serene.**

**At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.**

**At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.**

He, serene of heart and happy

has become objectively detached.

**At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.**

**At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.**

**At whatever time, Ānanda,
as a bhikkhu lives in sensations overseeing sensations
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.**

**At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, Ānanda,
as a bhikkhu wisely investigates,**

explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy

has become objectively detached.

At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

At whatever time, Ānanda,
as a bhikkhu lives in mental states overseeing mental states
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.

At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,

at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,

at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

**At whatever time, Ānanda,
as a bhikkhu lives in the Dhamma overseeing the Dhamma
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.**

At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time

that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time

that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

This is how, Ānanda,
the four setting's-up of mind,
developed and made much of,
bring to fulfilment
the seven dimensions of self-awakening.

And how, Ānanda, do the seven dimensions of awakening,
when developed and made much of,
fulfil vision and freedom?

Here Ānanda, a bhikkhu develops the mind-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the investigation-of-things dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the energy-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the Enthusiasm-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the impassivity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the serenity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,

culminating in giving up;

develops the detachment-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

**This is how, Ānanda, the seven dimensions of awakening
when developed and made much of
fulfil vision and freedom.**

This is how, Ānanda,

recollecting-aspiration-serenity,

is one thing,

developed and made much of,

that brings to fulfilment

the four settings-up of mind;

the four setting's-up of mind,

developed and made made much of,

bring to fulfilment

the seven dimensions of awakening;

the seven dimensions of awakening,

developed and made much of,

bring to fulfilment vision and freedom.

This is, Ānanda,

how one thing,

developed and made much of,

brings to fulfilment

four things;

four things,

developed and made much of,

bring to fulfilment

seven things;

seven things,

developed and made much of,

bring to fulfilment two things."

Sutta 15

Paṭhama Bhikkhū Suttam

Beggars 1

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then a large number of beggars approached Bhagava and drew near.

Having drawn near they exchanged greetings together with Bhagava.

Having exchanged greetings and shared friendly talk they took seats to one side.

Seated to one side then, those beggars said this to Bhagava:

**"Now can it be, bhante that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things?"**

**"It can be, beggars that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things."**

**"But, bhante, what one thing,
developed and made much of,
brings to fulfilment four things;
what four things,
developed and made much of,
bring to fulfilment seven things;
what seven things,
developed and made much of,
bring to fulfilment two things?"**

**"Recollecting-aspiration-serenity, beggars,
is one thing,
developed and made much of,
that brings to fulfilment**

the four settings-up of mind;
the four setting's-up of mind,
developed and made made much of,
bring to fulfilment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment vision and freedom.

And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfilment the four settings-up of mind?

Here beggars, a beggar having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:
'I am inspiring deeply.'

If he breaths out deeply, he knows:
'I am expiring deeply.'

If he inspires shallowly, he knows:
'I am inspiring shallowly.'

If he expires shallowly, he knows:
'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

**'Observing enthusiasm,
I will inspire,'
this is the way he trains.**

**'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**At such a time, beggars, as a bhikkhu
inspiring deeply, knows:
'I am inspiring deeply',
expiring deeply, knows:
'I am expiring deeply',
inspiring shallowly, knows:**

'I am inspiring shallowly',
expiring shallowly, knows:
'I am expiring shallowly',
'Reflecting on the totality of bodily experience
I will inspire,' trains,
'Reflecting on the totality of bodily experience,
I will expire,' trains,
'Pacifying own-body-making,
I will inspire,' trains,
'Pacifying own-body-making,
I will expire,' trains —
at such a time, beggars,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

How so?

Here, beggars, respiration is said to be
another term for body.

This is how, at such a time, beggars,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, beggars, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of thoughts,
I will inspire,'
trains 'Reflecting on the own-making of thoughts,
I will expire,'
trains 'Pacifying the own-making of thoughts,
I will inspire,'

trains 'Pacifying the own-making of thoughts,
I will expire,' —
at such a time, beggars, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

How so?

Here, beggars, well investigated,
respiration is said to be another term for sensation.

This is how, at such a time, beggars,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, beggars, as a bhikkhu
trains 'Reflecting on the heart,
I will inspire,'
trains 'Reflecting on the heart,
I will expire,'
trains 'Abundantly content in heart,
I will inspire,'
trains 'Abundantly content in heart,
I will expire,'
trains 'Composing the heart,
I will inspire,'
trains 'Composing the heart,
I will expire,'
trains 'Liberating the heart,
I will inspire,'
trains 'Liberating the heart,
I will expire,' —
at such a time, beggars, a bhikkhu lives in mental states overseeing mental
states,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

How so?

**It is not, beggars,
with absent-mindedness and lack of self-awareness,
that recollecting-aspiration-serenity is said to be developed.**

**This is how, at such a time, beggars,
a bhikkhu lives in mental states overseeing mental states,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**At such a time, beggars, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'
trains 'On the look-out for the end of lust,
I will inspire,'
trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, beggars, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of greed and dissatisfaction.**

**This is how, at such a time, beggars,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**This is how, beggars, recollecting-aspiration-serenity
when made much of
brings to fulfilment the four settings-up of mind.**

**And how developed, beggars do the four setting's-up of mind,
made much of,
bring to fulfilment the seven dimensions of self-awakening?**

**At whatever time, beggars,
as a bhikkhu lives in body overseeing body
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.**

**At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is
produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,**

tireless energy is set up.

**At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

**At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.**

**At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.**

Impassive the body is happy,

the heart is serene.

**At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.**

**At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.**

**He, serene of heart and happy
has become objectively detached.**

**At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.**

**At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.**

**At whatever time, beggars,
as a bhikkhu lives in sensations overseeing sensations
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.**

**At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

At whatever time, beggars, as a bhikkhu,

living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,

at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

At whatever time, beggars,
as a bhikkhu lives in mental states overseeing mental states
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.

At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,

thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

**Impassive the body is happy,
the heart is serene.**

**At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.**

**At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.**

**He, serene of heart and happy
has become objectively detached.**

**At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.**

**At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.**

**At whatever time, beggars,
as a bhikkhu lives in the Dhamma overseeing the Dhamma
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.**

**At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,

as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

**This is how, beggars,
the four setting's-up of mind,
developed and made made much of,
bring to fulfilment
the seven dimensions of self-awakening.**

**And how, beggars, do the seven dimensions of awakening,
when developed and made much of,
fulfil vision and freedom?**

**Here beggars, a bhikkhu develops the mind-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the investigation-of-things dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the energy-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the Enthusiasm-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the impassivity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the serenity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the detachment-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**This is how, beggars, the seven dimensions of awakening
when developed and made much of
fulfil vision and freedom.**

**This is how, beggars,
recollecting-aspiration-serenity,
is one thing,
developed and made much of,
that brings to fulfilment
the four settings-up of mind;
the four setting's-up of mind,
developed and made made much of,
bring to fulfilment
the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment vision and freedom.**

**This is, beggars,
how one thing,
developed and made much of,
brings to fulfilment**

four things;
four things,
developed and made much of,
bring to fulfilment
seven things;
seven things,
developed and made much of,
bring to fulfilment two things."

Sutta 16

Dutiya Bhikkhū Suttam

Beggars 2

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then a large number of beggars approached Bhagava and drew near.

Having drawn near they exchanged greetings together with Bhagava.

Having exchanged greetings and shared friendly talk they took seats to one side.

Seated to one side then, Bhagava said this to those beggars there:

"Now can it be, Beggars, that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things?"

Bhagava is the root of Dhamma for us, bhante,
Bhagava is the channel for Dhamma
Bhagava is the custodian.

Surely it would be well, bhante,
if the point of this were to occur to Bhagava to explain.

Bhagava saying it,
the beggars will bear it in mind."

**"It can be, beggars that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things."**

**"But, bhante, what one thing,
developed and made much of,
brings to fulfilment four things;
what four things,
developed and made much of,
bring to fulfilment seven things;
what seven things,
developed and made much of,
bring to fulfilment two things?"**

**"Recollecting-aspiration-serenity, beggars, is one thing,
developed and made much of,
that brings to fulfilment the four settings-up of mind;
the four setting's-up of mind,
developed and made made much of,
bring to fulfilment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment vision and freedom.**

**And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfilment the four settings-up of mind?**

**Here beggars, a beggar having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.**

**If he inspires deeply, he knows:
'I am inspiring deeply.'**

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Observing enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will expire,'

this is the way he trains.

'Pacifying the own-making of thoughts,

I will inspire,'

this is the way he trains.

**'Pacifying the own-making of thoughts,
I will expire,'**

this is the way he trains.

**'Reflecting on the heart,
I will inspire,'**

this is the way he trains.

**'Reflecting on the heart,
I will expire,'**

this is the way he trains.

**'Abundantly content in heart,
I will inspire,'**

this is the way he trains.

**'Abundantly content in heart,
I will expire,'**

this is the way he trains.

**'Composing the heart,
I will inspire,'**

this is the way he trains.

**'Composing the heart,
I will expire,'**

this is the way he trains.

**'Liberating the heart,
I will inspire,'**

this is the way he trains.

**'Liberating the heart,
I will expire,'**

this is the way he trains.

**'On the look-out for inconsistency,
I will inspire,'**

this is the way he trains.

**'On the look-out for inconsistency,
I will expire,'**

this is the way he trains.

**'On the look-out for the end of lust,
I will inspire,'**

this is the way he trains.

**'On the look-out for the end of lust,
I will expire,'**

this is the way he trains.

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**At such a time, beggars, as a bhikkhu
inspiring deeply, knows:**

**'I am inspiring deeply',
expiring deeply, knows:**

**'I am expiring deeply',
inspiring shallowly, knows:**

**'I am inspiring shallowly',
expiring shallowly, knows:**

'I am expiring shallowly',

**'Reflecting on the totality of bodily experience
I will inspire,' trains,**

**'Reflecting on the totality of bodily experience,
I will expire,' trains,**

**'Pacifying own-body-making,
I will inspire,' trains,**

**'Pacifying own-body-making,
I will expire,' trains —**

**at such a time, beggars,
a bhikkhu lives bodily overseeing body,
ardent,**

**self-composed,
remembering,**

having put away the greed and dissatisfactions of the world.

How so?

**Here, beggars, respiration is said to be
another term for body.**

This is how, at such a time, beggars,

a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, beggars, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of thoughts,
I will inspire,'
trains 'Reflecting on the own-making of thoughts,
I will expire,'
trains 'Pacifying the own-making of thoughts,
I will inspire,'
trains 'Pacifying the own-making of thoughts,
I will expire,' —
at such a time, beggars, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

How so?

Here, beggars, well investigated,
respiration is said to be another term for sensation.

This is how, at such a time, beggars,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, beggars, as a bhikkhu
trains 'Reflecting on the heart,
I will inspire,'
trains 'Reflecting on the heart,
I will expire,'

trains 'Abundantly content in heart,

I will inspire,'

trains 'Abundantly content in heart,

I will expire,'

trains 'Composing the heart,

I will inspire,'

trains 'Composing the heart,

I will expire,'

trains 'Liberating the heart,

I will inspire,'

trains 'Liberating the heart,

I will expire,' —

at such a time, beggars, a bhikkhu lives in mental states overseeing mental states,

ardent,

self-composed,

remembering,

having put away the greed and dissatisfactions of the world.

How so?

It is not, beggars,

with absent-mindedness and lack of self-awareness,

that recollecting-aspiration-serenity is said to be developed.

This is how, at such a time, beggars,

a bhikkhu lives in mental states overseeing mental states,

ardent,

self-composed,

remembering,

having put away the greed and dissatisfactions of the world.

At such a time, beggars, as a bhikkhu

trains 'On the look-out for inconsistency,

I will inspire,'

trains 'On the look-out for inconsistency,

I will expire,'

trains 'On the look-out for the end of lust,

I will inspire,'

trains 'On the look-out for the end of lust,

I will expire,'

trains 'On the look-out for ending,

I will inspire,'

trains 'On the look-out for ending,

I will expire,'

trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, beggars, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.
Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of greed and dissatisfaction.

This is how, at such a time, beggars,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

This is how, beggars, recollecting-aspiration-serenity
when made much of
brings to fulfilment the four settings-up of mind.

And how developed, beggars do the four setting's-up of mind,
made much of,
bring to fulfilment the seven dimensions of self-awakening?

At whatever time, beggars,
as a bhikkhu lives in body overseeing body
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.

At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.

Living thus minded,

**he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is
produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

At whatever time

**that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.**

**At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.**

**Impassive the body is happy,
the heart is serene.**

**At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.**

**At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.**

**He, serene of heart and happy
has become objectively detached.**

**At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.**

**At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time**

**a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.**

**At whatever time, beggars,
as a bhikkhu lives in sensations overseeing sensations
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.**

**At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

**At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.**

**At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.**

**Impassive the body is happy,
the heart is serene.**

**At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.**

**At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.**

**He, serene of heart and happy
has become objectively detached.**

**At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.**

**At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.**

**At whatever time, beggars,
as a bhikkhu lives in mental states overseeing mental states
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.**

**At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

At whatever time, beggars,

as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

At whatever time, beggars,
as a bhikkhu lives in the Dhamma overseeing the Dhamma

**with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.**

**At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,**

at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

**This is how, beggars,
the four setting's-up of mind,
developed and made made much of,
bring to fulfilment**

the seven dimensions of self-awakening.

**And how, beggars, do the seven dimensions of awakening,
when developed and made much of,
fulfil vision and freedom?**

**Here beggars, a bhikkhu develops the mind-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the investigation-of-things dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the energy-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the Enthusiasm-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the impassivity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the serenity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the detachment-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

This is how, beggars, the seven dimensions of awakening

when developed and made much of
fulfil vision and freedom.

This is how, beggars,
recollecting-aspiration-serenity,
is one thing,
developed and made much of,
that brings to fulfilment
the four settings-up of mind;
the four setting's-up of mind,
developed and made made much of,
bring to fulfilment
the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment vision and freedom.

This is, beggars,
how one thing,
developed and made much of,
brings to fulfilment
four things;
four things,
developed and made much of,
bring to fulfilment
seven things;
seven things,
developed and made much of,
bring to fulfilment two things."

Sutta 17

Saṃyojana Suttaṃ

Self-yokes to Rebirth

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then Bhagava said this:

"Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into the letting go of the self-yokes to rebirth.

**And how developed, beggars,
does recollecting-aspiration-serenity,
when made much of,
evolve into the letting go
of the self-yokes to rebirth?**

**Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.**

**If he inspires deeply, he knows:
'I am inspiring deeply.'**

**If he breaths out deeply, he knows:
'I am expiring deeply.'**

**If he inspires shallowly, he knows:
'I am inspiring shallowly.'**

**If he expires shallowly, he knows:
'I am expiring shallowly.'**

**'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.**

**'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will inspire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will expire,'
this is the way he trains.**

**'Observing enthusiasm,
I will inspire,'
this is the way he trains.**

'Reflecting on enthusiasm,

**I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

'Liberating the heart,

**I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into the letting go of the self-yokes to rebirth."**

Sutta 18

Anusaya Suttaṃ

Self-Remnants

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then Bhagava said this:

**"Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into the ultimate eradication of the Self-remnants.**

**And how developed, beggars,
does recollecting-aspiration-serenity,
when made much of,
evolve into the letting go
of the self-yokes to rebirth?**

**Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.**

**If he inspires deeply, he knows:
'I am inspiring deeply.'**

**If he breaths out deeply, he knows:
'I am expiring deeply.'**

**If he inspires shallowly, he knows:
'I am inspiring shallowly.'**

**If he expires shallowly, he knows:
'I am expiring shallowly.'**

**'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.**

**'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will inspire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will expire,'
this is the way he trains.**

**'Observing enthusiasm,
I will inspire,'
this is the way he trains.**

**'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into the ultimate eradication of the Self-remnants."**

Knowing the stretch

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then Bhagava said this:

"Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into encompassing knowledge of the stretch.

And how developed, beggars,
does recollecting-aspiration-serenity,
when made much of,
evolve into encompassing knowledge of the stretch?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:
'I am inspiring deeply.'

If he breaths out deeply, he knows:
'I am expiring deeply.'

If he inspires shallowly, he knows:
'I am inspiring shallowly.'

If he expires shallowly, he knows:
'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'

this is the way he trains.

**'Pacifying own-body-making,
I will inspire,'**

this is the way he trains.

**'Pacifying own-body-making,
I will expire,'**

this is the way he trains.

**'Observing enthusiasm,
I will inspire,'**

this is the way he trains.

**'Reflecting on enthusiasm,
I will expire,'**

this is the way he trains.

**'Observing pleasure,
I will inspire,'**

this is the way he trains.

**'Observing pleasure,
I will expire,'**

this is the way he trains.

**'Reflecting on the own-making of thoughts,
I will inspire,'**

this is the way he trains.

**'Reflecting on the own-making of thoughts,
I will expire,'**

this is the way he trains.

**'Pacifying the own-making of thoughts,
I will inspire,'**

this is the way he trains.

**'Pacifying the own-making of thoughts,
I will expire,'**

this is the way he trains.

**'Reflecting on the heart,
I will inspire,'**

this is the way he trains.

**'Reflecting on the heart,
I will expire,'**

this is the way he trains.

**'Abundantly content in heart,
I will inspire,'**

this is the way he trains.

**'Abundantly content in heart,
I will expire,'**

this is the way he trains.

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

'On the look-out for opportunities to let go,

**I will expire,'
this is the way he trains.**

**This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into encompassing knowledge of the stretch."**

Sutta 20

Āsava-k-Khaya Suttam

Destruction of the Corruptions

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting.

There then Bhagava said this:

**"Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into the letting go of the self-yokes to rebirth.**

Evolves into encompassing knowledge of the stretch.

Evolves into destruction of the corruptions.

**And how developed, beggars,
does recollecting-aspiration-serenity,
when made much of,
evolve into the letting go of the self-yokes to rebirth.**

Evolve into encompassing knowledge of the stretch.

Evolve into destruction of the corruptions?

**Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.**

**If he inspires deeply, he knows:
'I am inspiring deeply.'**

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Observing enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will expire,'

this is the way he trains.

'Pacifying the own-making of thoughts,

I will inspire,'

this is the way he trains.

**'Pacifying the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'**

this is the way he trains.

**'On the look-out for ending,
I will inspire,
this is the way he trains.**

**'On the look-out for ending,
I will expire,
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,
this is the way he trains.**

**This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into the letting go of the self-yokes to rebirth.
Evolves into encompassing knowledge of the stretch.
Evolves into destruction of the corruptions."**

CHAPTER 55. ON STREAMWINNING

Sutta 21

Paṭhama Mahānāma Suttaṃ

Mahānāma (1)

I HEAR TELL:

**Once upon a time the Lucky Man,
among the Sakkas residing,
Kapilavatthu, Nigrodha's Woods.**

**There then Mahānāma the Sakkian approached The Lucky Man,
and drew near.**

**Having drawn near,
and exchanged greetings,
he took a seat to one side.**

**Seated to one side, then, Mahānāma the Sakkian said this to The Lucky
Man:**

**"This Kaplivatthu, bhante, is thriving,
prosperous,
and densely populous
filled with humanity
stacked in oppressive heaps.**

**And when, bhante, at eventide,
after sitting in worshipful attendance on the Lucky Man,
or on the beggars developing mind,
I enter Kapilavatthu,
I might encounter an out-of-control elephant,
I might encounter an out-of-control horse,
I might encounter an out-of-control chariot,
I might encounter an out-of-control cart,
I might encounter an out-of-control person.**

**Then, at such a time bhante,
I become forgetful of the Lucky Man
forgetful of the Dhamma
forgetful of the Saṅgha.**

**At such a time, bhante,
I have this thought:**

**'If, at this time,
my time were up,
what would be my getting?
what would be the follow-up for me?'"**

"Never fear, Mahānāma!

Never fear, Mahānāma!

**Not bad will your becoming be after death,
not bad your time's end.**

**In anyone whoever, Mahānāma,
who has for many a long day
thoroughly developed a heart of faith,
thoroughly developed an ethically practiced heart,
thoroughly developed a learned heart,
thoroughly developed a generous heart,
thoroughly developed a wise heart —
such a one, though of a body
formed of the four-great-life-elements,
raised by mother and father,
fueled by rice-gruel;
a changeable-wearisome-crumbling-breakable-disintegrating-thing**

which is then
eaten by crows,
or eaten by vultures,
or eaten by raptors,
or eaten by dogs,
or eaten by jackals,
or eaten by various small creatures —
the heart of such a one, Mahānāma,
having for many a long day
been thoroughly developed in faith,
been thoroughly developed in ethical practice,
been thoroughly developed in learning,
been thoroughly developed in generosity,
been thoroughly developed in wisdom —
goes on to the higher,
goes on to attainment.

In just the same way, Mahānāma,
as if a powerful man were to throw
a crock of butter,
or a crock of sesame oil,
into a fathomless water-hole —
plunging to the bottom
it cracks open
smashed to bits and pieces,
and that butter,
or that sesame oil
is such that goes up to the higher,
goes on to the surface.

In just the same way, Mahānāma,
in anyone whoever,
who has for many a long day
thoroughly developed a heart of faith,
thoroughly developed an ethically practiced heart,
thoroughly developed a learned heart,
thoroughly developed a generous heart,
thoroughly developed a wise heart —
such a one, though of a body
formed of the four-great-life-components,
raised by mother and father,
fueled by rice-gruel;
a changeable-wearisome-crumbling-breakable-disintegrating-thing

which is then
eaten by crows,
or eaten by vultures,
or eaten by raptors,
or eaten by dogs,
or eaten by jackals,
or eaten by various small creatures —
the heart of such a one, Mahānāma,
having for many a long day
been thoroughly developed in faith,
been thoroughly developed in ethical practice,
been thoroughly developed in learning,
been thoroughly developed in generosity,
been thoroughly developed in wisdom —
goes on to the higher,
goes on to attainment.

Now then you, Mahānāma
have for many a long day
thoroughly developed faith,
thoroughly developed ethical practice,
thoroughly developed learning,
thoroughly developed generosity,
thoroughly developed wisdom.

"Never fear, Mahānāma!

Never fear, Mahānāma!

Not bad will your becoming be after death,
not bad your time's end."

Sutta 22

Dutiya Mahānāma Suttaṃ

Mahānāma (2)

I HEAR TELL:

Once upon a time the Lucky Man,
among the Sakkas residing,
Kapilavatthu, Nigrodha's Woods.

There then Mahānāma the Sakkian
approached The Lucky Man,

and drew near.

Having drawn near,
and exchanged greetings,
he took a seat to one side.

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

"This Kaplivatthu, bhante, is thriving,
prosperous,
and densely populous
filled with humanity
stacked in oppressive heaps.

And when, bhante, at eventide,
after sitting in worshipful attendance on the Lucky Man,
or on the beggars developing mind,
I enter Kapilavatthu,
I might encounter an out-of-control elephant,
I might encounter an out-of-control horse,
I might encounter an out-of-control chariot,
I might encounter an out-of-control cart,
I might encounter an out-of-control person.

Then, at such a time bhante,
I become forgetful of the Lucky Man
forgetful of the Dhamma
forgetful of the Saṅgha.

At such a time, bhante,
I have this thought:

'If, at this time,
my time were up,
what would be my getting?
what would be the follow-up for me?'"

"Never fear, Mahānāma!

Never fear, Mahānāma!

Not bad will your becoming be after death,
not bad your time's end.

Four, good Mahānāma, are forms
possessed of which the student of the Aristocrats
inclines towards Nibbāna,
slops towards Nibbāna,
is lead on to Nibbāna.

What are these four?

**Here Mahānāma, the student of the Aristocrats
has got complete confidence in the Buddha
along such lines as:**

**'This Lucky Man is the Arahant
Number One Self-Awakened One,
perfected in conduct and vision,
The Welcome One,
a knower of the world,
unsurpassable trainer of trainable men,
teacher of gods and man,
The Buddha,
The Lucky Man'.**

**He has complete confidence in the Dhamma
along such lines as:**

**'The Dhamma is well said by the Lucky Man,
to be seen for one's self here,
not a thing of Time,
a 'come'n-see' thing,
a thing that guides the intelligent
in understanding for themselves.'**

**He has complete confidence in the Saṅgha
along such lines as:**

**'The Bhagava's Order of the Hearers
is undertaking the good.**

**The Bhagava's Order of the Hearers
is undertaking the straight.**

**The Bhagava's Order of the Hearers
is undertaking the method.**

**The Bhagava's Order of the Hearers
is undertaking the highest;.**

**The four pairs of men,
the eight individual men —
this is the Bhagava's Order of the Hearers
that is worthy of offerings,
that are worthy guests,
worthy of the gifts
of those wishing to make good kamma,
worthy of the gesture**

of putting together the fingers of both hands
and stretching them forth to the sky
and bringing them to the forehead,
a site unsurpassed in the world
for sewing merit.'

And he comes to be one
who goes after getting that intact,
unrent,
unspotted,
unbruised,
unwarped,
praised by the wise,
uncorrupted,
ethical culture
that evolves into highetting.

Imagine, Mahānāma, if a tree,
inclined towards the East,
sloping towards the East,
pointing towards the East,
were to be cut down at the base —
in which direction would it fall?"

"However, bhante, it inclined,
however it sloped,
however it was pointing."

"Even so then, Mahānāma,
these four are forms possessed of which
the student of the Aristocrats
inclines towards Nibbāna,
slops towards Nibbāna,
is lead on to Nibbāna."

Sutta 28

Duvera or Tatiya Anāthapiṇḍika Suttaṃ

Stream-entry

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.

There then, Anāthapiṇḍika, the housefather, approached the Lucky Man.

Having approached, he drew near.

Having drawn near he exchanged greetings.

Having exchanged greetings Anāthapiṇḍika, the housefather took a seat to one side.

Then, seated to one side, the Lucky Man said this to Anāthapiṇḍika, the housefather:

**"Now whenever, housefather,
in the student of aristocracy,
the five fears of retribution are allayed,
and four dimensions of Stream-entry have been mastered,
and he has wisely,
well viewed,
well penetrated
the aristocratic method,
he may with certainty of his aspiration
by himself, of himself
predict:**

**'Destroyed is Hell for me,
destroyed is the creeper's womb,
destroyed is the ghostly garb,
destroyed is falling away,
depression,
repeated failure.**

A Streamwinner am I!

**An unfailing thing,
assured,
destined for self-awakening.'**

What five fears of retribution has he allayed?

**Whatever, housefather, for him who injures breathing things,
from injury to breathing things,
results in fear of retribution
in this seen thing,
results in fear of retribution
in the hereafter,
experienced in the heart as pain and misery,
in abstention from injury to breathing things,
that fear of retribution is allayed.**

Whatever, housefather, for him who takes what is not given,

**from taking what is not given,
results in fear of retribution
in this seen thing,
results in fear of retribution
in the hereafter,
experienced in the heart as pain and misery,
in abstention from taking what is not given,
that fear of retribution is allayed.**

**Whatever, housefather, for he who carries on in an ungodly way,
from carrying on in an ungodly way,
results in fear of retribution
in this seen thing,
results in fear of retribution
in the hereafter,
experienced in the heart as pain and misery,
in abstention from carrying on in an ungodly way,
that fear of retribution is allayed.**

**Whatever, housefather, for him who utters negligent speech,
from uttering negligent speech,
results in fear of retribution
in this seen thing,
results in fear of retribution
in the hereafter,
experienced in the heart as pain and misery,
in abstention from uttering negligent speech,
that fear of retribution is allayed.**

**Whatever, housefather, for him who behaves carelessly because of
fermented and distilled drink,
from behaving carelessly because of fermented and distilled drink,
results in fear of retribution
in this seen thing,
results in fear of retribution
in the hereafter,
experienced in the heart as pain and misery,
in abstention from behaving carelessly because of fermented and distilled
drink,
that fear of retribution is allayed.**

These are the five fears of retribution he has allayed.

What four dimensions of Stream-entry has he mastered?

Herein, housefather, of the Buddha, the student of aristocracy is possessed

of certain clarity:

**'Just he is the Lucky Man,
Aristocrat,
consummately self-awakened one,
possessor of vision and conduct,
the Welcome,
Worldly-wise,
people's unsurpassed Dhamma-coach,
teacher of gods and men,
Buddha,
The Lucky Man.'**

Of the Dhamma, the student of aristocracy is possessed of certain clarity:

**'Well revealed is the Lucky Man's Dhamma,
a seen-here thing,
timeless,
a come-and-see thing
leading onward,
something to be experienced for one's self by the wise.'**

Of the Order, the student of aristocracy is possessed of certain clarity:

**'Practicing well is the Lucky Man's Order of students,
of upright practice is the Lucky Man's Order of students,
practicing the method is the Lucky Man's Order of students,
practicing consummately is the Lucky Man's Order of students.**

**That is to say it is the four pairs of men,
the eight good men —
that is the Lucky Man's Order of students
that is worthy of veneration,
worthy of hospitality,
worthy of handouts,
worthy of salutation,
an unsurpassable field of prosperity for the world.'**

**And he is possessed of ethics praised by the Aristocrats —
unbroken,
without gaps,
untarnished,
unblemished,
liberating,
not disparaged by the wise,
beyond, second to none,
evolving into serenity.**

These are the four dimensions of Stream-entry he has mastered.

**And what is that aristocratic method
he has wisely,
well viewed,
well penetrated?'**

**Here, housefather, the student of aristocracy
thoroughly mentally studies points of conception
of mutually bound up stimuli,
so:**

**This 'this' being, that is had;
with this support, that comes to birth;**

**This 'this' not being, that is not had;
this ending, that subsides.**

That is to say:

**Blindness-stimuli: own-making,
own-making-stimuli: consciousness,
consciousness-stimuli: named-form,
named-form-stimuli: the six realms of sense,
the six realms of sense-stimuli: contact,
contact-stimuli: sensation
sensation-stimuli: thirst,
thirst-stimuli: support,
support-stimuli: existence,
existence-stimuli: birth,
birth-stimuli: aging and death,
grief and lamentation
pain and misery,
and despair.**

Thus is had this self-sustaining mutually bound up body of pain.

Thus also:

**Blindness'-ending: own-making's-ending,
own-making's-ending: consciousness'-ending,
consciousness'-ending: named-form's-ending,
named-form's-ending: the six realms of sense's-ending,
the six realms of sense's-ending: contact's-ending,
contact's-ending: sensation's-ending
sensation's-ending: thirst's-ending,
thirst's-ending: support's-ending,
support's-ending: existence's-ending,
existence's-ending: birth's-ending,**

birth's-ending: aging and death,
grief and lamentation
pain and misery,
and despair's-ending.

Thus is had the end of this self-sustaining mutually bound up body of pain.

This is that aristocratic method
he has wisely,
well viewed,
well penetrated.

Now whenever, housefather,
in the student of aristocracy,
these five fears of retribution are allayed,
and these four dimensions of Stream-entry have been mastered,
and he has wisely,
well viewed,
well penetrated
the aristocratic method,
he may with certainty of his aspiration
by himself, of himself
predict:

'Destroyed is Hell for me,
destroyed is the creeper's womb,
destroyed is the ghostly garb,
destroyed is falling away,
depression,
repeated failure.

A Streamwinner am I!

An unfailing thing,
assured,
destined for self-awakening.'

Sutta 55

Paṭhama Caturō Phalā Suttaṃ

Four Fruitful Things: Stream-Winning

I HEAR TELL:

Once upon a time The Lucky Man,

**Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta Grove.**

There then, The Lucky Man addressed the beggars:

"Beggars!"

And the Bhikkhus responding:

"Bhadante!",

The Lucky Man said this:

**"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Stream-Winning.**

What four?

**Association with good men
Hearing True Dhamma
Tracing things to their point of origin,
Conducting one's self in accordance with the Lessons in the Teachings.**

**"These four things, beggars,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Stream-Winning."**

Sutta 56

Dutiya Cāturo Phalā Suttaṃ

Four Fruitful Things: Once-Returning

I HEAR TELL:

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

There then, The Lucky Man addressed the beggars:

"Beggars!"

And the Bhikkhus responding:

"Bhadante!",

The Lucky Man said this:

**"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Once-Returning.**

What four?

Association with good men

Hearing True Dhamma

Tracing things to their point of origin,

Conducting one's self in accordance with the Lessons in the Teachings.

"These four things, beggars,

developed,

made a big thing of,

that conduce to,

culminate in,

have fruition in

the true experience of Once-Returning."

Sutta 57

Tatiya Caturō Phalā Suttaṃ

Four Fruitful Things: Non-Returning

I HEAR TELL:

Once upon a time The Lucky Man,

Sāvātthi-town revisiting,

Anāthapiṇḍika's Jeta Grove.

There then, The Lucky Man addressed the beggars:

"Beggars!"

And the Bhikkhus responding:

"Bhadante!",

The Lucky Man said this:

"Four, beggars, are things,

developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Non-Returning.

What four?

Association with good men
Hearing True Dhamma
Tracing things to their point of origin,
Conducting one's self in accordance with the Lessons in the Teachings.

"These four things, beggars,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Non-Returning."

Sutta 58

Paṭhama Caturō Phalā Suttaṃ

Four Fruitful Things: Arahantship

I HEAR TELL:

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

There then, The Lucky Man addressed the beggars:

"Beggars!"

And the Bhikkhus responding:

"Bhadante!",

The Lucky Man said this:

"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,

have fruition in
the true experience of Arahantship.

What four?

Association with good men

Hearing True Dhamma

Tracing things to their point of origin,

Conducting one's self in accordance with the Lessons in the Teachings.

"These four things, beggars,

developed,

made a big thing of,

that conduce to,

culminate in,

have fruition in

the true experience of Arahantship."

Sutta 59

Paññā-Paṭilābhāya Suttaṃ

Four Fruitful Things: Gaining Wisdom

I HEAR TELL:

Once upon a time The Lucky Man,

Sāvatti-town revisiting,

Anāthapiṇḍika's Jeta Grove.

There then, The Lucky Man addressed the beggars:

"Beggars!"

And the Bhikkhus responding:

"Bhadante!",

The Lucky Man said this:

"Four, beggars, are things,

developed,

made a big thing of,

that conduce to,

culminate in,

have fruition in Gaining Wisdom.

What four?

Association with good men

Hearing True Dhamma

**Tracing things to their point of origin,
Conducting one's self in accordance with the Lessons in the Teachings.**

**"These four things, beggars,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in Gaining Wisdom."**

Sutta 60

Paññā-Vuḍḍhi Suttaṃ

Four Fruitful Things: Having Sown Wisdom

I HEAR TELL:

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

There then, The Lucky Man addressed the beggars:

"Beggars!"

And the Bhikkhus responding:

"Bhadante!",

The Lucky Man said this:

**"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in Having Sown Wisdom.**

What four?

Association with good men

Hearing True Dhamma

Tracing things to their point of origin,

Conducting one's self in accordance with the Lessons in the Teachings.

"These four things, beggars,

developed,

made a big thing of,

that conduce to,

culminate in,
have fruition in Having Sown Wisdom."

Sutta 61

Paññā-Vepullata Suttaṃ

Four Fruitful Things: Bountiful Wisdom

I HEAR TELL:

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

There then, The Lucky Man addressed the beggars:

"Beggars!"

And the Bhikkhus responding:

"Bhadante!",

The Lucky Man said this:

"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in Bountiful Wisdom.

What four?

Association with good men

Hearing True Dhamma

Tracing things to their point of origin,

Conducting one's self in accordance with the Lessons in the Teachings.

These four things, beggars,

developed,

made a big thing of,

that conduce to,

culminate in,

have fruition in Bountiful Wisdom."

CHAPTER 56. ON THE TRUTH

Sutta 11

Dhamma-Cakka-p-Pavattana Suttam
Paṭhama Tathāgatena Vutta

A Roll'n a-tha Dhamma Wheel

I HEAR TELL:

Once upon a time, Bhagava, Baranasi-town, Deer Park, Isipatana came a revisiting.

There to The Group of Five Beggars he spoke thus:

"Two, me bhikkhus, are ends
not to be gone after
by one embarking on the seeker's life.

What two?

At the one end:
whatever is desire,
is yoked to desire for the sweet-life,
inferior,
peasant-like,
of the common man,
not aristocratic,
destitute of character.

And at the other end:
whatever is yoked to causing self-torment,
is painful,
not aristocratic,
destitute of character.

It is by not attacking either end, beggars,
that the Tathāgata woke up
to a way to go down the middle;
eye-opening,
instructive,
smoothing the way
to higher knowledge,
self-awakening,
Nibbāna.

And what, beggars,
is that way
to go down the middle

awakened to by the Tathāgata;
eye-opening,
instructive,
smoothing the way
to higher knowledge,
self-awakening,
Nibbāna?

It is this aristocratic
multi-dimensional
high way:

High view,
high principles,
high talk,
high works,
high lifestyle,
high reign,
high mindedness, and
high get'n high.

This, beggars, is that way
to go down the middle
awakened to by the Tathāgata;
eye-opening,
instructive,
smoothing the way
to higher knowledge,
self-awakening,
Nibbāna.

Here then, beggars,
this is the aristocrat of truths
with regard to pain:

Birth is pain,
aging is pain,
sickness is pain,
death is pain;
grief and lamentation,
pain and misery,
and despair are pain;
being yoked to the unloved is pain,
being separated from the loved is pain
Not getting the desirable, that too is pain.
To be concise:

the five shitpiles binding up individuality are pain.

**This, beggars,
is the aristocrat of truths
with regard to the origin of pain:**

**It is in whatever thirst
results in living;
delight;
lust for getting;
seeking delight
now here now there;
it is just as well to say it is:
thirst for pleasures,
thirst for living,
thirst for escape.**

**This, beggars,
is the aristocrat of truths
with regard to the end of pain:
it is in the passing out,
the rejection,
the doing away with,
the ending with nothing remaining
of that lust.**

**This, beggars,
is the aristocrat of truths
with regard to the way
to get to the end of pain:
it is this aristocratic eight-dimensional high way:**

**High view,
high principles,
high works,
high lifestyle,
high reign,
high mindedness, and
high get'n high.**

**Beggars, this previously unheard teaching
of 'the aristocrat of truths
with regard to pain'
opened my eyes
and knowledge sprang up,
wisdom sprang up,**

**vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**Beggars, this previously unheard teaching
of 'the aristocrat of truths
with regard to the origin of pain'
opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to the origin of pain'
must be thoroughly and precisely understood,**

must be seen as true,
must be lived,
must be abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to the origin of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

Beggars, this previously unheard teaching
of 'the aristocrat of truths
with regard to the end of pain'
opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to the end of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,

the light sprang up.

**When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to the end of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
was seen as true,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**Beggars, this previously unheard teaching
of 'the aristocrat of truths
with regard to the way
to get to the end of pain'
opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to the way
to get to the end of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths**

with regard to the way
to get to the end of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

For just so long, me Beggars,
as I did not clearly know and see
this thrice-rolled
two-and-ten-part
four-quartered
aristocrat of truths,
neither, bhikkhus, did I declare
in this world
or it's heavens
with it's Maras,
with it's Brahmas,
with it's Shamen and Brhamen,
with it's gods and men
the highest self-awakening
of the Highest-Self-Awakened-One.

But, me Beggars, just as soon
as I did clearly know and see
this thrice-rolled
two-and-ten-part
four-quartered
aristocrat of truths,
I did declare in this world
and it's heavens
with it's Maras,
with it's Brahmas,
with it's Shamen and Brahmen,
with it's gods and men
the highest self-awakening
of the Highest-Self-Awakened-One.

Knowledge had arisen in me,

sight had sprung up:
'Unshakable is the release of my heart!
This is the end of birth!
Further living has been cut off!'"
That's what the Bhagava said.
And uplifted in mind
by the Bhagava's words
the Group of Five Bhikkhus
were greatly delighted
and it happened during this exposition
that in the Ancient Koṇḍañña
there sprang up the untarnished,
unmuddied dhamma eye
that sees:
"Whatever thing has a beginning,
that also is a thing that ends."

Sutta 12

Dutiya Tathāgatena Vutta Suttaṃ

The Second Sutta Spoken by the Tathāgata

I HEAR TELL:

"Beggars, this previously unheard teaching of
'the aristocrat of truths with regard to pain'
opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,

the light sprang up.

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**



**Beggars, this previously unheard teaching of
'the aristocrat of truths with regard to the origin of pain'
opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the origin of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the origin of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**



**Beggars, this previously unheard teaching of
'the aristocrat of truths with regard to the end of pain'**

**opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the end of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the end of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**



**Beggars, this previously unheard teaching of
'the aristocrat of truths with regard to the way to get to the end of pain'
opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the way to get to the end of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the way to get to the end of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up."**

Sutta 27

Tathā Suttaṃ

Such-as-Such-is

I HEAR TELL:

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta-forest park.**

There then The Lucky Man said this to the beggars:

"Beggars!"

**And the beggars responding, "Bhante!"
the Lucky Man said:**

"There are, Beggars, these four Aristocratic Truths.

What are these four?

The Aristocratic Truth concerning Pain.

The Aristocratic Truth concerning the co-arising of pain.

The Aristocratic Truth concerning pain-ending.

**The Aristocratic Truth concerning the walk to walk to pain-ending-
retirement.**

These, Beggars, are those four Aristocratic Truths.

**Now then, Beggars, these four Aristocratic Truths are such-as-such-is
not not such-as-such-is,
not another such-as-such-is.**

That is why they are called: 'Aristocratic Truths'.

That is why, here, beggars,

'This is Pain' is a well-made yoke,
'This is the co-arising of pain', is a well-made yoke,
'This is pain-ending' is a well-made yoke,
'This is the walk to walk to pain-ending-retirement,' is a well-made yoke."

Sutta 28

Loka Suttaṃ

In the World

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's Jeta-forest park.

There then The Lucky Man said this to the beggars:

"Beggars!"

And the beggars responding, "Bhante!"
the Lucky Man said:

"There are, Beggars, these four Aristocratic Truths.

What are these four?

The Aristocratic Truth concerning Pain.

The Aristocratic Truth concerning the co-arising of pain.

The Aristocratic Truth concerning pain-ending.

The Aristocratic Truth concerning the walk to walk to pain-ending-retirement.

These, Beggars, are those four Aristocratic Truths.

With the gods, beggars, the World,
with Māra

with Brahmā,

with shamen and brahmins being born

with gods and men,

one who gets the getting is an Aristocrat.

That is why they are called: 'Aristocratic Truths'.

That is why, here, beggars,

'This is Pain' is a well-made yoke,

'This is the co-arising of pain', is a well-made yoke,

'This is pain-ending' is a well-made yoke,

'This is the walk to walk to pain-ending-retirement,' is a well-made yoke."

Five Destinations

Sutta 102

Quitting Humankind

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting human kind
reborn among humans,
and then the other way round, bigger is the amount of beings quitting
humankind reborn among those in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',**

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 103

Quitting Humankind 2

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting human kind
reborn among humans,
and then the other way round, bigger is the amount of beings quitting
humankind reborn in the wombs of animals.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',**

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 104

Quitting Humankind 3

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting human kind
reborn among humans,
and then the other way round, bigger is the amount of beings quitting
humankind reborn in ghostly garb.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 105

Quitting Humankind 4

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting human kind
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
humankind reborn among those in hell.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 106

Quitting Humankind 5

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting human kind
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
humankind reborn in the wombs of animals.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 107

Quitting Humankind 6

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting human kind
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
humankind reborn in gostly garb.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 108

Quitting the Godly Realms

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting the godly realms
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn among those in hell.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 109

Quitting the Godly Realms 2

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting the godly realms
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn in the wombs of animals.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 110

Quitting the Godly Realms 3

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting the godly realms
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn in the ghostly garb.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 111

Quitting the Godly Realms 4

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting the godly realms
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn among those in hell.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 112

Quitting the Godly Realms 5

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting the godly realms
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn in the wombs of animals.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 113

Quitting the Godly Realms 6

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting the godly realms
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn in the ghostly garb.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 114

Quitting Hell

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting hell reborn
among humankind,
and then the other way round, bigger is the amount of beings quitting hell
reborn among those in hell.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 115

Quitting Hell 2

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting hell reborn
among humankind,
and then the other way round, bigger is the amount of beings quitting hell
reborn in the wombs of animals.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',

do the to be done in connection with 'there is a path-following going to the end of pain', say I."

Sutta 116

Quitting Hell 3

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting hell reborn
among humankind,
and then the other way round, bigger is the amount of beings quitting hell
reborn in the ghostly garb.

Evam eva kho bhikkhave, appakā te sattā ye nirayā cutā manussesu
paccājāyanti.

Atha kho ete va bahutarā sattā ye nirayā cutā pettivisaye paccājāyanti.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,

do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."

Sutta 117

Quitting Hell 4

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting hell reborn in
the godly realms,
and then the other way round, bigger is the amount of beings quitting hell
reborn among those in hell.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,

do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."

Sutta 118

Quitting Hell 5

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting hell reborn in
the godly realms,
and then the other way round, bigger is the amount of beings quitting hell
reborn in the wombs of animals.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,

do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."

Sutta 119

Quitting Hell 6

I HEAR TELL:

Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-roof Hall.

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"

"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."

"So it goes, beggars, little is the amount of beings quitting hell reborn in
the godly realms,
and then the other way round, bigger is the amount of beings quitting hell
reborn in ghostly garb.

Evam eva kho bhikkhave, appakā te sattā ye nirayā cutā devesu
paccājāyanti.

Atha kho ete va bahutarā sattā ye nirayā cutā pettivisaye paccājāyanti.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 120

Quitting Animal Life

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting animal birth
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 121

Quitting Animal Life 2

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting animal birth
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in the wombs of animals.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 122

Quitting Animal Life 3

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting animal birth
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in tht ghostly garb.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 123

Quitting Animal Life 4

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting animal birth
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 124

Quitting Animal Life 5

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting animal birth
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in the wombs of animals.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 125

Quitting Animal Life 6

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting animal birth
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in the ghostly garb.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 126

Quitting the Ghostly Garb

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 127

Quitting the Ghostly Garb 2

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn in the wombs of animals.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 128

Quitting the Ghostly Garb 3

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn the ghostly garb.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 129

Quitting the Ghostly Garb 4

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 130

Quitting the Ghostly Garb 5

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn in the wombs of animals.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done in connection with 'this is pain',
do the to be done in connection with 'there is a source of pain',
do the to be done in connection with 'there is an end to pain',
do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**

Sutta 131

Quitting the Ghostly Garb 6

I HEAR TELL:

**Once upon a time Bhagava, Vesali-land revisiting, Great Woods, Peaked-
roof Hall.**

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn in the ghostly garb.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,**

**the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

Therefore, beggars,

do the to be done in connection with 'this is pain',

do the to be done in connection with 'there is a source of pain',

do the to be done in connection with 'there is an end to pain',

**do the to be done in connection with 'there is a path-following going to the
end of pain', say I."**