

Samyutta Nikāya

The Linked Basket

Part III

Translated from the Pāli

by

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Namo tassa arahato, sammā sambuddhassa

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

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

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

To my book-learn'n teachers
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Ven. Mew Fung Chen,
Ven. M. Puṇṇaji

And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

Buddha Dust

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

Book 3

I Hear Tell:

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

There, to the Beggars gathered round, he said:

"Beggars!"

"Bhante!" the Beggars responded.

So The Consummately Self-Awakened said to them:

"Develop serenity, beggars!

**Serene, beggars,
a beggar knows the nature of things.**

And what 'nature of things' does he know?

**The arising to itself of form
and the settling down of form,
the arising to itself of sense experience
and the settling down of sense experience
the arising to itself of perception
and the settling down of perception
the arising to itself of own-making
and the settling down of own-making
the arising to itself of consciousness
and the settling down of consciousness.**

**And what, beggars, is the arising to itself of form
what the arising to itself of sense-experience
what the arising to itself of perception
what the arising to itself of own-making
what the arising to itself of consciousness?**

**Here, beggars, overjoyed at,
overly thrilled with,
there is remaining tied down.**

**But overjoyed at,
overly thrilled with what,
does he remain tied down?**

**Overjoyed at,
overly thrilled with form
there is remaining tied down.**

**Overjoyed at,
overly thrilled with
remaining tied down to form,
delight arises.**

**Whatever is delight with form,
that is getting bound-up,
the counterpart of getting bound-up is existence,
the counterpart of existence is birth,
the counterpart of birth is aging and death;
and grief and lamentation,
pain and misery,
and despair follow after.**

**Even suchwise is the arising to itself of this whole pile of do-do painful ugly
ukky k-kha!**

And what, beggars, is the arising to itself of sense experience?

**Overjoyed at,
overly thrilled with sense experience
there is remaining tied down.**

**Overjoyed at,
overly thrilled with
remaining tied down to sense experience,
delight arises.**

**Whatever is delight with sense experience,
that is getting bound-up,
the counterpart of getting bound-up is existence,
the counterpart of existence is birth,
the counterpart of birth is aging and death;
and grief and lamentation,
pain and misery,
and despair follow after.**

**Even suchwise is the arising to itself of this whole pile of do-do painful ugly
ukky k-kha!**

And what, beggars, is the arising to itself of perception?

**Here, beggars, overjoyed at,
overly thrilled with perception**

there is remaining tied down.

**Overjoyed at,
overly thrilled with
remaining tied down to perception,
delight arises.**

**Whatever is delight with perception,
that is getting bound-up,
the counterpart of getting bound-up is existence,
the counterpart of existence is birth,
the counterpart of birth is aging and death;
and grief and lamentation,
pain and misery,
and despair follow after.**

**Even suchwise is the arising to itself of this whole pile of do-do painful ugly
ukky k-kha!**

And what, beggars, is the arising to itself of own-making?

**Here, beggars, overjoyed at,
overly thrilled with own-making
there is remaining tied down.**

**Overjoyed at,
overly thrilled with
remaining tied down to own-making,
delight arises.**

**Whatever is delight with own-making,
that is getting bound-up,
the counterpart of getting bound-up is existence,
the counterpart of existence is birth,
the counterpart of birth is aging and death;
and grief and lamentation,
pain and misery,
and despair follow after.**

**Even suchwise is the arising to itself of this whole pile of do-do painful ugly
ukky k-kha!**

And what, beggars, is the arising to itself of consciousness?

**Here, beggars, overjoyed at,
overly thrilled with consciousness
there is remaining tied down.**

**Overjoyed at,
overly thrilled with
remaining tied down to consciousness,
delight arises.**

**Whatever is delight with consciousness,
that is getting bound-up,
the counterpart of getting bound-up is existence,
the counterpart of existence is birth,
the counterpart of birth is aging and death;
and grief and lamentation,
pain and misery,
and despair follow after.**

**Even suchwise is the arising to itself of this whole pile of du-du painful
ugly ukky k-kha!**

**This, beggars, is the arising to itself of form
this the arising to itself of sense experience
this the arising to itself of perception
this the arising to itself of own-making
this the arising to itself of consciousness.**

**And what, beggars, is the settling down of form
what the settling down of sense experience
what the settling down of perception
what the settling down of own-making
what the settling down of consciousness?**

**Here, beggars, not overjoyed at,
not overly thrilled with,
there is not remaining tied down.**

**But not overjoyed at,
not overly thrilled with what,
is there not remaining tied down?**

**Not overjoyed at,
not overly thrilled with form
there is not remaining tied down.**

**Not overjoyed at,
not overly thrilled with
not remaining tied down to form,
delight in form subsides.**

Delight ending,

**getting bound-up ends,
getting bound-up ending,
existence ends,
existence ending,
birth ends,
birth ending,
aging and death ends,
and thereupon grief and lamentation,
pain and misery,
and despair subside.**

**Even suchwise is the ending of this whole pile of du-du painful ugly ukky
k-kha!**

**Not overjoyed at,
not overly thrilled with sense-experience
there is not remaining tied down.**

**Not overjoyed at,
not overly thrilled with
not remaining tied down to sense-experience,
delight in sense-experience subsides.**

**Delight ending,
getting bound-up ends,
getting bound-up ending,
existence ends,
existence ending,
birth ends,
birth ending,
aging and death ends,
and thereupon grief and lamentation,
pain and misery,
and despair subside.**

**Even suchwise is the ending of this whole pile of du-du painful ugly ukky
k-kha!**

**Not overjoyed at,
not overly thrilled with perception
there is not remaining tied down.**

**Not overjoyed at,
not overly thrilled with
not remaining tied down to perception,**

delight in perception subsides.

**Delight ending,
getting bound-up ends,
getting bound-up ending,
existence ends,
existence ending,
birth ends,
birth ending,
aging and death ends,
and thereupon grief and lamentation,
pain and misery,
and despair subside.**

**Even suchwise is the ending of this whole pile of du-du painful ugly ukky
k-kha!**

**Not overjoyed at,
not overly thrilled with own-making
there is not remaining tied down.**

**Not overjoyed at,
not overly thrilled with
not remaining tied down to own-making,
delight in own-making subsides.**

**Delight ending,
getting bound-up ends,
getting bound-up ending,
existence ends,
existence ending,
birth ends,
birth ending,
aging and death ends,
and thereupon grief and lamentation,
pain and misery,
and despair subside.**

**Even suchwise is the ending of this whole pile of du-du painful ugly ukky
k-kha!**

**Not overjoyed at,
not overly thrilled with consciousness
there is not remaining tied down.**

Not overjoyed at,

**not overly thrilled with
not remaining tied down to consciousness,
delight in consciousness subsides.**

**Delight ending,
getting bound-up ends,
getting bound-up ending,
existence ends,
existence ending,
birth ends,
birth ending,
aging and death ends,
and thereupon grief and lamentation,
pain and misery,
and despair subside.**

**Even suchwise is the ending of this whole pile of du-du painful ugly ukky
k-kha!**

**This, beggars, is the settling down of form,
this the settling down of sense experience,
this the settling down of perception,
this the settling down of own-making,
this the settling down of consciousness."**

SN 3.22.5

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened said this to them:

**"Whoever, beggars, takes delight in the body
he takes delight in pain.**

**Whoever, beggars, takes delight in pain
he is not thoroughly free from pain,
I say.**

**Whoever, beggars, takes delight in sense-experience
he takes delight in pain.**

**Whoever, beggars, takes delight in pain
he is not thoroughly free from pain,
I say.**

**Whoever, beggars, takes delight in sense-perception
he takes delight in pain.**

**Whoever, beggars, takes delight in pain
he is not thoroughly free from pain,
I say.**

**Whoever, beggars, takes delight in own-making
he takes delight in pain.**

**Whoever, beggars, takes delight in pain
he is not thoroughly free from pain,
so I say.**

**Whoever, beggars, takes delight in sense-consciousness
he takes delight in pain.**

**Whoever, beggars, takes delight in pain
he is not thoroughly free from pain,
so I say.**

**Whoever, beggars, takes no delight in the body
he takes no delight in pain.**

**Whoever, beggars, takes no delight in pain
he is thoroughly free from pain,
I say.**

**Whoever, beggars, takes no delight in sense-experience
he takes no delight in pain.**

**Whoever, beggars, takes no delight in pain
he is thoroughly free from pain,
I say.**

**Whoever, beggars, takes no delight in sense-perception
he takes no delight in pain.**

**Whoever, beggars, takes no delight in pain
he is thoroughly free from pain,
I say.**

**Whoever, beggars, takes no delight in own-making
he takes no delight in pain.**

**Whoever, beggars, takes no delight in pain
he is thoroughly free from pain,
so say I."**

**Whoever, beggars, takes no delight in sense-consciousness
he takes no delight in pain.**

**Whoever, beggars, takes no delight in pain
he is thoroughly free from pain,
so say I."**

SN 3.22.29

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened said this to them:

**"I will speak to you, beggars,
of the abyss,
and of the root of the abyss —**

**Listen up
attend well,
I will speak!"**

**"Say on, Bhante"
those beggars said in response.!**

"And what, beggars, is the abyss?"

**Form, beggars is the abyss,
sense-experience is the abyss,
perception is the abyss,
own-making is the abyss,
sense-consciousness is the abyss.**

This is what is called 'The Abyss'.

And what, beggars, is the root of the abyss?"

**Whatsoever thirst furthers existence,
opens the gate to delight and lust,
taking delight now here now there,
that is to say:**

**Thirst for sense pleasures,
thirst for existence,
thirst for nonexistence, intensified existence.**

This is what is called 'the root of the abyss'.

SN 3.22.31

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened said this to them:

**"Following upon those things
which follow *Dhamma*, beggars,
a beggar follows this *Dhamma*:**

**Whatever the form,
he lives disenchanted therewith,
whatever the sense-experience,
he lives disenchanted therewith,
whatever the perception,
he lives disenchanted therewith,
whatever is own-made,
he lives disenchanted therewith,
whatever the consciousness,
he lives disenchanted therewith.**

**He, whatever the form,
living disenchanted therewith,
whatever the sense-experience,
living disenchanted therewith,
whatever the perception,
living disenchanted therewith,
whatever is own-made,
living disenchanted therewith,
whatever the consciousness,
living disenchanted therewith;
understands form,
understands sense-experience,
understands perception,
understands own-making,
understands consciousness.**

**He understanding form,
understanding sense-experience,
understanding perception,
understanding own-making,
understanding consciousness;
is rid of form,
is rid of sense-experience,
is rid of perception,**

is rid of own-making,
is rid of consciousness,
is rid of birth,
aging and death
grief and lamentation,
pain and misery,
and despair,
say I."

SN 3.22.39

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened said this to them:

"Following upon those things
which follow *Dhamma*, beggars,
a beggar follows this *Dhamma*:

Whatever the form,
he lives seeing instability therein,
whatever the sense-experience,
he lives seeing instability therein,
whatever the perception,
he lives seeing instability therein,
whatever is own-made,
he lives seeing instability therein,
whatever the consciousness,
he lives seeing instability therein.

He, whatever the form,
living seeing instability therein,
whatever the sense-experience,
living seeing instability therein,
whatever the perception,
living seeing instability therein,
whatever is own-made,
living seeing instability therein,
whatever the consciousness,
living seeing instability therein;
understands form,
understands sense-experience,

**understands perception,
understands own-making,
understands consciousness.**

**He understanding form,
understanding sense-experience,
understanding perception,
understanding own-making,
understanding consciousness;
is rid of form,
is rid of sense-experience,
is rid of perception,
is rid of own-making,
is rid of consciousness,
is rid of birth,
aging and death
grief and lamentation,
pain and misery,
and despair,
say I."**

SN 3.22.40

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened said this to them:

**"Following upon those things
which follow *Dhamma*, beggars,
a beggar follows this *Dhamma*:**

**Whatever the form,
he lives seeing pain therein,
whatever the sense-experience,
he lives seeing pain therein,
whatever the perception,
he lives seeing pain therein,
whatever is own-made,
he lives seeing pain therein,
whatever the consciousness,
he lives seeing pain therein.**

**He, whatever the form,
living seeing pain therein,
whatever the sense-experience,
living seeing pain therein,
whatever the perception,
living seeing pain therein,
whatever is own-made,
living seeing pain therein,
whatever the consciousness,
living seeing pain therein;
understands form,
understands sense-experience,
understands perception,
understands own-making,
understands consciousness.**

**He understanding form,
understanding sense-experience,
understanding perception,
understanding own-making,
understanding consciousness;
is rid of form,
is rid of sense-experience,
is rid of perception,
is rid of own-making,
is rid of consciousness,
is rid of birth,
aging and death
grief and lamentation,
pain and misery,
and despair,
say I."**

SN 3.22.41

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened said this to them:

**"Following upon those things
which follow *Dhamma*, beggars,**

a beggar follows this *Dhamma*:

**Whatever the form,
he lives without seeing self therein,
whatever the sense-experience,
he lives without seeing self therein,
whatever the perception,
he lives without seeing self therein,
whatever is own-made,
he lives without seeing self therein,
whatever the consciousness,
he lives without seeing self therein.**

**He, whatever the form,
living without seeing self therein,
whatever the sense-experience,
living without seeing self therein,
whatever the perception,
living without seeing self therein,
whatever is own-made,
living without seeing self therein,
whatever the consciousness,
living without seeing self therein;
understands form,
understands sense-experience,
understands perception,
understands own-making,
understands consciousness.**

**He understanding form,
understanding sense-experience,
understanding perception,
understanding own-making,
understanding consciousness;
is rid of form,
is rid of sense-experience,
is rid of perception,
is rid of own-making,
is rid of consciousness,
is rid of birth,
aging and death
grief and lamentation,**

**pain and misery,
and despair,
say I."**

SN 3.22.42

**Once Upon a Time, The Consummately Self-Awakened, Sāvatti Town,
Anāthapiṇḍika Park, came-a ReVisiting.**

There he said:

**Self-illuminated, Beggars,
live self-protected,
by not else protected;
Dhamma-illuminated,
Dhamma-protected,
by not else protected.**

**Self-illuminated, Beggars,
living self-protected,
by not else protected;
Dhamma-illuminated,
Dhamma-protected,
by not else protected,
encompass the etiology this way:**

**'What is the birth,
what is the beginning
of grief and lamentation,
pain and misery,
and despair?'**

**What is the birth,
what is the beginning
of grief and lamentation,
pain and misery,
and despair?**

**Here, Beggars, the common man,
not seeing Aristocrats,
unwise to the Aristocratic *Dhamma*,
untrained in the Aristocratic *Dhamma*,
not seeing good man,
unwise to the *Dhamma* of good men,
untrained in the *Dhamma* of good men,
holds the view:**

form is self,
or self has form,
or form is in self,
or self is in form.

For such a one
that form changes
and becomes something else.

For such a one,
that form changing
and existence something else
is the appearance of the birth
of grief and lamentation,
pain and misery,
and despair.

Or he holds the view:
sensation is self,
or self has sensation,
or sensation is in self,
or self is in sensation.

For such a one
that sensation changes
and becomes something else.

For such a one,
that sensation changing
and existence something else
is the appearance of the birth
of grief and lamentation,
pain and misery,
and despair.

Or he holds the view:
perception is self,
or self has perception,
or perception is in self,
or self is in perception.

For such a one
that perception changes
and becomes something else.

For such a one,

**that perception changing
and existence something else
is the appearance of the birth
of grief and lamentation,
pain and misery,
and despair.**

**Or he holds the view:
the own-made is self,
or self has the own-made,
or the own-made is in self,
or self is in the own-made.**

**For such a one
the own-made changes
and becomes something else.**

**For such a one,
the own-made changing
and existence something else
is the appearance of the birth
of Grief and Lamentation,
Pain and Misery,
and Despair.**

**Or he holds the view:
consciousness is self,
or self has consciousness,
or consciousness is in self,
or self is in consciousness.**

**For such a one
that consciousness changes
and becomes something else.**

**For such a one,
that consciousness changing
and existence something else
is the appearance of the birth
of grief and lamentation,
pain and misery,
and despair.**

**But viewing form, Beggars,
as changing,**

corrupt,
dying out,
ending,
thinking:

'Before, as well as in the here and now,
form was a changeable,
painful phenomena
subject to dying out,'
and thus with penetrating knowledge
seeing it as it really is,
he lets go of grief and lamentation,
pain and misery,
and despair,
and letting go
is not dissatisfied,
and not dissatisfied,
lives pleasantly,
and living pleasantly, they say:

'This Beggar is cool.'

Or viewing sensation, Beggars,
as changing,
corrupt,
dying out,
ending,
thinking:

'Before, as well as in the here and now,
sensation was a changeable,
painful phenomena
subject to dying out,'
and thus with penetrating knowledge
seeing it as it really is,
he lets go of grief and lamentation,
pain and misery,
and despair,
and letting go is not dissatisfied,
and not dissatisfied,
lives pleasantly,
and living pleasantly, they say:

'This Beggar is cool.'

Or viewing perception, Beggars,
as changing,
corrupt,
dying out,
ending,
thinking:

'Before, as well as in the here and now,
perception was a changeable,
painful phenomena
subject to dying out,'
and thus with penetrating knowledge
seeing it as it really is,
he lets go of grief and lamentation,
pain and misery,
and despair,
and letting go is not dissatisfied,
and not dissatisfied,
lives pleasantly,
and living pleasantly, they say:

'This Beggar is cool.'

Or viewing the own-made, Beggars,
as changing,
corrupt,
dying out,
ending,
thinking

'Before, as well as in the here and now,
the own-made was a changeable,
painful phenomena
subject to dying out,'
and thus with penetrating knowledge
seeing it as it really is,
he lets go of grief and lamentation,
pain and misery,
and despair,
and letting go is not dissatisfied,
and not dissatisfied,
lives pleasantly,
and living pleasantly, they say:

'This Beggar is cool.'

**Or viewing consciousness, Beggars,
as changing,
corrupt,
dying out,
ending,
thinking:**

**'Before, as well as in the here and now,
consciousness was a changeable,
painful phenomena
subject to dying out,'
and thus with penetrating knowledge
seeing it as it really is,
he lets go of grief and lamentation,
pain and misery,
and despair,
and letting go is not dissatisfied,
and not dissatisfied,
lives pleasantly,
and living pleasantly, they say:**

'This Beggar is cool.'"

SN 3.22.43

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened said this to them:

**"Whatsoever shaman or Brahmin there are, beggars,
who lay out various observations concerning self,
observe it as the five bound-up stockpiles,
or observe it as one or another of them.**

What five?

**Here beggars, the uneducated commoner,
not seeing the Aristocratic,
untamed by the Aristocratic *Dhamma*,
untrained in the Aristocratic *Dhamma*,
not seeing the good men,
untamed by the good man's *Dhamma*,**

untrained in the good man's *Dhamma*,

observes:

'Form is self,' or

'Self has form,' or

'Self is in form,' or

'Form is in self';

observes:

'Sense experience is self,' or

'Self has sense experience,' or

'Self is in sense experience,' or

'Sense experience is in self';

observes:

'Perception is self,' or

'Self has perception,' or

'Self is in perception,' or

'Perception is in self';

observes:

'Own-making is self,' or

'Self has own-making,' or

'Self is in own-making,' or

'Own-making is in self';

observes:

'Sense-consciousness is self,' or

'Self has sense-consciousness,' or

'Self is in sense-consciousness,' or

'Sense-consciousness is in self'.

Thus these observations

as well as

'I am'

are not done away with.

Then further, beggars,

'I am' not done away with,

there comes descent into the five forces:

eye-force,

ear-force,

nose-force,

tongue-force,

body-force.

**There beggars, you have mind,
there you have things
there you have a description of blindness.**

**With contact with contact-born blindness, beggars,
in the uneducated commoner the experience of
just this very 'I am' is had,
just this very 'This I am' is had,
just this very 'Existence is' is had,
just this very 'Form exists' is had,
just this very 'Formlessness exists' is had,
just this very 'Perception exists' is had,
just this very 'Non-perception exists' is had,
just this very 'Neither-perception-nor-non-perception exists' is had.**

**Right there then, beggars,
are established the five forces.**

**And it is right here then, beggars,
that in the well educated student of the aristocratic,
letting go of blindness,
vision arises.**

**With the disappearance of blindness,
the arising of vision,
just this very 'I am' is not had,
just this very 'This I am' is not had,
just this very 'Existence is' is not had,
just this very 'Form exists' is not had,
just this very 'Formlessness exists' is not had,
just this very 'Perception exists' is not had,
just this very 'Non-perception exists,' is not had,
just this very 'Neither-perception-nor-non-perception exists' is not had."**

SN 3.22.47

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened said this to them:

**"I will teach you, beggars,
the five stockpiles,
and the five bound-up stockpiles.**

Listen up!

Pay good attention!

I will speak!"

"Even so, Bhante!" said those beggars in response.

Then The Consummately Self-Awakened said:

"And what, beggars are the five stockpiles?

**Whatever is form, beggars,
whether past, future, or present,
internal or external,
gross or subtle,
inferior or exalted
far or near,
this is called 'the form stockpile'**

**Whatever is sense-experience, beggars,
whether past, future, or present,
internal or external,
gross or subtle,
inferior or exalted
far or near,
this is called 'the sense-experience stockpile'**

**Whatever is perception, beggars,
whether past, future, or present,
internal or external,
gross or subtle,
inferior or exalted
far or near,
this is called 'the perception stockpile'**

**Whatever is own-making, beggars,
whether past, future, or present,
internal or external,
gross or subtle,
inferior or exalted
far or near,
this is called 'the own-making stockpile'**

**Whatever is sense-consciousness, beggars,
whether past, future, or present,
internal or external,
gross or subtle,**

**inferior or exalted
far or near,
this is called 'the sense-consciousness stockpile'**

These are what is called the five stockpiles.

And what, beggars are the five bound-up stockpiles?

**Whatever is form, beggars,
whether past, future, or present,
internal or external,
gross or subtle,
inferior or exalted
far or near,
that is turned into a bind-up by the corrupting influences,
this is called 'the form-bound-up-stockpile'**

**Whatever is sense-experience, beggars,
whether past, future, or present,
internal or external,
gross or subtle,
inferior or exalted
far or near,
that is turned into a bind-up by the corrupting influences,
this is called 'the sense-experience-bound-up-stockpile'**

**Whatever is perception, beggars,
whether past, future, or present,
internal or external,
gross or subtle,
inferior or exalted
far or near,
that is turned into a bind-up by the corrupting influences,
this is called 'the perception-bound-up-stockpile'**

**Whatever is own-making, beggars,
whether past, future, or present,
internal or external,
gross or subtle,
inferior or exalted
far or near,
that is turned into a bind-up by the corrupting influences,
this is called 'the own-making-bound-up-stockpile'**

Whatever is sense-consciousness, beggars,

**whether past, future, or present,
internal or external,
gross or subtle,
inferior or exalted
far or near,
that is turned into a bind-up by the corrupting influences,
this is called 'the sense-consciousness-bound-up-stockpile'**

SN 3.22.48

There he addressed the beggars:

"Beggars!"

And the beggars responding

"Bhante!"

The Consummately Self-Awakened said this to them:

**"The instability of form, beggars,
is seen by a beggar as 'instability'.**

This is consummate view.

Seen consummately it is rejected.

**By the extinction of delight,
the extinction of lust,
by the extinction of lust,
the extinction of delight.**

**The heart,
freed by extinction of lusty delight
is called 'well-freed.'**

**"The instability of sense-experience, beggars,
is seen by a beggar as 'instability'.**

This is consummate view.

Seen consummately it is rejected.

**By the extinction of delight,
the extinction of lust,
by the extinction of lust,
the extinction of delight.**

**The heart,
freed by extinction of lusty delight
is called 'well-freed.'**

"The instability of sense-perception, beggars,

is seen by a beggar as 'instability'.

This is consummate view.

Seen consummately it is rejected.

**By the extinction of delight,
the extinction of lust,
by the extinction of lust,
the extinction of delight.**

**The heart,
freed by extinction of lusty delight
is called 'well-freed.'**

**"The instability of the own-made, beggars,
is seen by a beggar as 'instability'.**

This is consummate view.

Seen consummately it is rejected.

**By the extinction of delight,
the extinction of lust,
by the extinction of lust,
the extinction of delight.**

**The heart,
freed by extinction of lusty delight
is called 'well-freed.'**

**"The instability of sense-consciousness, beggars,
is seen by a beggar as 'instability'.**

This is consummate view.

Seen consummately it is rejected.

**By the extinction of delight,
the extinction of lust,
by the extinction of lust,
the extinction of delight.**

**The heart,
freed by extinction of lusty delight
is called 'well-freed.'"**

SN 3.22.51

**Once upon a time The Consummately Self-Awakened
Benares residing,
The Deer Park,**

Seer's Landing.

There The Consummately Self-Awakened said this to the Group of Five beggars:

"Beggars!"

"Bhante!" they replied,

and The Consummately Self-Awakened said to them:

"Form, beggars: not-self.

For if form, beggars, were self,

it would follow

that there would not be oppression from form,

and of form it would be possible to say:

'Let my form be thus.

Let my form not be thus.'

However, beggars, form: not self.

Therefore of form

it follows

that there is oppression from form,

and of form it is not possible to say:

'Let my form be thus.

Let my form not be thus.'

Sense-experience, beggars: not-self.

For if sense-experience, beggars, were self,

it would follow

that there would not be oppression from sense-experience,

and of sense-experience it would be possible to say:

'Let my sense-experience be thus.

Let my sense-experience not be thus.'

However, beggars, sense-experience: not self.

Therefore of sense-experience

it follows

that there is oppression from sense-experience,

and of sense-experience it is not possible to say:

'Let my sense-experience be thus.

Let my sense-experience not be thus.'

Sense-perception, beggars: not-self.

**For if sense-perception, beggars, were self,
it would follow
that there would not be oppression from sense-perception,
and of sense-perception it would be possible to say:**

'Let my sense-perception be thus.

Let my sense-perception not be thus.'

However, beggars, sense-perception: not self.

**Therefore of sense-perception
it follows**

**that there is oppression from sense-perception,
and of sense-perception it is not possible to say:**

'Let my sense-perception be thus.

Let my sense-perception not be thus.'

Own-making, beggars: not-self.

**For if own-making, beggars, were self,
it would follow**

**that there would not be oppression from own-making,
and of own-making it would be possible to say:**

'Let my own-making be thus.

Let my own-making not be thus.'

However, beggars, own-making: not self.

**Therefore of own-making
it follows**

**that there is oppression from own-making,
and of own-making it is not possible to say:**

'Let my own-making be thus.

Let my own-making not be thus.'

Sense-consciousness, beggars: not-self.

**For if sense-consciousness, beggars, were self,
it would follow**

**that there would not be oppression from sense-consciousness,
and of sense-consciousness it would be possible to say:**

'Let my sense-consciousness be thus.

Let my sense-consciousness not be thus.'

However, beggars, sense-consciousness: not self.

Therefore of sense-consciousness

it follows

**that there is oppression from sense-consciousness,
and of sense-consciousness it is not possible to say:**

'Let my sense-consciousness be thus.

Let my sense-consciousness not be thus.'

What do you think, beggars?

Form: stable or unstable?"

"Unstable, Bhante"

**"That which is unstable:
painful or pleasant?"**

"Painful, Bhante."

**"That which is unstable,
painful,
a distorted thing,
is it reasonable to have of such the view:**

'This is mine,'

**I am this,
this is my self'?"**

"It is not, Bhante."

"Sense-experience: stable or unstable?"

"Unstable, Bhante"

**"That which is unstable:
painful or pleasant?"**

"Painful, Bhante."

**"That which is unstable,
painful,
a distorted thing,
is it reasonable to have of such the view:**

'This is mine,'

**I am this,
this is my self'?"**

"It is not, Bhante."

"Sense-perception: stable or unstable?"

"Unstable, Bhante"

**"That which is unstable:
painful or pleasant?"**

"Painful, Bhante."

**That which is unstable,
painful,
a distorted thing,
is it reasonable to have of such the view:**

**'This is mine,'
I am this,
this is my self'?"**

"It is not, Bhante."

"The own-made: stable or unstable?"

"Unstable, Bhante"

**"That which is unstable:
painful or pleasant?"**

"Painful, Bhante."

**"That which is unstable,
painful,
a distorted thing,
is it reasonable to have of such the view:**

**'This is mine,'
I am this,
this is my self'?"**

"It is not, Bhante."

"Sense-consciousness: stable or unstable?"

"Unstable, Bhante"

**"That which is unstable:
painful or pleasant?"**

"Painful, Bhante."

**That which is unstable,
painful,
a distorted thing,
is it reasonable to have of such the view:**

**'This is mine,'
I am this,
this is my self'?"**

"It is not, Bhante."

**"Therefore, beggars:
whatever there is of form
past, future, present;
internal or external;
material or immaterial;
discarded or exalted;
remote or nearby;
of all form:**

**'This is not mine,
I am not this,
this is not my self.'**

**It is thus that it should be seen
as it is
with the highest wisdom.**

**Therefore, beggars:
whatever there is of sense-experience
past, future, present;
internal or external;
material or immaterial;
discarded or exalted;
remote or nearby;
of all sense-experience:**

**'This is not mine,
I am not this,
this is not my self.'**

**It is thus that it should be seen
as it is
with the highest wisdom.**

**Therefore, beggars:
whatever there is of sense-perception
past, future, present;
internal or external;
material or immaterial;
discarded or exalted;
remote or nearby;
of all sense-perception:**

'This is not mine,

**I am not this,
this is not my self.'**

**It is thus that it should be seen
as it is
with the highest wisdom.**

**Therefore, beggars:
whatever there is of own-making
past, future, present;
internal or external;
material or immaterial;
discarded or exalted;
remote or nearby;
of all own-making:**

**'This is not mine,
I am not this,
this is not my self.'**

**It is thus that it should be seen
as it is
with the highest wisdom.**

**Therefore, beggars:
whatever there is of sense-consciousness
be it past, future, present;
internal or external;
material or immaterial;
discarded or exalted;
remote or nearby;
of all sense-consciousness:**

**'This is not mine,
I am not this,
this is not my self.'**

**It is thus that it should be seen
as it is
with the highest wisdom.**

**Thus seeing, beggars,
the educated student of the Aristocrats
has seen enough of form;
has seen enough of sense-experience;
has seen enough of sense-perception;**

has seen enough of own-making;
has seen enough of sense-consciousness.
Having seen enough is to be dispassionate.
Being dispassionate is to be released.
In freedom comes the knowledge of freedom.

And he knows:

'Discarded is rebirth,
lived is the life of Brahma,
done is duty's doing,
no further is there for me this it'n-n-at'n.'

This is what The Consummately Self-Awakened said.

Pleased by the word of The Consummately Self-Awakened
the Group of Five Beggars were inspired,
and further
at the brilliance of this exposition
the Group of Five beggars
were wholly released in heart
from the corrupting influences.

SN 3.22.59

Once upon a time The Consummately Self-Awakened,
Sāvattḥī-town revisiting.

There The Consummately Self-Awakened said this to the Group of Five
beggars:

"Beggars!"

"Bhante!" they replied,

and The Consummately Self-Awakened said to them:

"There are, beggars,
three paths to description,
paths to making known,
paths getting down to the fundamentals, unconfused,
unconfused previously,
not in doubt
not to come into doubt.

What three?

Whatever form, beggars is past,
ended,

wound up —

'was' is such as this reckoned,
'was' is such as this designated,
'was' is such as this made known.

such as this is not reckoned 'is'.

such as this is not reckoned 'will be.'

Whatever sense-experience, beggars is past,
ended,

wound up —

'was' is such as this reckoned,
'was' is such as this designated,
'was' is such as this made known.

such as this is not reckoned 'is'.

such as this is not reckoned 'will be.'

Whatever perception, beggars is past,
ended,

wound up —

'was' is such as this reckoned,
'was' is such as this designated,
'was' is such as this made known.

such as this is not reckoned 'is'.

such as this is not reckoned 'will be.'

Whatever own-making, beggars is past,
ended,

wound up —

'was' is such as this reckoned,
'was' is such as this designated,
'was' is such as this made known.

such as this is not reckoned 'is'.

such as this is not reckoned 'will be.'

Whatever sense-consciousness, beggars is past,
ended,

wound up —

'was' is such as this reckoned,
'was' is such as this designated,
'was' is such as this made known.

such as this is not reckoned 'is'.

such as this is not reckoned 'will be.'

Whatever form, beggars is unborn,
not come into being —

'will be' is such as this reckoned,
'will be' is such as this designated,
'will be' is such as this made known.

such as this is not reckoned 'is'.

such as this is not reckoned 'was.'

Whatever sense-experience, beggars is unborn,
not come into being —

'will be' is such as this reckoned,
'will be' is such as this designated,
'will be' is such as this made known.

such as this is not reckoned 'is'.

such as this is not reckoned 'was.'

Whatever perception, beggars is unborn,
not come into being —

'will be' is such as this reckoned,
'will be' is such as this designated,
'will be' is such as this made known.

such as this is not reckoned 'is'.

such as this is not reckoned 'was.'

Whatever own-making, beggars is unborn,
not come into being —

'will be' is such as this reckoned,
'will be' is such as this designated,
'will be' is such as this made known.

such as this is not reckoned 'is'.

such as this is not reckoned 'was.'

Whatever sense-consciousness, beggars is unborn,
not come into being —

'will be' is such as this reckoned,
'will be' is such as this designated,
'will be' is such as this made known.

such as this is not reckoned 'is'.

such as this is not reckoned 'was.'

Whatever form, beggars is born,
come into being —
'is' is such as this reckoned,
'is' is such as this designated,
'is' is such as this made known.

such as this is not reckoned 'was'.

such as this is not reckoned 'will be.'

Whatever sense-experience, beggars is born,
come into being —
'is' is such as this reckoned,
'is' is such as this designated,
'is' is such as this made known.

such as this is not reckoned 'was'.

such as this is not reckoned 'will be.'

Whatever perception, beggars is born,
come into being —
'is' is such as this reckoned,
'is' is such as this designated,
'is' is such as this made known.

such as this is not reckoned 'was'.

such as this is not reckoned 'will be.'

Whatever own-making, beggars is born,
come into being —
'is' is such as this reckoned,
'is' is such as this designated,
'is' is such as this made known.

such as this is not reckoned 'was'.

such as this is not reckoned 'will be.'

Whatever sense-consciousness, beggars is born,
come into being —
'is' is such as this reckoned,
'is' is such as this designated,
'is' is such as this made known.

such as this is not reckoned 'was'.

such as this is not reckoned 'will be.'

These are, beggars, the three paths to description,

paths to making known,
paths getting down to the fundamentals,
unconfused,
unconfused previously,
not in doubt
not to come into doubt.

Even Vassa and Bhañña of Ukkalā,
holding the no-reason-way,
the no-deed-way,
the 'there is nothing'-way,
even they do not find fault with,
do not think to refute,
these three paths to description,
paths to making known,
paths getting down to the fundamentals.

And how come?

For fear of creating uproar,
blame
and anger."

SN 3.22.62

There The Consummately Self-Awakened said this to the Group of Five beggars:

"Beggars!"

And the beggars there replying, "Bhante!"

The Consummately Self-Awakened said to them:

**"Beggars, whatever shamans or Brahmins
recall the memory of more than one previously inhabited situation —
are all recollecting the five bound-up-stockpiles,
or one or another.**

What five?

'Thus formed did I journey in the past.'

**For this, beggars,
is the recollection,
the way form is remembered.**

Or:

'Thus experiencing sensation did I journey in the past.'

**This, beggars,
is the recollection,
the way sense-experience is remembered.**

Or:

'Thus perceiving did I journey in the past.'

**This, beggars,
is the recollection,
the way perception is remembered.**

Or:

'Thus own-making did I journey in the past.'

**This, beggars,
is the recollection,
the way own-making is remembered.**

Or:

'Thus conscious did I journey in the past.'

**For this, beggars,
is the recollection,
the way consciousness is remembered.**

And why, beggars, call it 'formed'?

**It had then 'emerged', beggars
is why it is called 'formed'.**

In what way emerged?

**Similarly to the way cold emerges,
similarly to the way heat emerges,
similarly to the way wanting to eat emerges,
similarly to the way wanting to drink emerges,
similarly to the way the contact of horseflies, mosquitos, wind, sun, and
snakes emerges —**

**It had then 'emerged', beggars
is why it is called 'formed'.**

And why, beggars, call it 'experiencing'?

**It then 'made itself known' beggars,
is why it is called 'experiencing.'**

And made itself known how?

**Just as pleasure is made known,
just as pain is made known,**

just as neither-pain-nor-pleasure is made known.

**It then 'made itself known' beggars,
is why it is called 'experiencing.'**

And why, beggars, call it 'perception'?

**It was then 'identified', beggars,
is why it is called 'perception.'**

And identified as what?

**Identified as deep blue,
identified as yellow,
identified as blood-red,
identified as white.**

**It was then 'identified', beggars,
is why it is called 'perception.'**

And why, beggars, call it 'own-making'?

**It was then an 'own-made conjured up own-making' beggars,
is why it is called 'own-making.'**

And what was the 'own-made conjured up own-making'?

**The emergence of form was an own-made conjured up own-making,
the making itself known of experience was an own-made conjured up own-
making,
the perception of identification was an own-made conjured up own-
making,
the own-made conjuring up of own-making was an own-made conjured up
own-making,
the consciousness of self-consciousness was an own-made conjured up own-
making.**

**It was then an 'own-made conjured up own-making' beggars,
is why it is called 'own-making.'**

And why, beggars, call it 'consciousness'?

**It was then 'recognized' beggars,
is why it is called 'consciousness.'**

And in what way did it recognize?

**Just as acidity is recognized,
just as bitterness is recognized,
just as sharpness is recognized,
just as sweetness is recognized,**

just as alkalinity is recognized,
just as non-alkalinity is recognized,
just as saltiness is recognized,
just as non-saltiness is recognized.

It was then 'recognized' beggars,
is why it is called 'consciousness.'

Upon this, beggars, the well-versed student of the Aristocrat thus reflects:

'I am, then, even now consumed by form!

As the past journey was given over to,
and thus consumed by form,
so in the same way
what is happening just now is consumption by form.

If, then, I am thus given over to delight in not yet got form
given over to journeying on with not yet got form
even so, in the same way,
what will happen in the future will be consumption by form.'

He, reflecting thus on the self-made forms of the past, is freed from desire.

Not taking delight in not-yet-got forms,
not taking delight in forms that are happening,
he has reached dispassionate ending.

'I am, then, even now consumed by experience!

As the past journey was given over to,
and thus consumed by experience,
so in the same way
what is happening just now is consumption by experience.

If, then, I am thus given over to delight in not yet got experience
given over to journeying on with not yet got experience
even so, in the same way,
what will happen in the future will be consumption by experience.'

He, reflecting thus on the self-made experiences of the past, is freed from desire.

Not taking delight in not-yet-got experience,
not taking delight in experiences that are happening,
he has reached dispassionate ending.

'I am, then, even now consumed by perception!

As the past journey was given over to,
and thus consumed by perception,

so in the same way

what is happening just now is consumption by perception.

If, then, I am thus given over to delight in not yet got perceptions

given over to journeying on with not yet got perceptions

even so, in the same way,

what will happen in the future will be consumption by perception.'

He, reflecting thus on the self-made perceptions of the past, is freed from desire.

Not taking delight in not-yet-got perception,

not taking delight in perceptions that are happening,

he has reached dispassionate ending.

'I am, then, even now consumed by own-making!

As the past journey was given over to,

and thus consumed by own-making,

so in the same way

what is happening just now is consumption by own-making.

If, then, I am thus given over to delight in not yet got own-makings

given over to journeying on with not yet got own-makings

even so, in the same way,

what will happen in the future will be consumption by own-making.'

He, reflecting thus on the self-made own-makings of the past, is freed from desire.

Not taking delight in not-yet-got own-making,

not taking delight in own-makings that are happening,

he has reached dispassionate ending.

'I am, then, even now consumed by consciousness!

As the past journey was given over to,

and thus consumed by consciousness,

so in the same way

what is happening just now is consumption by consciousness.

If, then, I am thus given over to delight in not yet got consciousness

given over to journeying on with not yet got consciousness

even so, in the same way,

what will happen in the future will be consumption by consciousness.'

He, reflecting thus on the self-made consciousness of the past, is freed from desire.

Not taking delight in not-yet-got consciousness,

not taking delight in consciousness that is happening,
he has reached dispassionate ending."

"What do you think, beggars?

Is form stable or unstable?"

"Unstable, Bhante."

"But that which is unstable,
is that painful or pleasant?"

"Unpleasant, Bhante."

"But that which is unstable,
unpleasant,
changeable

is it sound *Dhamma* for one to behold that as:

'This is mine,
I am this,
this is the self of me'?"

"Surely not this, Bhante."

"What do you think, beggars?

Is sense experience stable or unstable?"

"Unstable, Bhante."

"But that which is unstable,
is that painful or pleasant?"

"Unpleasant, Bhante."

"But that which is unstable,
unpleasant,
changeable

is it sound *Dhamma* for one to behold that as:

'This is mine,
I am this,
this is the self of me'?"

"Surely not this, Bhante."

"What do you think, beggars?

Is perception stable or unstable?"

"Unstable, Bhante."

"But that which is unstable,
is that painful or pleasant?"

"Unpleasant, Bhante."

**"But that which is unstable,
unpleasant,
changeable**

is it sound *Dhamma* for one to behold that as:

'This is mine,

I am this,

this is the self of me?'"

"Surely not this, Bhante."

"What do you think, beggars?

Is the own-made stable or unstable?"

"Unstable, Bhante."

**"But that which is unstable,
is that painful or pleasant?"**

"Unpleasant, Bhante."

**"But that which is unstable,
unpleasant,
changeable**

is it sound *Dhamma* for one to behold that as:

'This is mine,

I am this,

this is the self of me?'"

"Surely not this, Bhante."

"What do you think, beggars?

Is consciousness stable or unstable?"

"Unstable, Bhante."

**"But that which is unstable,
is that painful or pleasant?"**

"Unpleasant, Bhante."

**"But that which is unstable,
unpleasant,
changeable**

is it sound *Dhamma* for one to behold that as:

'This is mine,

I am this,

this is the self of me?'"

"Surely not this, Bhante."

**"That being the case here, beggars,
he is one who sees
any sort of form whatever,
past, future or present,
internal or external,
substantial or fine,
misguided or exalted,
whatever its apparent duration —
all form —**

as it really is, as:

**'This is not mine,
I am not this,
this is not the self of me.'**

**He is one who sees
any sort of sense experience whatever,
past, future or present,
internal or external,
substantial or fine,
misguided or exalted,
whatever being its apparent duration —
all sense experience —**

as it really is, as:

**'This is not mine,
I am not this,
this is not the self of me.'**

**He is one who sees
any sort of perception whatever,
past, future or present,
internal or external,
substantial or fine,
misguided or exalted,
whatever being its apparent duration —
all perception —**

as it really is, as:

**'This is not mine,
I am not this,
this is not the self of me.'**

He is one who sees

any sort of own-making whatever,
past, future or present,
internal or external,
substantial or fine,
misguided or exalted,
whatever being its apparent duration —
all own-making —
as it really is, as:
'This is not mine,
I am not this,
this is not the self of me.'

He is one who sees
any sort of consciousness whatever,
past, future or present,
internal or external,
substantial or fine,
misguided or exalted,
whatever being its apparent duration —
all consciousness —
as it really is, as:
'This is not mine,
I am not this,
this is not the self of me.'"

"This, beggars, is called:

'The student of the Aristocrat's deconstructing
not constructing,
letting go,
not sustaining,
repelling,
not attracting,
clearing away,
not fogging up.'

And what does he deconstruct, not construct?

Form he deconstructs, not constructs.

Sense experience he deconstructs, not constructs.

Perception he deconstructs, not constructs.

Own-making he deconstructs, not constructs.

Consciousness he deconstructs, not constructs.

And what does he let go, not sustain?

Form he lets go, does not sustain.

Sense experience he lets go, does not sustain.

Perception he lets go, does not sustain.

Own-making he lets go, does not sustain.

Consciousness he lets go, does not sustain.

And what does he repel, not attract?

Form he repels, does not attract.

Sense experience he repels, does not attract.

Perception he repels, does not attract.

Own-making he repels, does not attract.

Consciousness he repels, does not attract.

And what does he clear away, not fog up?

Form he clears away, does not fog up.

Sense experience he clears away, does not fog up.

Perception he clears away, does not fog up.

Own-making he clears away, does not fog up.

Consciousness he clears away, does not fog up.

So seeing, beggars, the well-versed student of the Aristocrats

has had enough of form,

has had enough of sense experience,

has had enough of perception,

has had enough of own-making,

has had enough of consciousness.

Having had enough is dispassion.

Dispassion is release.

Knowledge of freedom in freedom,

is knowing:

'Left behind is rebirth,

lived is the best of lives,

duty's doings done,

no more it'n-n-at'n'.

"This, beggars, is called:

'A beggar that neither constructing nor deconstructing,

stands still at having deconstructed;

that neither sustaining nor letting go

stands still at having let go;

that neither attracting nor repelling,

stands still at having repelled;

that neither fogging up nor clearing away,

stands still at having cleared away.

And what does he neither construct nor deconstruct?

Standing still at having deconstructed form,

he neither constructs nor deconstructs.

Standing still at having deconstructed sense experience,

he neither constructs nor deconstructs.

Standing still at having deconstructed perception,

he neither constructs nor deconstructs.

Standing still at having deconstructed own-making,

he neither constructs nor deconstructs.

Standing still at having deconstructed consciousness,

he neither constructs nor deconstructs.

And what does he neither let go nor sustain?

Standing still at having let go form,

he neither lets go nor sustains.

Standing still at having let go sense experience,

he neither lets go nor sustains.

Standing still at having let go perception,

he neither lets go nor sustains.

Standing still at having let go own-making,

he neither lets go nor sustains.

Standing still at having let go consciousness,

he neither lets go nor sustains.

And what does he neither repel nor attract?

Standing still at having repelled form,

he neither repels nor attracts.

Standing still at having repelled sense experience,

he neither repels nor attracts.

Standing still at having repelled perception,

he neither repels nor attracts.

Standing still at having repelled own-making,
he neither repels nor attracts.

Standing still at having repelled consciousness,
he neither repels nor attracts.

And what does he neither clear away nor fog up?

Standing still at having cleared away form,
he neither clears away nor fogs up.

Standing still at having cleared away sense experience,
he neither clears away nor fogs up.

Standing still at having cleared away perception,
he neither clears away nor fogs up.

Standing still at having cleared away own-making,
he neither clears away nor fogs up.

Standing still at having cleared away consciousness,
he neither clears away nor fogs up.

Then beggars, a beggar thus freed in heart
is venerated from afar by the gods,
including Indra,
including Brahmā,
including Pajāpati:

'We honor thee purebred!
We honor thee pure-man!
For beyond our comprehension is that thing
On which rests your pondering.'

SN 3.22.79

At that time Venerable Tissa,
Gotama's cousin
said this to a number of Beggars:

"Truth is, my friends,
its like my body is drugged,
the four directions are dim,
and the *Dhamma* is confusing to me.

Lazy ways and inertia overpower my mind
and I am without enthusiasm for the life.

I fear I am falling away."

**At that, a number of those Beggars
went to The Consummately Self-Awakened,
greeted him with closed palms,
and, sitting to one side, said:**

**"Venerable, Venerable Tissa,
the Venerable's cousin
has said this:**

**'Truth is, my friends,
its like my body is drugged,
the four directions are dim,
and the *Dhamma* is confusing to me.**

**Lazy ways and inertia overpower my mind
and I am without enthusiasm for the Life.**

I fear I am falling away.'"

So then The Consummately Self-Awakened motioned to a certain Beggar:

**"Come, Beggar,
go to Beggar Tissa and invite him,
saying:**

'Friend Tissa, The Master wishes to speak with you.'"

**"Yes Venerable!" replied that Beggar,
and going to Venerable Tissa, he said:**

"Friend Tissa, the Master wishes to speak with you."

**"So be it, Beggar!" said Tissa,
and coming to The Consummately Self-Awakened,
greeted him with closed palms
and sat to one side.**

So sitting, The Consummately Self-Awakened said this to Tissa:

"Is it true, Tissa?

They say you said:

**'Truth is, my friends,
its like my body is drugged,
the four directions are dim,
and the *Dhamma* is confusing to me.**

**Lazy ways and inertia overpower my mind
and I am without enthusiasm for the life.**

I fear I am falling away.'"

"It is true, Venerable."

**"In that case, Tissa,
what do you think?"**

**In form associated with lust,
associated with wanting,
associated with love,
associated with thirst,
associated with passion,
associated with hunger,
is such form subject to setbacks and reversals,
grief and lamentation,
pain and misery?"**

"It is that, Venerable."

"Well said, well said, Tissa!

**And is it not the same with perception,
sense experience,
the own-made world,
and consciousness?"**

[Text is abridged here, and mixes up the order.]"

"It is that, Venerable."

"Well said, well said, Tissa!

So then, Tissa, what do you think?

**In form,
free from lust,
free from wanting,
free from love,
free from thirst,
free from passion,
free from hunger,
is such form subject to setbacks and reversals,
grief and lamentation,
pain and misery?"**

"It is not, Venerable."

"Well said, well said, Tissa!

**And is it not the same with perception,
sense experience,
the own-made world,**

and consciousness?"

"It is that, Venerable."

"Well said, well said, Tissa!

So then, Tissa, what do you think?

Is form unchanging or changeable?"

"Changeable, Venerable."

**"And how is it with perception,
sense experience,
the own-made world
and consciousness?**

Unchangeable or changeable?"

"Changeable, Venerable."

**"So seeing, Tissa,
the well tamed,
well trained,
well educated student of the Aristocrats
disassociates from form,
disassociates from perception,
disassociates from sense experience,
disassociates from a world of his own,
disassociates from consciousness.**

Disassociated, he does not Lust after it.

Not lusting after it, he is freed.

In freedom he sees freedom.

In freedom seeing freedom he knows:

'I am Free!'

and has penetrating knowledge that:

'Rebirth has been left behind.

Lived is the best life.

Done is duty's doing.

No more being any kind of an 'it' at any place of being 'at' for me!

**Imagine, Tissa, two men:
one unskilled about the way,
and the other skilled as to the way.**

The one who is unskilled

asks directions of the one who is skilled.

The one skilled as to the way answers:

'This is the way, Good Man:

**Go on a little further on this way,
and when you see the way divide,
leave the left hand way
and take the right hand way.**

**Go on a little further on this way,
and you will come to a deep forest.**

**Keep going on a little further on this way
and you will come to a swamp.**

**Keep going on a little further on this way
and you will come to a cliff.**

**Keep going on a little further on this way
and you will reach a pleasant patch of consummate ground.**

This, Tissa, is the meaning of the parable I have devised:

**By 'one unskilled about the way' is meant, the untamed, untrained,
uneducated common man.**

**By 'one Skilled as to the way' is meant the *Tathāgata, Arahat Sammā-*
*sambuddha.***

By 'seeing the way divide' is meant doubt.

'The left hand way' means the misguided way.

**'The right hand way' is a name for The Aristocratic Multidimensional
Way, that is:**

**consummate views,
consummate principles,
consummate talk,
consummate works,
consummate lifestyle,
consummate self control,
consummate mind, and
consummate serenity.**

The 'deep forest' is a name for blindness.

The 'swamp' is a name for desire.

The 'cliff' is a name for dashed-hope-anger.

'A pleasant patch of consummate ground,' is a name for *Nibbāna.*

Be well, Tissa!

Be well, Tissa!

I have instructed you.

I have assisted you.

I have spoken to you."

**Thus spake the Venerable
and the Venerable Tissa was given peace of mind
and made happy
as a consequence of what the Venerable said.**

SN 3.22.84

**At that time there had come into the mind
of a certain beggar name-a Yamaka
the following point of view:**

"This is how I understand the *Dhamma* as taught by the Buddha:

**If a Beggar has destroyed the corrupting influences
at the break up of the elements at death,
he has reached his end
and becomes non- existent."**

**At this point
he is questioned by his fellow Beggars
and they are unable to dissuade him from this view
and he is brought to Sāriputta
who asks him if it is true
that he holds this view.**

**He admits that he does,
and he is subjected to the following interview:**

**"Now then, friend Yamaka,
what do you think about this:**

Is body permanent or impermanent?"

"Impermanent."

And sense-experience, perception, own-making, consciousness?"

"Impermanent."

**"And that which is impermanent;
is that properly regarded as painful or pleasant?"**

"Painful."

**"And that which is painful,
is that properly regarded
as being the self
or belonging to the self
or being that in which the self is to be found
or being that which is to be found
as a part within the self?"**

"It is not to be so regarded."

**"So then is it not the case
that one who sees it this way
knows that there is no further prospect
of life identified with these conditions?"**

"That is true."

"Well, then, let me ask you:

Do you regard the *Tathāgata* as body?"

"No."

**"Do you regard the *Tathāgata* as sense-experience,
or perception,
or own-making
or consciousness?"**

"No."

**"Do you regard the *Tathāgata*
as something other than body,
or sense-experience,
or perception,
or own-making
or consciousness?"**

"No."

**"Do you regard the *Tathāgata*
as inside the body somewhere?"**

**Do you regard the *Tathāgata*
as possessing the body somewhere in him?**

**"Do you regard the *Tathāgata*
as inside the sense-experiences somewhere?"**

**Do you regard the *Tathāgata*
as possessing the sense-experiences somewhere in him?**

**"Do you regard the *Tathāgata*
as inside perception somewhere?**

**Do you regard the *Tathāgata*
as possessing perception somewhere in him?**

**"Do you regard the *Tathāgata*
as inside own-making somewhere?**

**Do you regard the *Tathāgata*
as possessing own-making somewhere in him?**

**"Do you regard the *Tathāgata*
as inside consciousness somewhere?**

**Do you regard the *Tathāgata*
as possessing consciousness somewhere in him?**

"None of these."

**"Do you regard the *Tathāgata*
as being body
and sense-experience
and perception
and own-making
and consciousness?"**

"No."

**"Do you regard the *Tathāgata*
as not having body,
sense-experience,
perception,
own-making,
or consciousness?"**

"No."

**"So then, friend Yamaka,
you are saying that
right here and now
the *Tathāgata* is not to be regarded
as existing in ultimate reality,
so how is it proper for you to assert that
'If a Beggar has destroyed the corrupting influences, at the break up of the
elements at death, he has reached his end and becomes non existent'?"**

**"Imagine, beggars, a roaring river,
its swift stream tearing down the treacherous cliffs
from its origins in the consummate mountains.**

**It might be that clinging to the bank,
kasa grass is growing,
bending towards the opposing bank;
just hanging on there,**

**or it might be that reeds are growing,
just hanging on there;**

**or it might be that sweet-smelling grasses are growing,
just hanging on there;**

**or it might be that some tree is growing,
just hanging on there.**

**And here comes, some man,
being carried down by that stream,
grabbing after that kusa grass,
but it just breaks away.**

**And because of that he is downbound
one who meets destruction and misery.**

He grabs after that kusa grass.

He grabs after those reeds.

He grabs after those sweet-smelling grasses.

He grabs after that tree.

But they just break away.

**And because of that he is downbound,
one who meets destruction and misery.**

**In the same way, beggars,
the uneducated common man,
not seeing aristocrats,
unwise to the aristocratic *Dhamma*,
untrained in the aristocratic *Dhamma*,
not seeing real men,
unwise to the *Dhamma* of real men,
untrained in the *Dhamma* of real men,
holds on to form as the self;
self as having produced form;
self as within form;**

form as within self.

**But then form breaks away,
and because of that he is downbound,
one who meets destruction and misery.**

**He holds on to sense experience,
holds on to perception,
holds on to the own-made world,
holds on to consciousness,
but then consciousness breaks away,
and because of that he is downbound,
one who meets destruction and misery.**

What do you think about this, beggars?

Does form change or is it unchanging?"

"It changes, Bhante."

"And sense experience?

Perception?

The own-made world?

Consciousness

**Do those things change,
or are they unchanging?"**

"They change, Bhante."

**Wherefore beggars
whatever form there is,
past, future or present,
personal or external,
tangible or intangible,
inferior or superior,
low or consummate,
far off or near by,
all form whatsoever
should be seen with consummate wisdom
as it really is as:**

**'Not mine;
not me;
not the self of me.'**

**Whatever sense experiences,
whatever perceptions,**

whatever own-made world
whatever consciousness there is,
past, future or present,
personal or external,
tangible or intangible,
inferior or superior,
low or consummate,
far off or near by,
all consciousness whatsoever
should be seen with consummate wisdom
as it really is as:

'Not mine;
not me;
not the self of me.'

So seeing, beggars,
the well-taught student of the aristocrats
is disgusted with form,
sense experience,
perception,
the own-made world
and consciousness;
disgusted,
he is without passion for;
freed from passion,
he is free;
free he knows:
'Left behind is birth;
lived is the best of lives,
done is duty's doing,
no more this side or that,
no more it'n-n-at'n for me!''

SN 3.22.93

"It is not, Beggars,
I that disputes with the world,
it is the world that disputes with me.

No one experienced in *Dhamma*, beggars,
would in any way dispute with the world.

That, beggars, which is considered as non-existent

**by the wise of the world
of that I too say:**

'That is not.'

**That, beggars, which is considered as existing
by the wise of the world,
of that I too say:**

'That is.'

**What, beggars, is considered as non-existent
by the wise of the world
of which I too say:**

'That is not.'?

**That form, beggars,
which is unchanging,
true,
endless,
not subject to reversal,
this is considered by the wise of the world
to be non-existent;
of this I too say:**

'That is not.'

**That sense experience, beggars,
which is unchanging,
true,
endless,
not subject to reversal,
this is considered by the wise of the world
to be non-existent;
of this I too say:**

'That is not.'

**That perception, beggars,
which is unchanging,
true,
endless,
not subject to reversal,
this is considered by the wise of the world
to be non-existent;
of this I too say:**

'That is not.'

**That own-made world, beggars,
which is unchanging,
true,
endless,
not subject to reversal,
this is considered by the wise of the world
to be non-existent;
of this I too say:**

'That is not.'

**That consciousness, beggars,
which is unchanging,
true,
endless,
not subject to reversal,
this is considered by the wise of the world
to be non-existent;
of this I too say:**

'That is not.'

**These, beggars, are the things
considered as non-existent
by the wise of the world
of which I too say:**

'That is not.'

**And what, beggars,
are the things considered as existing
by the wise of the world
of which I too say:**

'That is.'?

**That form, beggars,
which changes,
is painful,
is subject to reversal,
this is considered by the wise of the world to exist;
of this I too say:**

'That is.'

That sense-experience,

**which changes,
is painful,
is subject to reversal,
this is considered by the wise of the world to exist;
of this I too say:**

'That is.'

**That perception,
which changes,
is painful,
is subject to reversal,
this is considered by the wise of the world to exist;
of this I too say:**

'That is.'

**That own-made world,
which changes,
is painful,
is subject to reversal,
this is considered by the wise of the world to exist;
of this I too say:**

'That is.'

**That consciousness,
which changes,
is painful,
is subject to reversal,
this is considered by the wise of the world to exist;
of this I too say:**

'That is.'

**These, beggars, are the things considered as existing by the wise of the
world of which I too say:**

'That is.'

**There is, beggars, a world of worldly things
which the *Tathāgata* has understood and comprehended;
which, understanding and comprehending;
is explained,
told of,
made known,
set out,
revealed,**

analyzed,
put into words.

What, beggars, is that world of worldly things
which the *Tathāgata* has understood and comprehended;
which, understanding and comprehending,
is explained,
told of,
made known,
set out,
revealed,
analyzed,
put into words?

Form, beggars,
is a worldly thing in the world
which the *Tathāgata* has understood and comprehended;
which, understanding and comprehending,
is explained,
told of,
made known,
set out,
revealed,
analyzed,
put into words.

He, beggars, to whom the *Tathāgata* thus explains,
tells of,
makes known,
sets out,
reveals,
analyses,
puts into words,
who does not come to know and see —
about such a one, beggars
a foolish ordinary person
without eyes in his head that can see
what can I do?

Sense experience, beggars
is a worldly thing in the world
which the *Tathāgata* has understood and comprehended;
which, understanding and comprehending,

is explained,
told of,
made known,
set out,
revealed,
analyzed,
put into words.

He, beggars, to whom the *Tathāgata* thus explains,
tells of,
makes known,
sets out,
reveals,
analyses,
puts into words,
who does not come to know and see —
about such a one, beggars
a foolish ordinary person
without eyes in his head that can see
what can I do?

Perception, beggars
is a worldly thing in the world
which the *Tathāgata* has understood and comprehended;
which, understanding and comprehending,
is explained,
told of,
made known,
set out,
revealed,
analyzed,
put into words.

He, beggars, to whom the *Tathāgata* thus explains,
tells of,
makes known,
sets out,
reveals,
analyses,
puts into words,
who does not come to know and see —
about such a one, beggars

**a foolish ordinary person
without eyes in his head that can see
what can I do?**

**Own-making, beggars
is a worldly thing in the world
which the *Tathāgata* has understood and comprehended;
which, understanding and comprehending,
is explained,
told of,
made known,
set out,
revealed,
analyzed,
put into words.**

**He, beggars, to whom the *Tathāgata* thus explains,
tells of,
makes known,
sets out,
reveals,
analyses,
puts into words,
who does not come to know and see —
about such a one, beggars
a foolish ordinary person
without eyes in his head that can see
what can I do?**

**Consciousness, beggars
is a worldly thing in the world
which the *Tathāgata* has understood and comprehended;
which, understanding and comprehending,
is explained,
told of,
made known,
set out,
revealed,
analyzed,
put into words.**

**He, beggars, to whom the *Tathāgata* thus explains,
tells of,**

**makes known,
sets out,
reveals,
analyses,
puts into words,
who does not come to know and see —
about such a one, beggars
a foolish ordinary person
without eyes in his head that can see
what can I do?**

**In the same way, Beggars,
as the blue Lotus,
the red lotus,
the white lotus,
born in the water,
growing in the water,
rising above the surface of the water,
stands unaffected by the water;
in the same way, beggars,
the *Tathāgata*,
grown up in the world,
living in the world,
is unaffected by the world.**

SN 3.22.94

There then a certain beggar approached The Consummately Self-Awakened.

**Having drawn near
and made salutation,
he took a seat to one side.**

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

**"Does there exist, then, Bhante,
any sort of form
which form is stable,
true,
everlasting,
an unswayable eternal thing,
such as will stick fast?**

**Does there exist, then, Bhante,
any sort of sense-experience
which sense-experience is stable,
true,
everlasting,
an unswayable eternal thing,
such as will stick fast?**

**Does there exist, then, Bhante,
any sort of perception
which perception is stable,
true,
everlasting,
an unswayable eternal thing,
such as will stick fast?**

**Does there exist, then, Bhante,
any sort of own-making
which own-making is stable,
true,
everlasting,
an unswayable eternal thing,
such as will stick fast?**

**Does there exist, then, Bhante,
any sort of consciousness
which consciousness is stable,
true,
everlasting,
an unswayable eternal thing,
such as will stick fast?"**

**"There does not exist, beggar,
any sort of form
which form is stable,
true,
everlasting,
an unswayable eternal thing,
such as will stick fast.**

**There does not exist, beggar,
any sort of sense-experience
which sense-experience is stable,
true,**

**everlasting,
an unswayable eternal thing,
such as will stick fast.**

**There does not exist, beggar,
any sort of perception
which perception is stable,
true,
everlasting,
an unswayable eternal thing,
such as will stick fast.**

**There does not exist, beggar,
any sort of own-making
which own-making is stable,
true,
everlasting,
an unswayable eternal thing,
such as will stick fast.**

**There does not exist, beggar,
any sort of consciousness
which consciousness is stable,
true,
everlasting,
an unswayable eternal thing,
such as will stick fast."**

SN 3.22.98

**Once Upon a Time, Sāvatti-town,
The Consummately Self-Awakened. came a revisit'n,
and there,
to the Beggars gathered round
he said:**

"There are, beggars, these four ends.

What four?

**Attaining individuality,
attaining the arising of individuality,
attaining the ending of individuality,
attaining the way going to the ending of individuality.**

And what, beggars is attaining individuality?

The five so called bound-up stockpiles.

What five?

That which is:

**The stockpile of form bind-up,
the stockpile of sense-experience bind-up,
the stockpile of perception bind-up,
the stockpile of own-making bind-up,
the stockpile of consciousness bind-up.**

This, beggars, is what is called the end that is individuality.

And what, beggars, is attaining the arising of individuality?

**Whatever is thirst,
leads on to delight in existence,
is connected with lust,
rejoicing in this and that,
such as:**

**Thirst for sense pleasures,
thirst for existence,
thirst for re-existence, more existence, ending existence.**

**This, beggars, is what is called
attaining the arising of individuality.**

**And what, beggars,
is attainment of the ending
of individuality?**

**It is whatever is the remainderless dispassionate ending of,
the giving up of,
the rejection of,
the freedom from,
the allaying of
thirst.**

That, beggars, is attainment of the ending of individuality.

**And what, beggars,
is attainment of the walk to walk
that goes to the ending of individuality?**

It is just this Aristocratic Eight-Dimensional Way.

That is:

Consummate view,

**consummate principles,
consummate talk,
consummate works,
consummate lifestyle,
consummate self-control,
consummate mind,
consummate serenity.**

**This, beggars, is what is called
attainment of the walk to walk
that goes to the ending of individuality.**

These then, beggars, are the four ends."

SN 3.22.103

**There then, a certain beggar approached The Consummately Self-Awakened
and drew near.**

**Having drawn near
and exchanging greetings,
he took a seat to one side.**

**Having taken a seat to one side,
he asked The Consummately Self-Awakened this question:**

"Blindness, blindness' they say, Bhante.

To what extent then, Bhante, is there being blind?"

**"Here, beggar the unversed commoner
does not comprehend form,
does not comprehend the arising to itself of form,
does not comprehend the ending of form,
does not comprehend the way to go to the ending of form;
does not comprehend sense-experience,
does not comprehend the arising to itself of sense-experience,
does not comprehend the ending of sense-experience,
does not comprehend the way to go to the ending of sense-experience;
does not comprehend perception,
does not comprehend the arising to itself of perception,
does not comprehend the ending of perception,
does not comprehend the way to go to the ending of perception;
does not comprehend the own-made,
does not comprehend the arising to itself of the own-made,**

does not comprehend the ending of the own-made,
does not comprehend the way to go to the ending of the own-made;
does not comprehend consciousness,
does not comprehend the arising to itself of consciousness,
does not comprehend the ending of consciousness,
does not comprehend the way to go to the ending of consciousness.

This, beggar, is the extent to which there is being blind."

SN 3.22.113

Once upon a time the ancient Sāriputta
and the ancient Mahā-Koṭṭhita,
Benares revisiting,
Deer Park, Isipatane.

There then the ancient Mahā-Koṭṭhita,
arising towards evening from his seclusion
approached the ancient Sāriputta and drew near.

Having drawn near
he exchanged friendly greetings.

Having exchanged friendly greetings,
he took a seat to one side.

Seated to one side, then,
the ancient Mahā-Koṭṭhita said this
to the ancient Sāriputta:

"By the ethically observant beggar, friend Sāriputta,
of what things should the etiology
be given studious examination?"

"By the ethically observant beggar, friend Koṭṭhita,
the instability of,
the pain of,
the disease of,
the tumor of,
the sting of,
the abyss of,
the affliction of,
the 'otherness' of,
the chronic disease of,
the emptiness of,
the not-selfness of

**the five bound-up stockpiles
should the etiology be given studious examination.**

What five?

These:

**The form-bound-up-stockpile,
the sense-experience-bound-up-stockpile,
the perception-bound-up-stockpile,
the own-making-bound-up-stockpile,
the consciousness-bound-up-stockpile.**

**By the ethically observant beggar, friend Koṭṭhita,
the instability of,
the pain of,
the disease of,
the tumor of,
the sting of,
the abyss of,
the affliction of,
the 'otherness' of,
the chronic disease of,
the emptiness of,
the not-selfness of
these five bound-up stockpiles
should the etiology be given studious examination.**

**Taking such a stand, friend,
it may be seen that
the ethically observant beggar,
studiously examining the etiology of
the instability,
the pain,
the disease,
the tumor,
the sting,
the abyss,
the affliction,
the 'otherness',
the chronic disease,
the emptiness,
the not-selfness
of these five bound-up stockpiles**

**will be able to realize
the fruit of Stream-entry."**

**"By the Stream-winner, friend Sāriputta,
of what things should the etiology
be given studious examination?"**

**"By the Stream-winner, friend Koṭṭhita,
the instability of,
the pain of,
the disease of,
the tumor of,
the sting of,
the abyss of,
the affliction of,
the 'otherness' of,
the chronic disease of,
the emptiness of,
the not-selfness of
the five bound-up stockpiles
should the etiology be given studious examination.**

What five?

These:

**The form-bound-up-stockpile,
the sense-experience-bound-up-stockpile,
the perception-bound-up-stockpile,
the own-making-bound-up-stockpile,
the consciousness-bound-up-stockpile.**

**By the Stream-winner, friend Koṭṭhita,
the instability of,
the pain of,
the disease of,
the tumor of,
the sting of,
the abyss of,
the affliction of,
the 'otherness' of,
the chronic disease of,
the emptiness of,
the not-selfness of
these five bound-up stockpiles**

should the etiology be given studious examination.

Taking such a stand, friend,
it may be seen that
the Stream-winner,
studiously examining the etiology of
the instability,
the pain,
the disease,
the tumor,
the sting,
the abyss,
the affliction,
the 'otherness',
the chronic disease,
the emptiness,
the not-selfness
of these five bound-up stockpiles
will be able to realize
the fruit of Once-returning."

"By the Once-returned, friend Sāriputta,
of what things should the etiology
be given studious examination?"

"By the Once-returned, friend Koṭṭhita,
the instability of,
the pain of,
the disease of,
the tumor of,
the sting of,
the abyss of,
the affliction of,
the 'otherness' of,
the chronic disease of,
the emptiness of,
the not-selfness of
the five bound-up stockpiles
should the etiology be given studious examination.

What five?

These:

The form-bound-up-stockpile,

**the sense-experience-bound-up-stockpile,
the perception-bound-up-stockpile,
the own-making-bound-up-stockpile,
the consciousness-bound-up-stockpile.**

**By the Once-returner, friend Koṭṭhita,
the instability of,
the pain of,
the disease of,
the tumor of,
the sting of,
the abyss of,
the affliction of,
the 'otherness' of,
the chronic disease of,
the emptiness of,
the not-selfness of
these five bound-up stockpiles
should the etiology be given studious examination.**

**Taking such a stand, friend,
it may be seen that
the Once-returner,
studiously examining the etiology of
the instability,
the pain,
the disease,
the tumor,
the sting,
the abyss,
the affliction,
the 'otherness',
the chronic disease,
the emptiness,
the not-selfness
of these five bound-up stockpiles
will be able to realize
the fruit of Non-returning."**

**"By the Non-returner, friend Sāriputta,
of what things should the etiology
be given studious examination?"**

**"By the Non-returner, friend Koṭṭhita,
the instability of,
the pain of,
the disease of,
the tumor of,
the sting of,
the abyss of,
the affliction of,
the 'otherness' of,
the chronic disease of,
the emptiness of,
the not-selfness of
the five bound-up stockpiles
should the etiology be given studious examination.**

What five?

These:

**The form-bound-up-stockpile,
the sense-experience-bound-up-stockpile,
the perception-bound-up-stockpile,
the own-making-bound-up-stockpile,
the consciousness-bound-up-stockpile.**

**By the Non-returner, friend Koṭṭhita,
the instability of,
the pain of,
the disease of,
the tumor of,
the sting of,
the abyss of,
the affliction of,
the 'otherness' of,
the chronic disease of,
the emptiness of,
the not-selfness of
these five bound-up stockpiles
should the etiology be given studious examination.**

**Taking such a stand, friend,
it may be seen that
the Non-returner,
studiously examining the etiology of**

**the instability,
the pain,
the disease,
the tumor,
the sting,
the abyss,
the affliction,
the 'otherness',
the chronic disease,
the emptiness,
the not-selfness
of these five bound-up stockpiles
will be able to realize
the fruit of Arahantship."**

**"By the Arahant, friend Sāriputta,
of what things should the etiology
be given studious examination?"**

**"By the Arahant, friend Koṭṭhita,
the instability of,
the pain of,
the disease of,
the tumor of,
the sting of,
the abyss of,
the affliction of,
the 'otherness' of,
the chronic disease of,
the emptiness of,
the not-selfness of
the five bound-up stockpiles
should the etiology be given studious examination.**

**It is not, friend, that the Arahant has more to do,
or to bring about,
but these things,
developed,
made a big thing
conduce to pleasant living in this seen thing
and minding self-awareness."**

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

**Then one time there the Ancient Radha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

"'Māra! Māra!' is the expression.

To what extent, Bhante, can there be said to be Māra?"

**"Where there is form, Radha,
there is Māra,
or death
or such as dies.**

**Therefore, Radha, you should see form as Māra,
see it as death,
see it as such as dies,
see it as disease,
see it as a boil,
see it as an arrowhead,
see it as the forefront of woe,
see it as the forefront of much woe.**

Those thus seeing are seeing the best way.

**Where there is sense experience, Radha,
there is Māra,
or death
or such as dies.**

**Therefore, Radha, you should see sense experience as Māra,
see it as death,
see it as such as dies,
see it as disease,
see it as a boil,
see it as an arrowhead,
see it as the forefront of woe,
see it as the forefront of much woe.**

Those thus seeing are seeing the best way.

**Where there is perception, Radha, there is Māra,
or death
or such as dies.**

**Therefore, Radha, you should see perception as Māra,
see it as death,
see it as such as dies,
see it as disease,
see it as a boil,
see it as an arrowhead,
see it as the forefront of woe,
see it as the forefront of much woe.**

Those thus seeing are seeing the best way.

**Where there is own-making, Radha, there is Māra,
or death
or such as dies.**

**Therefore, Radha, you should see own-making as Māra,
see it as death,
see it as such as dies,
see it as disease,
see it as a boil,
see it as an arrowhead,
see it as the forefront of woe,
see it as the forefront of much woe.**

Those thus seeing are seeing the best way.

**Where there is consciousness, Radha, there is Māra,
or death
or such as dies.**

**Therefore, Radha, you should see consciousness as Māra,
see it as death,
see it as such as dies,
see it as disease,
see it as a boil,
see it as an arrowhead,
see it as the forefront of woe,
see it as the forefront of much woe.**

Those thus seeing are seeing the best way."

"But 'seeing in the best way,' Bhante,

what is the point of that?"

**"The point of seeing in the best way, Radha,
is indifference."**

**"But 'indifference,' Bhante,
what is the point of that?"**

**"The point of indifference, Radha,
is dispassion."**

**"But 'dispassion,' Bhante,
what is the point of that?"**

**"The point of dispassion, Radha,
is freedom."**

**"But 'freedom,' Bhante,
what is the point of that?"**

**"The point of freedom, Radha,
is *Nibbāna*."**

**"But '*Nibbāna*,' Bhante,
what is the point of that?"**

"That is the question, Radha!

**But a question unanswerable
within graspable limits.**

**Indeed it is for a ford to *Nibbāna*, Radha,
that one lives the Godly life,
Nibbāna is the ultimate end,
Nibbāna is the final conclusion."**

SN 3.23.1

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

"'A being! A being!' is the expression.

**To what extent, Bhante,
can there be said to be a being?"**

"Well then, Rādha,

he who desires,
he who lusts after,
he who delights in,
he who thirsts for,
that tangle
entangled in form,
this is termed 'a being'.

He who desires,
he who lusts after,
he who delights in,
he who thirsts for,
that tangle
entangled in sense experience,
this is termed 'a being'.

He who desires,
he who lusts after,
he who delights in,
he who thirsts for,
that tangle
entangled in perception,
this is termed 'a being'.

He who desires,
he who lusts after,
he who delights in,
he who thirsts for,
that tangle
entangled in own-making,
this is termed 'a being'.

He who desires,
he who lusts after,
he who delights in,
he who thirsts for,
that tangle
entangled in consciousness,
this is termed 'a being'.

In the same way, Rādhā,
as some young boy or girl,
playing 'mud huts' —
and to the extent that they play,

not having abandoned lust,
not having abandoned desire,
not having abandoned love,
not having abandoned longing,
not having abandoned ardor,
not having abandoned thirst,
they cling to,
are fond of,
take pride in,
and cherish
playing 'mud huts' —

but, Rādhā, when these young boys and girls,
have abandoned lust,
have abandoned desire,
have abandoned love,
have abandoned longing,
have abandoned ardor,
have abandoned thirst,
for playing 'mud huts',
they, with hand and foot
scatter,
smash
and demolish,
these 'mud huts'
and cease such play —

Even so, Rādhā, should you
scatter,
smash
demolish,
and make for the destruction of
thirst for form;
scatter,
smash
demolish,
and make for the destruction of
thirst for sense-experience;
scatter,
smash
demolish,

**and make for the destruction of
thirst for perception;**

scatter,

smash

demolish,

**and make for the destruction of
thirst for own-making;**

scatter,

smash

demolish,

**and make for the destruction of
thirst for consciousness.**

**The destruction of thirst, Rādha,
is *Nibbāna*."**

SN 3.23.2

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

At that time, so seated,

the Ancient Radha said this to The Consummately Self-Awakened:

**"'A causeway to existence,
a causeway to the end of existence'
is the expression, Bhante.**

**To what extent, Bhante,
can there be said to be a causeway to existence,
a causeway to the end of existence?"**

**"In regard to this, then, Rādha
whatever is desire,
whatever is lust for,
whatever is delight in;
whatever is thirst for,
whatever is effort to grasp at;
whatever mental states,
stubborn adherence to dogmatic views,
and lurking tendencies there are
concerning form**

these are what is termed a causeway to existence.

The ending of
whatever is desire,
whatever is lust for,
whatever is delight in;
whatever is thirst for,
whatever is effort to grasp at;
whatever mental states,
stubborn adherence to dogmatic views,
and lurking tendencies there are
concerning form
is what is termed
a causeway to the end of existence.

Whatever is desire,
whatever is lust for,
whatever is delight in;
whatever is thirst for,
whatever is effort to grasp at;
whatever mental states,
stubborn adherence to dogmatic views,
and lurking tendencies there are
concerning sense experience
these are what is termed a causeway to existence.

The ending of
whatever is desire,
whatever is lust for,
whatever is delight in;
whatever is thirst for,
whatever is effort to grasp at;
whatever mental states,
stubborn adherence to dogmatic views,
and lurking tendencies there are
concerning sense experience
is what is termed
a causeway to the end of existence.

Whatever is desire,
whatever is lust for,
whatever is delight in;
whatever is thirst for,

**whatever is effort to grasp at;
whatever mental states,
stubborn adherence to dogmatic views,
and lurking tendencies there are
concerning perception
these are what is termed a causeway to existence.**

**The ending of
whatever is desire,
whatever is lust for,
whatever is delight in;
whatever is thirst for,
whatever is effort to grasp at;
whatever mental states,
stubborn adherence to dogmatic views,
and lurking tendencies there are
concerning perception
is what is termed
a causeway to the end of existence.**

**Whatever is desire,
whatever is lust for,
whatever is delight in;
whatever is thirst for,
whatever is effort to grasp at;
whatever mental states,
stubborn adherence to dogmatic views,
and lurking tendencies there are
concerning own-making
these are what is termed a causeway to existence.**

**The ending of
whatever is desire,
whatever is lust for,
whatever is delight in;
whatever is thirst for,
whatever is effort to grasp at;
whatever mental states,
stubborn adherence to dogmatic views,
and lurking tendencies there are
concerning own-making
is what is termed**

a causeway to the end of existence.

**Whatever is desire,
whatever is lust for,
whatever is delight in;
whatever is thirst for,
whatever is effort to grasp at;
whatever mental states,
stubborn adherence to dogmatic views,
and lurking tendencies there are
concerning consciousness
these are what is termed a causeway to existence.**

**The ending of
whatever is desire,
whatever is lust for,
whatever is delight in;
whatever is thirst for,
whatever is effort to grasp at;
whatever mental states,
stubborn adherence to dogmatic views,
and lurking tendencies there are
concerning consciousness
is what is termed
a causeway to the end of existence."**

SN 3.23.3

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"I will teach you, Rādha,
things to be thoroughly known and
thorough knowing and
the person who thoroughly knows.**

**Listen up,
pay close attention,
I will speak!"**

"Even so Bhante!" replied Rādha in response,

and The Consummately Self-Awakened said this:

"And what, Rādha, is a thing to be thoroughly known?

Form, Rādha, is a thing to be thoroughly known.

Sense experience is a thing to be thoroughly known.

Perception is a thing to be thoroughly known.

Own-making is a thing to be thoroughly known.

Consciousness is a thing to be thoroughly known.

These, Rādha are termed things to be thoroughly known.

And what is thorough knowing?

When, Rādha, lust has been extirpated,

anger has been extirpated,

confusion has been extirpated,

this is termed, Rādha, thorough knowing.

And what, Rādha, is the person who thoroughly knows?

This should be said of the arahant of such a name, of such a clan.

This, Rādha, is what is termed the person who thoroughly knows."

SN 3.23.4

Then one time there the Ancient Rādha drew near The Consummately

Self-Awakened,

gave salutation,

and took a seat to one side.

At that time, so seated,

The Consummately Self-Awakened said this

to the Ancient Radha:

"These five, Rādha,

are the bound-up stockpiles.

What five?

These:

Bound-up form,

bound-up sense-experience,

bound-up perception,

bound-up own-making,

bound-up consciousness.

Whatever those shamans and Brahmans, Rādha,

that do not understand as it really is

**the satisfaction in
the disadvantages of,
the halting of,
these five bound-up stockpiles
as they really are,
these those shamans and Brahmans, Rādhā,
are not, by me,
measured among shaman as shaman,
nor as Brahmins among Brahmins,
and furthermore, these elders
have not seen for themselves
in this seen thing
through higher knowledge,
the point of shamanship, or
the point of brahminship,
nor do they enter into and abide therein.**

**But, Rādhā, whatever those shamans and Brahmans
do understand as it really is
the satisfaction in
the disadvantages of,
the halting of,
these five bound-up stockpiles
as they really are,
these those shamans and Brahmans, Rādhā,
are, by me,
measured among shaman as shaman,
as Brahmins among Brahmins
and furthermore, these elders,
have seen for themselves
in this seen thing
through higher knowledge,
the point of shamanship, or
the point of brahminship,
and they enter into and abide therein."**

SN 3.23.5

**Then one time there the Ancient Rādhā drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"These five, Rādha,
are the bound-up stockpiles.**

What five?

These:

**Bound-up form,
bound-up sense-experience,
bound-up perception,
bound-up own-making,
bound-up consciousness.**

**Now, Rādha, whatever those shamans and Brahmans
do understand as it really is
the arising to itself of
the settling down of
the satisfaction in
the disadvantages of,
the halting of,
these five bound-up stockpiles
as they really are,
these are termed, Rādha,
a student of the aristocrats
who is a stream-winner,
not subject to states of woe,
assured,
destined for self-awakening."**

SN 3.23.7

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"These five, Rādha,
are the bound-up stockpiles.**

What five?

These:

**Bound-up form,
bound-up sense-experience,
bound-up perception,
bound-up own-making,
bound-up consciousness.**

**Now, Rādha, whatever those shamans and Brahmans
do understand as it really is
the arising to itself of
the settling down of
the satisfaction in
the disadvantages of,
the halting of,
these five bound-up stockpiles
as they really are,
these are termed, Rādha,
a student of the aristocrats who is
arahant,
corrupting-influences-destroyed,
perfected,
duty's doing done
load laid down,
the highest goal reached
yokes to existence exhausted,
freed by consummate enlightenment."**

SN 3.23.8

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"That desire,
that lust,
that delight,
that thirst for form, Rādha,
put that away.**

**Thus put away,
form will become,**

**like an uprooted palm tree,
a thing without future prospects.**

**"That desire,
that lust,
that delight,
that thirst for sense experience, Rādha,
put that away.**

**Thus put away,
sense experience will become,
like an uprooted palm tree,
a thing without future prospects.**

**"That desire,
that lust,
that delight,
that thirst for perception, Rādha,
put that away.**

**Thus put away,
perception will become,
like an uprooted palm tree,
a thing without future prospects.**

**"That desire,
that lust,
that delight,
that thirst for own-making, Rādha,
put that away.**

**Thus put away,
own-making will become,
like an uprooted palm tree,
a thing without future prospects.**

**"That desire,
that lust,
that delight,
that thirst for consciousness, Rādha,
put that away.**

**Thus put away,
consciousness will become,
like an uprooted palm tree,
a thing without future prospects."**

**Then one time there the Ancient Rādhā drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"That desire,
that lust,
that delight,
that thirst
that effort to grasp at
those mental states,
stubbornly adhering to dogmatic views,
and lurking tendencies there are
for form, Rādhā,
put them away.**

**Thus put away,
form will become,
like an uprooted palm tree,
a thing without future prospects.**

**That desire,
that lust,
that delight,
that thirst
that effort to grasp at
those mental states,
stubbornly adhering to dogmatic views,
and lurking tendencies there are
for sense experience, Rādhā,
put them away.**

**Thus put away,
sense experience will become,
like an uprooted palm tree,
a thing without future prospects.**

**That desire,
that lust,
that delight,**

that thirst
that effort to grasp at
those mental states,
stubbornly adhering to dogmatic views,
and lurking tendencies there are
for perception, Rādha,
put them away.

Thus put away,
perception will become,
like an uprooted palm tree,
a thing without future prospects.

That desire,
that lust,
that delight,
that thirst
that effort to grasp at
those mental states,
stubbornly adhering to dogmatic views,
and lurking tendencies there are
for own-making, Rādha,
put them away.

Thus put away,
own-making will become,
like an uprooted palm tree,
a thing without future prospects.

That desire,
that lust,
that delight,
that thirst
that effort to grasp at
those mental states,
stubbornly adhering to dogmatic views,
and lurking tendencies there are
for consciousness, Rādha,
put them away.

Thus put away,
consciousness will become,
like an uprooted palm tree,
a thing without future prospects.

**Then one time there the Ancient Rādha drew near The Consummately Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:
"'Māra! Māra!' is the expression.**

Now what then, Bhante, is Māra?"

**Form, Rādha is Māra,
sense experience is Māra,
perception is Māra,
own-making is Māra,
consciousness is Māra.**

**Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.**

**From weariness comes dispassion,
from dispassion comes freedom,
in freedom he knows:**

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

**Then one time there the Ancient Rādha drew near The Consummately Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

""Māra's thing! Māra's thing!" is the expression.

Now what then, Bhante, belongs to Māra?"

**"Form, Rādha belongs to Māra,
sense experience belongs to Māra,
perception belongs to Māra,
own-making belongs to Māra,
consciousness belongs to Māra.**

**Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.**

**From weariness comes dispassion,
from dispassion comes freedom,
in freedom he knows:**

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

SN 3.23.12

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

""Unstable! Unstable!" is the expression.

Now what then, Bhante, is unstable?"

**"Form, Rādha is unstable,
sense experience is unstable,
perception is unstable,
own-making is unstable,
consciousness unstable.**

Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.

From weariness comes dispassion,
from dispassion comes freedom,
in freedom he knows:

'I am freed!

Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'''

SN 3.23.13

Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.

At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:

''An unstable thing! An unstable thing!'' is the expression.

Now what then, Bhante, is an unstable thing?''

Form, Rādha is an unstable thing,
sense experience is an unstable thing,
perception is an unstable thing,
own-making is an unstable thing,
consciousness an unstable thing.

Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.

From weariness comes dispassion,

**from dispassion comes freedom,
in freedom he knows:**

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

SN 3.23.14

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

"'Pain! Pain!' is the expression.

Now what then, Bhante, is pain?"

**"Form, Rādha is pain,
sense experience is pain,
perception is pain,
own-making is pain,
consciousness pain.**

**Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.**

**From weariness comes dispassion,
from dispassion comes freedom,
in freedom he knows:**

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

SN 3.23.15

**Then one time there the Ancient Rādha drew near The Consummately Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:
"'A Painful Thing! A Painful Thing!' is the expression.**

Now what then, Bhante, is a painful thing?"

**"Form, Rādha is a painful thing,
sense experience is a painful thing,
perception is a painful thing,
own-making is a painful thing,
consciousness a painful thing.**

**Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.**

**From weariness comes dispassion,
from dispassion comes freedom,
in freedom he knows:**

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

SN 3.23.16

**Then one time there the Ancient Rādha drew near The Consummately Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:
"'Not-self! Not-self!' is the expression.**

Now what then, Bhante, is not-self?"

**"Form, Rādha is not-self,
sense experience is not-self,
perception is not-self,
own-making is not-self,
consciousness not-self.**

**Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.**

**From weariness comes dispassion,
from dispassion comes freedom,
in freedom he knows:**

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

SN 3.23.17

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

""A not-self thing! A not-self thing!" is the expression.

Now what then, Bhante, is a not-self thing?"

**"Form, Rādha is a not-self thing,
sense experience is a not-self thing,
perception is a not-self thing,
own-making is a not-self thing,
consciousness a not-self thing.**

Seeing in this way, Rādha,

**the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.**

**From weariness comes dispassion,
from dispassion comes freedom,
in freedom he knows:**

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

SN 3.23.18

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

"'A waning thing! A waning thing!' is the expression.

Now what then, Bhante, is a waning thing?"

**"Form, Rādha is a waning thing,
sense experience is a waning thing,
perception is a waning thing,
own-making is a waning thing,
consciousness a waning thing.**

**Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.**

**From weariness comes dispassion,
from dispassion comes freedom,**

in freedom he knows:

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

SN 3.23.19

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

""An aging thing! An aging thing!" is the expression.

Now what then, Bhante, is an aging thing?"

**"Form, Rādha is an aging thing,
sense experience is an aging thing,
perception is an aging thing,
own-making is an aging thing,
consciousness an aging thing.**

**Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.**

**From weariness comes dispassion,
from dispassion comes freedom,
in freedom he knows:**

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

SN 3.23.20

**Then one time there the Ancient Rādha drew near The Consummately Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:
"A arising to itself thing! A arising to itself thing!" is the expression.
Now what then, Bhante, is an arising to itself thing?"**

**"Form, Rādha is an arising to itself thing,
sense experience is an arising to itself thing,
perception is an arising to itself thing,
own-making is an arising to itself thing,
consciousness an arising to itself thing.**

**Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.**

**From weariness comes dispassion,
from dispassion comes freedom,
in freedom he knows:**

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

SN 3.23.21

**Then one time there the Ancient Rādha drew near The Consummately Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:
"An ending thing! An ending thing!" is the expression.**

Now what then, Bhante, is an ending thing?"

**"Form, Rādha is an ending thing,
sense experience is an ending thing,
perception is an ending thing,
own-making is an ending thing,
consciousness an ending thing.**

**Seeing in this way, Rādha,
the well-trained student of the Aristocrats,
finds form wearysome,
finds sense-experience wearysome,
finds perception wearysome,
finds own-making wearysome,
finds consciousness wearysome.**

**From weariness comes dispassion,
from dispassion comes freedom,
in freedom he knows:**

'I am freed!

**Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

SN 3.23.22

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

**"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.**

**As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,
self-motivated."**

"Then Rādha

**you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which is Māra.**

And what, Rādha, is Māra?

**Form Rādha, is Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.23

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

**"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.**

**As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,**

**without carelessness,
ardent,
self-motivated."**

**"Then Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which belongs to Māra.**

And what, Rādha, belongs to Māra?

**Form Rādha, belongs to Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, belongs to Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, belongs to Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, belongs to Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, belongs to Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.24

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

"It would be a good thing for me, Bhante,

if The Consummately Self-Awakened were to teach me Dhamma concisely.

**As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,
self-motivated."**

**"Then Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which is unstable.**

And what, Rādha, is unstable?

**Form Rādha, is unstable, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is unstable, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is unstable, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is unstable, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is unstable, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.25

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,**

and took a seat to one side.

At that time, so seated,
the Ancient Rādhā said this to The Consummately Self-Awakened:

"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.

As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,
self-motivated."

"Then Rādhā
you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which is an unstable thing.

And what, Rādhā, is an unstable thing?

Form Rādhā, is an unstable thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Sense experience Rādhā, is an unstable thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Perception Rādhā, is an unstable thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Own-making Rādhā, is an unstable thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Consciousness Rādhā, is an unstable thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."

**Then one time there the Ancient Rādha drew near The Consummately Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

**"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.**

**As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,
self-motivated."**

**"Then Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which is pain.**

And what, Rādha, is pain?

**Form Rādha, is pain, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is pain, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is pain, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is pain, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

Consciousness Rādha, is pain, for that

**you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.27

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

**"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.**

**As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,
self-motivated."**

**"Then Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which is a painful thing.**

And what, Rādha, is a painful thing?

**Form Rādha, is a painful thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is a painful thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is a painful thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

Own-making Rādha, is a painful thing, for that

you should give up desire,
you should give up lust,
you should give up desire and lust.

Consciousness Rādha, is a painful thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."

SN 3.23.28

Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.

At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:

"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.

As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,
self-motivated."

"Then Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which is not-self.

And what, Rādha, is not-self?

Form Rādha, is not-self, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Sense experience Rādha, is not-self, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Perception Rādha, is not-self, for that

**you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is not-self, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is a not-self, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.29

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

**"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.**

**As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,
self-motivated."**

**"Then Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which is a not-self thing.**

And what, Rādha, is a not-self thing?

**Form Rādha, is a not-self thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

Sense experience Rādha, is a not-self thing, for that

you should give up desire,
you should give up lust,
you should give up desire and lust.

Perception Rādha, is a not-self thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Own-making Rādha, is a not-self thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Consciousness Rādha, is a not-self thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."

SN 3.23.30

Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.

At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:

"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.

As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,
self-motivated."

"Then Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which is a waning thing.

And what, Rādha, is a waning thing?

Form Rādha, is a waning thing, for that

**you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is a waning thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is a waning thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is a waning thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is a waning thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.31

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

**"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.**

**As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,
self-motivated."**

**"Then Rādha
you should give up desire,
you should give up lust,**

**you should give up desire and lust,
for that which is an aging thing.**

And what, Rādha, is an aging thing?

**Form Rādha, is an aging thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is an aging thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is an aging thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is an aging thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is an aging thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.32

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

**"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.**

**As a result of hearing *Dhamma*
from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,**

self-motivated."

**"Then Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which is an arising to itself thing.**

And what, Rādha, is an arising to itself thing?

**Form Rādha, is an arising to itself thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is an arising to itself thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is an arising to itself thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is an arising to itself thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is an arising to itself thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.33

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
the Ancient Radha said this to The Consummately Self-Awakened:**

**"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.**

As a result of hearing *Dhamma*

from The Consummately Self-Awakened
I might be able to live secluded,
without carelessness,
ardent,
self-motivated."

"Then Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust,
for that which is an ending thing.

And what, Rādha, is an ending thing?

Form Rādha, is an ending thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Sense experience Rādha, is an ending thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Perception Rādha, is an ending thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Own-making Rādha, is an ending thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.

Consciousness Rādha, is an ending thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust."

SN 3.23.34

Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.
At that time, so seated,

The Consummately Self-Awakened said this to the Ancient Radha:

**"For that which is Māra, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust.**

And what, Rādha, is Māra?

**Form Rādha, is Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is Māra, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.35

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

At that time, so seated,

The Consummately Self-Awakened said this to the Ancient Radha:

**"For that which belongs to Māra, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust.**

And what, Rādha, belongs to Māra?

**Form Rādha, belongs to Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, belongs to Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, belongs to Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, belongs to Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, belongs to Māra, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which belongs to Māra, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.36

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

"For that which is unstable, Rādha

**you should give up desire,
you should give up lust,
you should give up desire and lust.**

And what, Rādha, is unstable?

**Form Rādha, is unstable, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is unstable, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is unstable, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is unstable, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is unstable, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is unstable, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.37

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"For that which is an unstable thing, Rādha
you should give up desire,**

**you should give up lust,
you should give up desire and lust.**

And what, Rādha, is an unstable thing?

**Form Rādha, is an unstable thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is an unstable thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is an unstable thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is an unstable thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is an unstable thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is an unstable thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.38

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"For that which is pain, Rādha
you should give up desire,
you should give up lust,**

you should give up desire and lust.

And what, Rādha, is pain?

**Form Rādha, is pain, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is pain, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is pain, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is pain, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is pain, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is pain, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.39

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"For that which is a painful thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust.**

And what, Rādha, is a painful thing?

**Form Rādha, is a painful thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is a painful thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is a painful thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is a painful thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is a painful thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is a painful thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.40

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"For that which is not-self, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust.**

And what, Rādha, is not-self?

**Form Rādha, is not-self, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is not-self, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is not-self, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is not-self, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is not-self, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is not-self, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.41

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"For that which is a not-self thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust.**

And what, Rādha, is a not-self thing?

Form Rādha, is a not-self thing, for that

**you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is a not-self thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is a not-self thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is a not-self thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is a not-self thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is a not-self thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.42

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"For that which is a waning thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust.**

And what, Rādha, is a waning thing?

**Form Rādha, is a waning thing, for that
you should give up desire,**

**you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is a waning thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is a waning thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is a waning thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is a waning thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is a waning thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.43

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"For that which is an aging thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust.**

And what, Rādha, is an aging thing?

**Form Rādha, is an aging thing, for that
you should give up desire,
you should give up lust,**

you should give up desire and lust.

**Sense experience Rādha, is an aging thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is an aging thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is an aging thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is an aging thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is an aging thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.44

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"For that which is an arising to itself thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust.**

And what, Rādha, is an arising to itself thing?

**Form Rādha, is an arising to itself thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Sense experience Rādha, is an arising to itself thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is an arising to itself thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is an arising to itself thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is an arising to itself thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is an arising to itself thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.45

**Then one time there the Ancient Rādha drew near The Consummately
Self-Awakened,
gave salutation,
and took a seat to one side.**

**At that time, so seated,
The Consummately Self-Awakened said this to the Ancient Radha:**

**"For that which is an ending thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust.**

And what, Rādha, is an ending thing?

**Form Rādha, is an ending thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

Sense experience Rādha, is an ending thing, for that

**you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Perception Rādha, is an ending thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Own-making Rādha, is an ending thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**Consciousness Rādha, is an ending thing, for that
you should give up desire,
you should give up lust,
you should give up desire and lust.**

**"For that which is an ending thing, Rādha
you should give up desire,
you should give up lust,
you should give up desire and lust."**

SN 3.23.46

**There then The Consummately Self-Awakened said this to the beggars
there::**

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened said:

**"There are these four sorts of birth, beggars,
as *Nagas*.**

What four?

**The egg-born,
the womb-born
the sweat-born,
the spontaneously-born.**

**Here, beggars, of the egg-born,
the womb-born,
the sweat-born
and the spontaneously born**

are passing superior.

Of the egg-born
and the womb-born,
the sweat-born,
and the spontaneously born
are passing superior.

Of the egg-born
and the womb-born
and the sweat-born,
the spontaneously born
is passing superior.

These then, beggars, are the four sorts of birth as *Nagas*."

SN 3.29.2

Once upon a time The Consummately Self-Awakened, Sāvattthī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened said this to them:

"There are these four, beggars,
that cultivate knowing knowledge.

What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having skillful serenity in serenity
not skill as to the attainment of serenity.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill as to the attainment of serenity,
not skillful serenity in serenity.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity in serenity
nor skill as to the attainment of serenity.

Another here, beggars,
practices brightly-burning-brilliant-knowing,

**having both serenity in serenity
and skill as to the attainment of serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity in serenity
and skill as to the attainment of serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity in serenity
and skill as to the attainment of serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.1

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having skillful serenity in serenity
not skill as to keeping up serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
with skill as to keeping up serenity,**

not having skillful serenity in serenity.

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither skillful serenity in serenity
nor skill as to keeping up serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to keeping up serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to keeping up serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to keeping up serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.2

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?**

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having skillful serenity in serenity
not skill as to withdrawing from serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill as to withdrawing from serenity,
not having skillful serenity in serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither skillful serenity in serenity
nor skill as to withdrawing from serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to withdrawing from serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to withdrawing from serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to withdrawing from serenity
is figured to be the head,
the highest,**

**the utmost,
the most excellent."**

SN 3.34.3

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having skillful serenity in serenity
not skill as to readiness for serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill as to readiness for serenity,
not having skillful serenity in serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither skillful serenity in serenity
nor skill as to readiness for serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to readiness for serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to readiness for serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee**

**is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to readiness for serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.4

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having skillful serenity in serenity
not skill as to preliminaries for serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill as to preliminaries for serenity,
not having skillful serenity in serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither skillful serenity in serenity
nor skill as to preliminaries for serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to preliminaries for serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to preliminaries for serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to preliminaries for serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.5

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having skillful serenity in serenity
not skill as to the nourishment of serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill as to the nourishment of serenity,
not having skillful serenity in serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither skillful serenity in serenity
nor skill as to the nourishment of serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to the nourishment of serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to the nourishment of serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to the nourishment of serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.6

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having skillful serenity in serenity
not skill as to coming down from serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill as to coming down from serenity,
not having skillful serenity in serenity.**

Another here, beggars,

**practices brightly-burning-brilliant-knowing,
having neither skillful serenity in serenity
nor skill as to coming down from serenity.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to coming down from serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to coming down from serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;**

**in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and skill as to coming down from serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.7

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having skillful serenity in serenity**

not with respectfully-engaged serenity.

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
with respectfully-engaged serenity,
not having skillful serenity in serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither skillful serenity in serenity
nor with respectfully-engaged serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both skillful serenity
and with respectfully-engaged serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and with respectfully-engaged serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way**

**of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and with respectfully-engaged serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having skillful serenity in serenity
not with consistently-engaged serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
with consistently-engaged serenity,
not having skillful serenity in serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither skillful serenity in serenity
nor with consistently-engaged serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and with consistently-engaged.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and with consistently-engaged serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,**

**he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and with consistently-engaged serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.9

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having skillful serenity in serenity
not with profitably-engaged serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
with profitably-engaged serenity,
not having skillful serenity in serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither skillful serenity in serenity
nor with profitably-engaged serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and profitably engaging in serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and with profitably-engaged serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,**

from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both skillful serenity in serenity
and with profitably-engaged serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.10

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.

What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity attainment-skill
not skill in keeping up serenity.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill in keeping up serenity,
not serenity attainment-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity attainment-skill
nor skill in keeping up serenity.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in keeping up serenity.

Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill

**and skill in keeping up serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in keeping up serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.11

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity attainment-skill
not skill in withdrawal from serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill in withdrawal from serenity,
not serenity attainment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity attainment-skill
nor skill in withdrawal from serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in withdrawal from serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in withdrawal from serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in withdrawal from serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.12

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?**

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity attainment-skill
not skill in readiness for serenity.**

Another here, beggars,

**practices brightly-burning-brilliant-knowing,
having skill in readiness for serenity,
not serenity attainment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity attainment-skill
nor skill in readiness for serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in readiness for serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in readiness for serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in readiness for serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.13

"There are these four, beggars,

that cultivate brightly-burning-brilliant-knowing.

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity attainment-skill
not skill in preliminaries for serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill in preliminaries for serenity,
not serenity attainment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity attainment-skill
nor skill in preliminaries for serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in preliminaries for serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in preliminaries for serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill**

**and skill in preliminaries for serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.14

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?**

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity attainment-skill
not skill in the nourishment of serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill in the nourishment of serenity,
not serenity attainment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity attainment-skill
nor skill in the nourishment of serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in the nourishment of serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in the nourishment of serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,**

from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in the nourishment of serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.15

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.

What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity attainment-skill
not skill in coming down from serenity.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill in coming down from serenity,
not serenity attainment-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity attainment-skill
nor skill in coming down from serenity.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in coming down from serenity.

Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in coming down from serenity
is figured to be the head,

**the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in coming down from serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.16

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity attainment-skill
not skill in respectfully engaging serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having skill in respectfully engaging serenity,
not serenity attainment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity attainment-skill
nor skill in respectfully engaging serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,**

**having both serenity attainment-skill
and skill in respectfully engaging serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in respectfully engaging serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and skill in respectfully engaging serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.17

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars, one practices brightly-burning-brilliant-knowing,
having serenity attainment-skill
not with consistently-engaged serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
with consistently-engaged serenity,
not serenity attainment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity attainment-skill
nor with consistently-engaged serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and with consistently-engaged serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and with consistently-engaged serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and with consistently-engaged serenity
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.18

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

Here, beggars,

**one practices brightly-burning-brilliant-knowing,
having serenity attainment-skill
not with profitably-engaged serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
with profitably-engaged serenity,
not serenity attainment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity attainment-skill
nor with profitably-engaged serenity.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and with profitably-engaged serenity.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and with profitably-engaged serenity
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way**

**of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity attainment-skill
and with profitably-engaged serenity
is figured to be the head,
the highest,
the utmost,**

the most excellent."

SN 3.34.19

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity keeping-up-skill
not serenity withdrawing-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity withdrawing-skill,
not serenity keeping-up-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity keeping-up-skill
nor serenity withdrawing-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity withdrawing-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity withdrawing-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;**

**in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity withdrawing-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.20

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity keeping-up-skill
not serenity readiness.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity readiness,
not serenity keeping-up-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity keeping-up-skill
nor serenity readiness.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity readiness.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity readiness
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity readiness
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.21

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?**

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity keeping-up-skill
not serenity preliminaries-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity preliminaries-skill,
not serenity keeping-up-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity keeping-up-skill
nor serenity preliminaries-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity preliminaries-skill.**

Of these four who practice brightly-burning-brilliant-knowing, beggars,

he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity preliminaries-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.

In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity preliminaries-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.22

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.

What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity keeping-up-skill
not serenity nourishment-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity nourishment-skill,
not serenity keeping-up-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,

having neither serenity keeping-up-skill
nor serenity nourishment-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity nourishment-skill.

Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity nourishment-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.

In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity nourishment-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.23

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.

What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity keeping-up-skill

not serenity coming-down-skill.

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity coming-down-skill,
not serenity keeping-up-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity keeping-up-skill
nor serenity coming-down-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity coming-down-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity coming-down-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity coming-down-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity keeping-up-skill
not serenity respectfully-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity respectfully-engaging-skill,
not serenity keeping-up-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity keeping-up-skill
nor serenity respectfully-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity respectfully-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,**

**he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.25

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity keeping-up-skill
not serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity consistently-engaging-skill,
not serenity keeping-up-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity keeping-up-skill
nor serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity consistently-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,**

from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.26

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.

What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity keeping-up-skill
not serenity profitably-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity profitably-engaging-skill,
not serenity keeping-up-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity keeping-up-skill
nor serenity profitably-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity profitably-engaging-skill.

Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill

**and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity keeping-up-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.27

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity withdrawing-skill
not serenity readiness.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity readiness,
not serenity withdrawing-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity withdrawing-skill
nor serenity readiness.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity readiness.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity readiness
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity readiness
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.28

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?**

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity withdrawing-skill
not serenity preliminaries-skill.**

Another here, beggars,

**practices brightly-burning-brilliant-knowing,
having serenity preliminaries-skill,
not serenity withdrawing-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity withdrawing-skill
nor serenity preliminaries-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity preliminaries-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity preliminaries-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity preliminaries-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.29

"There are these four, beggars,

that cultivate brightly-burning-brilliant-knowing.

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity withdrawing-skill
not serenity nourishment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity nourishment-skill,
not serenity withdrawing-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity withdrawing-skill
nor serenity nourishment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity nourishment-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity nourishment-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill**

**and serenity nourishment-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.30

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity withdrawing-skill
not serenity coming-down-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity coming-down-skill,
not serenity withdrawing-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity withdrawing-skill
nor serenity coming-down-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity coming-down-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity coming-down-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,**

from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity coming-down-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.31

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity withdrawing-skill
not serenity respectfully-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity respectfully-engaging-skill,
not serenity withdrawing-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity withdrawing-skill
nor serenity respectfully-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity respectfully-engaging-skill.

Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity respectfully-engaging-skill
is figured to be the head,

**the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.32

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity withdrawing-skill
not serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity consistently-engaging-skill,
not serenity withdrawing-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity withdrawing-skill
nor serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,**

**having both serenity withdrawing-skill
and serenity consistently-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.33

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity withdrawing-skill
not serenity profitably-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity profitably-engaging-skill,**

not serenity withdrawing-skill.

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity withdrawing-skill
nor serenity profitably-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity profitably-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity withdrawing-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.34

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?**

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity readiness
not serenity preliminaries-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity preliminaries-skill,
not serenity readiness.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity readiness
nor serenity preliminaries-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity preliminaries-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity preliminaries-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity preliminaries-skill
is figured to be the head,
the highest,**

**the utmost,
the most excellent."**

SN 3.34.35

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity readiness
not serenity nourishment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity nourishment-skill,
not serenity readiness.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity readiness
nor serenity nourishment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity nourishment-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity nourishment-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee**

is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity nourishment-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.36

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.

What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity readiness
not serenity coming-down-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity coming-down-skill,
not serenity readiness.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity readiness
nor serenity coming-down-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity coming-down-skill.

Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity coming-down-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity coming-down-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.37

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity readiness
not serenity respectfully-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity respectfully-engaging-skill,
not serenity readiness.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity readiness
nor serenity respectfully-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity respectfully-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.38

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity readiness
not serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity consistently-engaging-skill,
not serenity readiness.**

Another here, beggars,

**practices brightly-burning-brilliant-knowing,
having neither serenity readiness
nor serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity consistently-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.39

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,**

having serenity readiness
not serenity profitably-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity profitably-engaging-skill,
not serenity readiness.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity readiness
nor serenity profitably-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity profitably-engaging-skill.

Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.

In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity readiness
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?**

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity preliminaries-skill
not serenity nourishment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity nourishment-skill,
not serenity preliminaries-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity preliminaries-skill
nor serenity nourishment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity nourishment-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity nourishment-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,**

he who practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity nourishment-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.41

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.

What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity preliminaries-skill
not serenity coming-down-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity coming-down-skill,
not serenity preliminaries-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity preliminaries-skill
nor serenity coming-down-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity coming-down-skill.

Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity coming-down-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.

In the same way, beggars,
as from the cow comes milk,

from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity coming-down-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.42

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.

What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity preliminaries-skill
not serenity respectfully-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity respectfully-engaging-skill,
not serenity preliminaries-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity preliminaries-skill
nor serenity respectfully-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity respectfully-engaging-skill.

Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill

**and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.43

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity preliminaries-skill
not serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity consistently-engaging-skill,
not serenity preliminaries-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity preliminaries-skill
nor serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity consistently-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.44

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?**

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity preliminaries-skill
not serenity profitably-engaging-skill.**

Another here, beggars,

**practices brightly-burning-brilliant-knowing,
having serenity profitably-engaging-skill,
not serenity preliminaries-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity preliminaries-skill
nor serenity profitably-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity profitably-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity preliminaries-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.45

"There are these four, beggars,

that cultivate brightly-burning-brilliant-knowing.

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity nourishment-skill
not serenity coming-down-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity coming-down-skill,
not serenity nourishment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity nourishment-skill
nor serenity coming-down-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill
and serenity coming-down-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill
and serenity coming-down-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill**

**and serenity coming-down-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.46

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity nourishment-skill
not serenity respectfully-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity respectfully-engaging-skill,
not serenity nourishment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity nourishment-skill
nor serenity respectfully-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill
and serenity respectfully-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill
and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,**

from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill
and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.47

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity nourishment-skill
not serenity consistently-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity consistently-engaging-skill,
not serenity nourishment-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity nourishment-skill
nor serenity consistently-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill
and serenity consistently-engaging-skill.

Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill
and serenity consistently-engaging-skill
is figured to be the head,

**the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.48

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity nourishment-skill
not serenity profitably-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity profitably-engaging-skill,
not serenity nourishment-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity nourishment-skill
nor serenity profitably-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,**

**having both serenity nourishment-skill
and serenity profitably-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity nourishment-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.49

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars, one practices brightly-burning-brilliant-knowing,
having serenity coming-down-skill
not serenity respectfully-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity respectfully-engaging-skill,
not serenity coming-down-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity coming-down-skill
nor serenity respectfully-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity coming-down-skill
and serenity respectfully-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity coming-down-skill
and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity coming-down-skill
and serenity respectfully-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.50

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

Here, beggars,

**one practices brightly-burning-brilliant-knowing,
having serenity coming-down-skill
not serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity consistently-engaging-skill,
not serenity coming-down-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity coming-down-skill
nor serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity coming-down-skill
and serenity consistently-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity coming-down-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way**

**of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity coming-down-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,**

the most excellent."

SN 3.34.51

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity coming-down-skill
not serenity profitably-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity profitably-engaging-skill,
not serenity coming-down-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity coming-down-skill
nor serenity profitably-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity coming-down-skill
and serenity profitably-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity coming-down-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;**

**in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity coming-down-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.52

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.**

What four?

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity respectfully-engaging-skill
not serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity consistently-engaging-skill,
not serenity respectfully-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity respectfully-engaging-skill
nor serenity consistently-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity respectfully-engaging-skill
and serenity consistently-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity respectfully-engaging-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity respectfully-engaging-skill
and serenity consistently-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**

SN 3.34.53

**"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.
What four?**

**Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity respectfully-engaging-skill
not serenity profitably-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity profitably-engaging-skill,
not serenity respectfully-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having neither serenity respectfully-engaging-skill
nor serenity profitably-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity respectfully-engaging-skill
and serenity profitably-engaging-skill.**

Of these four who practice brightly-burning-brilliant-knowing, beggars,

he who practices brightly-burning-brilliant-knowing,
having both serenity respectfully-engaging-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.

In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity respectfully-engaging-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."

SN 3.34.54

"There are these four, beggars,
that cultivate brightly-burning-brilliant-knowing.

What four?

Here, beggars,
one practices brightly-burning-brilliant-knowing,
having serenity consistently-engaging-skill
not serenity profitably-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,
having serenity profitably-engaging-skill,
not serenity respectfully-engaging-skill.

Another here, beggars,
practices brightly-burning-brilliant-knowing,

**having neither serenity consistently-engaging-skill
nor serenity profitably-engaging-skill.**

**Another here, beggars,
practices brightly-burning-brilliant-knowing,
having both serenity consistently-engaging-skill
and serenity profitably-engaging-skill.**

**Of these four who practice brightly-burning-brilliant-knowing, beggars,
he who practices brightly-burning-brilliant-knowing,
having both serenity consistently-engaging-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent.**

**In the same way, beggars,
as from the cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee skimmed ghee
and of these skimmed ghee
is figured to be the best;
in the same way
of these four who practice brightly-burning-brilliant-knowing,
he who practices brightly-burning-brilliant-knowing,
having both serenity consistently-engaging-skill
and serenity profitably-engaging-skill
is figured to be the head,
the highest,
the utmost,
the most excellent."**



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