

Yarnbasket for a Buddhist

**Volume 4
Part 1**

Samyutta Nikāya

Linked Basket

**Selected Suttas
Books 1-4**

**Translated from the Pāli
by
Michael M. Olds**



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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 1

I Hear Tell:

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

**There, towards the end of night,
a divinity of surpassing radiance,
illuminating the while
the whole of JetaWoods Park
with his surpassing radiance,
approached The Consummately Self-Awakened.**

**Having approached The Consummately Self-Awakened
he stood to one side.**

**Standing to one side
that deity said this to The Consummately Self-Awakened:**

**"How is it then Eminence,
that you crossed the flood?"**

**"Without stands, friend,
without pushes,
I have crossed the flood."**

**"How is it then, Eminence,
that without stands,
without pushes,
you have crossed the flood?"**

**"Whenever I took a stand, friend,
I slipped;
Whenever I pushed, friend,
I was pushed around.**

**This is how, friend,
without stands,
without pushes,
I have crossed the flood."**

"Finally!

**At long last we see
a brahman thoroughly extinguished —**

without stands,
without pushes
crossed the cloying world."

And the teacher approved of
what that divinity said.

Then that divinity, thinking:

"The teacher approves,"

saluted,
keeping The Consummately Self-Awakened to the right, and
exited on the spot.

SN 1.01.001

One time,
sitting by The Consummately Self-Awakened,
King Pasenadi, the Kosalan, said to him:

"Here, Bhante,
this was the subject of thought
that perchanced to rise to mind
when I had retired to
the solitude of my chambers:

'By whom now
is the self lovèd?
by whom
is the self not loved?'

Then this, Bhante,
perchanced to come to me:

'He who would go about
inflicting pain
with body,
go about
inflicting pain
with the voice,
go about
inflicting pain
with the mind,
their's is not
a loved self.

However much they speak thus:

**"Love for self,
surely,
is there
in this!"**

there is no love for self in that.

How come?

**Because what no friend would do
to no friend of his,
he himself does
to himself,
such is such as
no self that is loved.**

**He who would go about
giving pleasure
with body,
go about
giving pleasure
with the voice,
go about
giving pleasure
with the mind,
their's is a self
that is loved.**

However much they speak thus:

**"No love of self,
surely,
is there
in this!"**

there is love for self in that.

How come?

**Because what a friend would do
for a friend of his,
he himself does
for himself,
such is such as
a self that is loved."**

"Even so Great King!

Even so Great King!

**He, Great King,
who would go about
inflicting pain
with body,
go about
inflicting pain
with the voice,
go about
inflicting pain
with the mind,
their's is not
a loved self.**

However much they speak thus:

**'Love for self,
surely,
is there
in this!'**

there is no love for self in that.

How come?

**Because what no friend would do
to no friend of his,
he himself does
to himself,
such is such as
no self that is loved.**

**He, Great King, who would go about
giving pleasure
with body,
go about
giving pleasure
with the voice,
go about
giving pleasure
with the mind,
their's is a self
that is loved.**

However much they speak thus:

**'No love of self,
surely,
is there in this!'**

there is love for self in that.

How come?

**Because what a friend would do
for a friend of his,
he himself does
for himself,
such is such as
a self that's loved."**

**Who as friend would know the self,
do not to evil ways be bound,
for not sweet is found to be the gain,
where pleasure's found in giving pain.**

**At end-making's taking down,
from what is of man now stripped away,
what then has one to call one's own?
what in that going stands one stead?**

**What has one got that follows one
inseparable as shadow in the sun?**

**Both evil deed and deed well done
as mortal man worked here —
That then has one to call one's own;
that in that going stands one stead.**

**That has one got that follows one
inseparable as shadow in the sun.**

**Therefore here in straight ways act
and so lay up for time beyond
rewards to be in future worlds found
taking hold and firmly standing ground.**

SN 1.03.004

There the King,

the Kosalan Pasenadi,
came to call, and
after the exchange of friendly greetings,
polite talk and
common courtesies,
he sat down
at a respectful distance,
on a lower seat,
to one side.

There he spoke to
The Great Teacher,
saying:

"Is there any one thing,
Great Teacher,
that will gain
one's getting of attainment
both in the here and now and
in the hereafter?"

"Yes Great King,
there is such a one thing."

"But what is that one thing,
Great Teacher?"

"*'Appamāda'*,
Great King,
not being careless, is that one thing
that will gain
one's getting of attainment
both in the here and now and
in the hereafter.

In the same way,
Great King,
as all the tracks of
breathing things
that walk
are encompassed by
the track of the elephant, and
of tracks,
on account of its size,
the elephant's is reckoned number one,

**in the same way,
Great King,
this one thing
on account of its scope,
gains one's getting of attainment
both in the here and now and
in the hereafter."**

SN 1.03.17

**Once upon a time,
The Consummately Self-Awakened,
Uruvelā land,
on the banks of the Nerañjarā,
at the root of the Goatherd's Banyon,
revisiting,
first thing after his
all-around-self-awakening**

**There,
alone in solitary reflection
this thought
came to mind:**

**"Free at last from
that grinding,
pain-racked
body!**

Thank goodness!

**Free at last from
that worthless,
good-for-nothing,
grinding,
pain-racked
body!**

Thank Goodness!

**Taking a stand,
conscious,
awake,
I have got
the highest
high-getting."**

**Then Māra,
The Evil One,
knowing with his mind
this thought of
The Consummately Self-Awakened,
drew close.**

**Drawing close to
The Consummately Self-Awakened,
*'e wispaas:***

**"Penitential works he gives him up
What purifies the son of man.
Impure, 'I'm purified' he thinks
And thereby gives him up his way to purity!"**

**But The Consummately Self-Awakened
heard;
and responded:**

**"Know I well that
good-for nothing penitence,
at death-defeating aimed,
all-for-naught is made to be,
as oar and rudder on dry land
and not the sea.**

**Give me ethics,
get'n high and wise
The Way to Waking up
I'll place before your eyes
Purified
the way to purity I've gained
Get thee gone
thy thing of ends
I've had my fill of
making thee amends."**

**And Māra,
The Evil One
thought:**

**"I am found out!
The Well-gone recognizes me."**

**And pained and depressed
he vanished on the spot.**

SN 1.4.1

**At this point in time
The Consummately Self-Awakened
had come to be sitting down
in the open air
in the deep darkness of the night and
rain was coming down from
the heavens
one drop after another.**

**Then Māra,
Death,
The Evil One,
whoishta scare The Consummately Self-Awakened stiff
make'es hair stan on en, hèhèhè,
trickṭ he's self up
in the shape of
a huge bull elephant and
drew close —**

**Head like
a huge block of stone
tusks a-gleam'n silver
trunk like a plow pole.**

But The Consummately Self-Awakened saw:

**"This is Māra,
Death,
The Evil One", and
he pronounced this canto:**

**"Long, long the time of
lengthy rounds
Now beautiful
now vile
the shape
Get thee gone
thy thing of ends
That bag of tricks
is no man's friend.**

**And Māra,
The Evil One
thought:**

**"I am found out!
The Well-gone recognizes me."**

**And pained and depressed
he vanished on the spot**

SN 1.4.2

**At this point in time
The Consummately Self-Awakened
had come to be sitting down
in the open air
in the deep darkness of the night and
rain was coming down from
the heavens
one drop after another.**

**Then Māra,
Death,
The Evil One,
who wished to scare The Consummately Self-Awakened stiff,
cause his hair to stand on end,
drew close.**

**Drawing close
he projected forth
various luminous shapes,
now beautiful,
now vile.**

But The Consummately Self-Awakened saw:

**"This is Māra,
Death,
The Evil One", and
he pronounced this canto:**

**"Long, long the time of
lengthy rounds
Now beautiful
now vile
the shape**

**Get thee gone
thy thing of ends
That bag of tricks
is no man's friend.**

**Who in body,
speech and
mind
restrained
By shimmering lights
will not be sway'd
Nor Māra's
spell-bound vassel
made to be.**

**And Māra,
The Evil One thought:
"I am found out!
The Well-gone recognizes me."
And pained and depressed
he vanished on the spot.**

SN 1.4.3

**Once upon a time,
The Consummately Self-Awakened,
Baranasi revisiting,
Isipatana,
Deer Park.**

**There then The Consummately Self-Awakened
addressed the beggars:**

"Beggars!"

"Bhadante!" The beggars responded.

**The Consummately Self-Awakened
said this to them:**

"Beggars!"

**It is through
tracking things back to
their point of origin,
studious examination of
starting points,**

**tracking down starting points
through consummate exertion,
that I have attained
unsurpassed freedom,
that unsurpassed freedom
has been seen
with my own eyes.**

**And you, too, beggars,
by tracking things back to
their point of origin,
studious examination of
starting points,
tracking down starting points
through consummate exertion,
attain
unsurpassed freedom,
see unsurpassed freedom
with your own eyes!**

**There then Māra,
The Evil One,
came near The Consummately Self-Awakened and
having come near,
uttered this canto:**

**"Art bound by Māra's snare?
For gods and men
By Māra's bonds are bound —
Not from me, shaman, are thee free."**

**There then,
Māra,
The Evil One,
having thus spoken to him,
The Consummately Self-Awakened responded
with this canto:**

**"Freed am I from Māra's snares
For gods and men.
From great bonds I am free.
Get thee gone thy thing of ends!"**

**And Māra,
The Evil One**

thought:

"I am found out!

The Well-gone recognizes me."

And pained and depressed

he vanished on the spot.

SN 1.4.4

There then

The Consummately Self-Awakened

addressed the beggars:

"Beggars!"

"Bhadante!" The beggars responded.

The Consummately Self-Awakened

said this to them:

"Freed am I, beggars,

from all snares

whether heavenly or

human.

You, too, beggars, are

free from all snares

whether heavenly or

human.

Carry on, beggars,

journey on for

the benefit of the many, for

the happiness of the many,

led by compassion for

the world, for

the benefit and

happiness of

gods and men.

Not by one way

be-go'n two!

Teach, beggars,

Dhamma,

helpful in the beginning,

helpful in the middle,

helpful at the conclusion,

with spirit and
with letter
wholy-synchronized —
let the utterly pure
best of lives
shine-forth.

There are beings
born with little fog
thoroughly lost
not hearing *Dhamma* —
they will become
Dhamma knowers.

And I, beggars,
will go to Uruvelā,
Senānigama-town,
and there teach *Dhamma*.

There then Māra,
The Evil One,
came near The Consummately Self-Awakened and
having come near,
uttered this canto:

"Art by great snares bound?
For gods and men
Are by great bonds bound —
Not from me, shaman, are thee free."

"Freed am I from every snare
Set for gods and men.
From great bonds I am free.
Get thee gone thy thing of ends!"

And Māra,
The Evil One thought:

"I am found out!
The Well-gone recognizes me."

And pained and depressed
he vanished on the spot.

SN 1.4.5

Once upon a time,

**The Consummately Self-Awakened,
Rājagaha revisiting,
Bamboo Forest,
squirrel's offering place.**

**At this point in time
he had come to be sitting down
in the open air
in the deep darkness of the night and
rain was coming down from
the heavens
one drop after another.**

**Then Māra,
Death,
The Evil One,
who wished to scare The Consummately Self-Awakened stiff
make his hair stand on end,
tricked himself up
in the shape
of a King Cobra and
drew near.**

**Like a great single-hulled boat,
such was his body;
like a brewer's basket,
was his hood;
like metal bowls,
became his eyes;
like the forked-lightning
shooting forth
in a thunder storm,
was his tongue
as it shot forth
from his mouth;
like the sound
made by a smith's bellows,
was the sound of
his breathing
in and out.**

**But The Consummately Self-Awakened saw:
"This is Māra,**

**Death,
The Evil One", and
he pronounced this canto:**

**"Who to empty hut
resorts for bed,
— a sage's skillful course —
Letting go of goings-on
and such,
Such
such-like
such as he
indeed befits.**

**Many the very fearful
things that roam,
Many the creeping things,
many too
the flies,
But not for such
as such as that
stirs he a hair —
That great
empty-hut-gone sage.**

**The thunder cloud bursts,
the earth quakes,
All that breath
fear
The arrow
aimed at breast,
But not by such
is going on
by Buddha's made."**

**And Māra,
The Evil One
thought:**

**"I am found out!
The Well-gone recognizes me."
And pained and depressed
he vanished on the spot.**

**There then,
towards dawn,
The Consummately Self-Awakened,
having spent much of the night
pacing back-and-forth
in the open air,
washed his feet,
entered his residence,
arranged himself lion-like
on his right side,
foot-on-foot,
recollected,
self-aware,
formed in mind
the perception of getting up.**

**There then Māra,
the evil one,
drew near The Consummately Self-Awakened.**

**Having drawn near,
he addressed The Consummately Self-Awakened
with this canto:**

**"What's this?
You sleep?
What's this?
You sleep *now*?
What's this here?
Like a hypocrite,
you sleep?
Thinking
'The house is empty!'
you sleep?
What is this here?
Though sun is up
you sleep?"**

**"Whatever nets
to which it clings,
Thirst is no guide
to anything.**

**All upholdings done,
The Wakened,
Sleeps.
What,
Māra,
is that to you?"**

**And Māra,
The Evil One
thought:**

**"I am found out!
The Well-gone recognizes me."**

**And pained and depressed
he vanished on the spot.**

SN 1.4.7

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

**There then Māra,
The Evil One,
came near The Consummately Self-Awakened and
having come near,
uttered this canto:**

**"Delights the one with sons,
in sons,
So too the cowherd
in his cows delights.
Acquisitions are
the delight of men
No delight
in non-acquiring
do they take."**

**"Grieves the one with sons
because of sons,
So too the cowherd
because of his cows
does grieve
Acquisitions are**

**the grief of men
Not from non-acquiring
do they grief take."**

**And Māra,
The Evil One
thought:**

**"I am found out!
The Well-gone recognizes me."**

**And pained and depressed
he vanished on the spot.**

SN 1,4.8

**Once upon a time,
The Consummately Self-Awakened,
Rājagaha revisiting,
Bamboo Forest,
squirrel's offering.**

**There The Consummately Self-Awakened
addressed the beggars:**

"Beggars!"

"Bhadante!" the beggars responded.

**The Consummately Self-Awakened
said this to them:**

**"Few here, beggars,
the years of man,
a passing on
to what's to come.
Do the skilled,
it's to be done!
Make the best of life!
Not for the born
is there not dying.
Who has long life, beggars,
lives a hundred rains or
but a little longer."**

**There then,
Māra,
the evil one,**

drew near The Consummately Self-Awakened.

**Having drawn near,
he repeated this canto:**

**"Long, long,
the years of man —
Good men scorn not such,
But drink
the milk of life!
There's no such thing
as death's on-coming!"**

**"Few, few,
the years of man —
Such do good men scorn,
Forging on
as tho head ablaze!
There's no such thing
as death's non-coming."**

**And Māra,
The Evil One
thought:**

**"I am found out!
The Well-gone recognizes me."**

**And pained and depressed
he vanished on the spot.**

SN 1.4.9

**There then
The Consummately Self-Awakened
addressed the Bhikkhus:**

"Beggars!"

**"Venerable!"
the beggars there responded to
The Consummately Self-Awakened.
The Consummately Self-Awakened
said this to them:**

**"Few here, beggars,
the years of man,
a passing on**

to what's to come,
do the skilled,
its to be done!
Make the best of life!
Not for the born
is there not dying.
Who has long life, beggars,
lives a hundred rains
or but a little longer."

There then,
Māra,
the evil one,
drew near The Consummately Self-Awakened.

Having drawn near,
he repeated this canto:

"No end is there of
nights and days,
No life comes to an end,
The years encircle mortal man,
As rim around
a carriage wheel."

"An end is there of
nights and days,
Life comes to an end,
The years pass passed mortal man,
As water from
a rivulet."

And Māra,
The Evil One
thought:

"I am found out!
The Well-gone recognizes me."

And pained and depressed
he vanished on the spot.

SN 1.4.10

Once upon a time,
The Consummately Self-Awakened,

**Rājagaha revisiting,
Mount Vulture Head.**

**At this point in time
he had come to be sitting down
in the open air
in the deep darkness of the night
and
rain was coming down
from the heavens
one drop after another.**

**There then Māra,
The Evil One,
who wished to scare The
Consummately Self-Awakened stiff,
cause his hair to stand on end,
drew close.**

**Having drawn close to
The Consummately Self-Awakened
he cracked large,
large boulders
nearby.**

**There then,
The Consummately Self-Awakened,
thinking:**

**"This is Māra,
Death,
The Evil One",
addressed Māra,
The Evil One,
with this canto:**

**"Even if he,
the whole entire
Vultures Head
did shake
Never
the consummately freed Buddha
would he cause
to quake."**



Mount Vulture's Head.

**And Māra,
The Evil One
thought:**

**"I am found out!
The Well-gone recognizes me."**

**And pained and depressed
he vanished on the spot.**

SN 1.4.11

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

**There then,
at that time,
The Consummately Self-Awakened
was teaching *Dhamma*
to a great company
gathered round.**

**There then
this thought
occurred to Māra,
The Evil One:**

**"Now here is the Shaman Gotama
teaching *Dhamma*
to a great company
gathered round.**

**How about if I were to draw near and
make them distracted?"**

**Then Māra,
The Evil One,
drew near**

**Having drawn near
The Consummately Self-Awakened
he pronounced this canto:**

**"Why roar you
like lion
Master of his retinue?"**

**Indeed a wrestler's match is this!
Think you victorious now?"**

**"Roars he
as great hero
Master of his retinue
One-that's-got-it
has power-got
To nothing in the world clings."**

**And Māra,
The Evil One
thought:**

**"I am found out!
The Well-gone recognizes me."**

**And pained and depressed
he vanished on the spot.**

SN 1.4.12

**Once upon a time,
The Consummately Self-Awakened,
Uruvela revisiting,
River Nerañjaraya's edge,
root of the Goatherd's Banyon,
first thing after his Awakening.**

**There then arose
in the heart of
The Consummately Self-Awakened
in the privacy of
solitude,
this line of thought:**

**"This *Dhamma*,
deep,
difficult to see,
difficult to awaken to,
sane,
lofty,
no contorted conjecture,
subtle,
for the experiencing of by the wise,
has come into my possession,**

but dwelling on enjoyment
are these children,
dwelling on pleasure,
dwelling on pleasantries, and
for children
dwelling on pleasure,
dwelling on pleasantries,
difficult to see
is this position,
that is, this
this-conditions-that
rebounding con-founding.

And then
just this position too
is difficult to see:
that is,
the calming of all own-making,
the resolution of
all involvements,
the withering away of
thirst,
dispassion,
extinction,
Nibbāna."

SN 1.6.1

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

There then Tangle Bhāradvāja brāhman
approached The Consummately Self-Awakened and
drew near.

Having drawn near
he exchanged greetings with
The Consummately Self-Awakened.

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

Seated to one side then,
Tangle Bhāradvāja brāhman

**addressed The Consummately Self-Awakened
in verses:**

**"Tangled within,
tangled-without
a generation entangled in
tangles this!
Of you Gotama
I ask:
who from this
tangle's
untangled?"**

**"On ethics
standing firm
courageous in wisdom,
wise of heart become,
Ardent,
industrious,
he
this tangle
the bhikkhu's
untangled.**

**Those, of
lust,
anger and
blindness
cleansed,
Influence-rid Arahants,
these
this tangle
untangled.**

**Where
name and form -
reaction to
perception of form -
entirely extirpated are
there
this tangle's
cut through."**

This said,

**Tangle Bhāradvāja brāhman
said this to
The Consummately Self-Awakened:**

"Wonderful good Gotama!

Wonderful good Gotama!

**Just as though,
good Gotama,
one were to set upright
the upside-down, or
uncover
the covered, or
to show the way
to one who was lost, or
were to bring a light
into the darkness
so that creatures there
might see:**

'There are forms!'

**In the same way,
the good Gotama
has in many a figure
presented his *Dhamma*.**

**I take myself
to the venerable Gotama
for refuge,**

**I take myself
to the *Dhamma*
for refuge;**

**I take myself
to the *Saṅgha*
for refuge.**

**I would receive
the going forth
in the presence of
The Consummately Self-Awakened,
taking on
full ordination."**

Then Tangle Bhāradvāja brāhman

received the going forth
in the presence of
The Consummately Self-Awakened, and
took on
full ordination.

Then,
not long after his ordination,
Tangle Bhāradvāja brāhman,
living apart,
careful,
ardent,
self-determined,
quickly achieved that aim,
that unsurpassed
best of lives,
for which the sons of clansmen
go forth from home
into homelessness,
experiencing it for himself
in this seen thing.

And he knew
from personal experience
that:

"Left behind is rebirth
lived is the best of lives,
done is duty's doing,
no further it'n-'n-at'n' for me."

And the venerable Bhāradvāja
became another one of the Arahants.

SN 1.7.6

Once upon a time
The Consummately Self-Awakened,
Rājagaha revisiting,
Vulture Head Peak.

There then,
the Yakkha named Sakka
approached The Consummately Self-Awakened and
drew near.

**Having drawn near
he stood to one side.**

**Standing to one side
he addressed The Consummately Self-Awakened
in verse:**

**"Being fully freed,
All knots unraveled;
This ascetic is remiss
In that he instructs others."**

**"If in whoever, Sakka,
the color of co-habitation is produced,
not there does the wise Aristocrat
direct the mind of compassion.**

**But whoever,
where the mind is clear,
instructs another,
not therefore
is kind compassion bondage."**

SN 1.10.2

Book 2

I Hear Tell:

**Once upon a time The Consummately Self-Awakened,
around-Sāvattṭhi revisiting,
Jeta-woods,
Anāthapiṇḍika's Park.**

There to the Beggars gathered round he said:

"Beggars!"

"Venerable!" the Beggars responded to The Consummately Self-Awakened.

The Consummately Self-Awakened then said:

**"I will teach you rebounding conjuration
listen well,
pay attention,
I will speak."**

"Even so, Venerable!"

the Beggars responded to The Consummately Self-Awakened.

The Consummately Self-Awakened then said:

"What then Beggars is rebounding conjuration?"

**Rebounding off blindness, beggars,
own-making
rebounding off own-making,
being conscious
rebounding off being conscious,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
getting bound-up**

rebounding off getting bound-up,
existing
rebounding off existing,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.

Even so is this
pile of pain
made to be.

Thus told, beggars,
is its conjuration.

But utterly-eradicating
being blind,
own-making is eradicated
own-making eradicated,
being conscious is eradicated
being conscious eradicated,
named-form is eradicated
named-form eradicated,
the six-realms are eradicated
the six-realms eradicated,
touch is eradicated
touch eradicated,
sensation is eradicated
sensation eradicated,
thirst is eradicated
thirst eradicated,
getting bound-up is eradicated
getting bound-up eradicated,
existing is eradicated
existing eradicated,
birth is eradicated
birth eradicated,
aging and death
grief and lamentation

**pain and misery
and despair
are uprooted.**

**Even so is this
pile of pain
made to not be."**

That is what The Consummately Self-Awakened said.

**And, the Beggars,
High-in-Mind at
The Consummately Self-Awakened's
exposition,
were exceeding-pleased.**

SN 2.12.1

**There to the Beggars gathered round
he said:**

"Beggars!"

**And the beggars responding "Elder!"
The Consummately Self-Awakened
said this:**

**"I will teach you, beggars,
I will analyze for you,
Rebounding Conjunction.**

Listen up!

Pay attention!

I will speak!"

And the beggars responding

"Very good, Bhante!",

The Consummately Self-Awakened said:

"And what, beggars is rebounding conjunction?"

**Blindness, beggars,
results in own-making;
own-making
results in consciousness;
consciousness
results in named-form;
named-form**

**results in the six sense-realms;
the six sense-realms
result in contact;
contact
results in sense-experience;
sense-experience
results in hunger;
hunger
results in getting-bound-up;
getting-bound-up
results in existence;
existence
results in birth;
birth
results in aging and death,
grief and lamentation,
pain and misery,
and despair.**

**Thus in this way
this whole pile of pain
arises to itself.**

**This, beggars,
is called
its arising to itself.**

**And what, beggars is
'aging and death'?**

**Whatsoever
for this or that being of
this or that group of beings is
aging,
agedness,
breaking,
graying,
wrinkling,
diminishment of the lifespan,
weakening of the powers,
this, beggars, is called
'aging.'**

And what, beggars, is

death?

**Whatsoever
for this or that being of
this or that group of beings
is passing,
passing away,
breaking up,
disappearance,
death in the dying,
finishing of the lifespan,
breaking up of the stockpiles,
laying down of the body,
this, beggars is said to be
'death.'**

**This is that aging and
this that death.**

**This is what is called
'aging and death'.**

**And what, beggars, is
'birth'?**

**Whatsoever
for this or that being
of this or that group of beings
is birth,
occurrence of individuality,
regrouping of the stockpiles,
appearance of the six sense spheres: —
this, beggars is said to be
'birth.'**

And what, beggars is 'Coming-to-be'?

**Three, beggars, are
the comings-to-be:
coming to be
through the senses,
coming to be
in some visible shape,
coming to be
without a visible shape.**

**This is what is called
'coming to be'.**

**And what, beggars, is
'getting-bound-up'?**

**There are, beggars, these
four getting-bound-ups:
getting-bound-up in
pleasures;
getting-bound-up in
views;
getting-bound-up in
ethics and rituals;
getting-bound-up in
self-experience.**

**This is what is called
'getting-bound-up'.**

**And what, beggars is
'hunger/thirst'?**

**Six, beggars, embody
hunger/thirst:
hunger for
the visible;
hunger for
the audible;
hunger for
the smellable;
hunger for
the tasteable;
hunger for
the tangible;
hunger for
the *Dhamma*.**

**This, beggars,
is what is called
'hunger'.**

**And what, beggars is
'sense-experience'?**

Six, beggars, embody

sense-experience:

contact

born of

the eye;

contact

born of

the ear;

contact

born of

the nose;

contact

born of

the tongue;

contact

born of

the body;

contact

born of

the mind.

This, beggars,

is what is called

'sense-experience'.

And what, beggars, is

'contact'?

Six, beggars, embody

contact:

eye-contact;

ear-contact;

nose-contact;

tongue-contact;

body-contact;

mind-contact.

This, beggars,

is what is called

'contact'.

And what, beggars, are 'the six-sense-realms'?

The realm of the eye;

the realm of the ear;

the realm of the nose;

**the realm of the tongue;
the realm of the body;
the realm of the mind.**

**This, beggars,
is what is called
'the six-sense-realms.'**

**And what, beggars, is
'named form?'**

**Sensation;
perception;
intention;
contact;
work of mind.**

**This is what is called
'name'.**

**The four basic components and
that which is derived from
the four basic components.**

**This is called
'form'**

**This, then, is that
'name',
this that
'form'.**

**This is what is called
'named form'**

**And what, beggars, is
'consciousness'?**

**Six, beggars embody
consciousness:
eye-consciousness;
ear-consciousness;
nose-consciousness;
tongue-consciousness;
body-consciousness;
mind-consciousness.**

This beggars

**is what is called
'consciousness'.**

**And what, beggars, is
'own-making'?**

**Three, beggars,
are the own-makings:
bodily own-making,
speech own-making,
heart own-making.**

**These, beggars
are called
'own-makings'.**

**And what, beggars is
'blindness'?**

**Whatever is
ignorance
of pain,
ignorance about
the arising to itself
of pain,
ignorance about
the ending
of pain,
ignorance about
the walk to walk to
the ending
of pain.**

**This is called
'blindness'.**

**Thus then, beggars,
blindness results in
own-making;
own-making results in
consciousness;
consciousness results in
named-form;
named-form results in
the six sense-realms;**

**the six sense-realms result in
contact;
contact results in
sense-experience;
sense-experience results in
hunger;
hunger results in
getting bound-up;
getting bound-up results in
existence;
existence results in
birth;
birth rebounds as
aging and death,
grief and lamentation,
pain and misery,
and despair.**

**Thus in this way
comes the arising to itself
of this whole pile of pain.**

**But
the utter dispassionate ending of
blindness
ends own-making;
own-making ending,
ends consciousness;
consciousness ending,
ends named-form;
named-form ending,
ends the six sense-realms;
the six sense-realms ending,
ends contact;
contact ending,
ends sense-experience;
sense-experience ending,
ends hunger/thirst;
hunger/thirst ending,
ends getting bound-up;
getting bound-up ending,
ends existence;**

**existence ending,
ends birth;
birth ending,
ends aging and death,
grief and lamentation;
pain and misery;
and despair.**

**Thus in this way
comes the ending
to itself of
this whole pile of pain."**

SN 2.12.2

**There then The Consummately Self-Awakened
addressed the beggars,
saying:**

"Beggars!"

**And the beggars responding "Bhante!"
The Consummately Self-Awakened
said this to them:**

**"The misguided
walk-to-walk, beggars,
I will describe, and
the consummate
walk-to-walk.**

Give ear!

Pay good attention!

I will speak!"

"Even so, Bhante!"

**the beggars responded to
The Consummately Self-Awakened
who then said:**

**And what, beggars,
is the misguided
walk-to-walk?**

**Own-making
conditions
individualized consciousness.**

**Individualized consciousness
conditions
named forms.**

**Named forms
condition
the six realms.**

**The six realms
condition
contact.**

**Contact
conditions
sense-experience.**

**Sense-experience
conditions
hunger/thirst.**

**Hunger/thirst
conditions
getting bound up.**

**Getting bound up
conditions
existence.**

**Existence
conditions
birth.**

**Birth
conditions
aging and death
grief and lamentation,
pain and misery,
and despair.**

**Thus is had
the arising of
this entire heap of
painful ugly ukky k-kha.**

**This, beggars,
is what is called
'the misguided walk-to-walk.'**

**And what, beggars, is
the consummate
walk-to-walk?**

**The remainderless
dispassionate
ending of
blindness,
ends
own-making.**

**Ending own-making
ends individualized-consciousness.**

**Ending individualized-consciousness
ends named forms.**

**Ending named forms
ends the six realms.**

**Ending the six realms
ends contact.**

**Ending contact
ends sense-experience.**

**Ending sense experience
ends hunger/thirst.**

**Ending hunger/thirst
ends getting bound up.**

**Ending getting bound up
ends existence.**

**Ending existence
ends birth.**

**Ending birth
ends aging and death,
grief and lamentation
pain and misery,
and despair.**

**Thus is had
the entire ending of
arising with
this heap of painful ugly ukky k-kha.**

This, beggars,

**is what is called
'the consummate
walk-to-walk.'**"

SN 2.12.3

**Once upon a time
The Consummately Self-Awakened,
around-Sāvatti-Town revisiting.**

**There to the Beggars gathered round
he said:**

"Beggars!"

**And the beggars responding "Bhante!",
The Consummately Self-Awakened said:**

**"Four, Beggars,
are the foods of
established living things, or
for the assistance of
beings seeking existence.**

What four?

**Made-edible food,
substantial or subtle;
contact is the second;
intention the third;
consciousness fourth.**

**These then, beggars,
are the four foods of
established living things, or
for the assistance of
beings seeking existence."**

**This said,
the elder,
Top-knot-Phagguna,
said this
to The Consummately Self-Awakened:**

**"Now then who, Bhante,
feeds on
the consciousness food?"**

"Not a well put question,"

said The Consummately Self-Awakened.

"I do not say:

'feeds on'.

If I were to say:

'feeds on',

this would be a well-put question:

'Now then who, Bhante,

feeds on?'

But I did not say this, and

not having said this,

it is thus

that you should put this question:

'For what,

Bhante,

is there consciousness food?'

That would be

the well-put question.

This would be

the well-put response:

'Consciousness-food

is employed for

turning up in

further-existence.'

This living being

is the six sense spheres;

the six sense-spheres

result in

contact."

"Now then who, Bhante,

contacts?'"

"Not a well put question,"

said The Consummately Self-Awakened.

"I do not say:

'contacts'.

If I were to say:

'contacts',

this would be

a well-put question:

**'Who, Bhante,
contacts?'**

**But I did not say this, and
not having said this,
it is thus**

that you should put this question:

**'What, Bhante,
results in
contact?'**

**That would be
the well-put question.**

**This would be
the well-put response:**

**The six sense-spheres
result in
contact,
contact
results in
sense-experience."**

**"Who, Bhante,
experiences?"**

**"Not a well put question,"
said The Consummately Self-Awakened.**

**"I do not say:
'experiences'.**

**If I were to say:
'experiences',
this would be
a well-put question:**

**'Who, Bhante,
experiences?'**

**But I did not say this, and
not having said this,
it is thus**

that you should put this question:

'What, Bhante,

results in
sense experience?'

That would be
the well-put question.

This would be
the well-put response:

'Contact
results in
sense experience,
sense experience
results in
hunger-and-thirst.'

"Who, Bhante,
hungers?"

"Not a well put question,"
said The Consummately Self-Awakened.

"I do not say:
'hungers'.

If I were to say:
'hungers',
this would be
a well-put question:

'Who, Bhante,
hungers?'

But I did not say this, and
not having said this,
it is thus
that you should put this question:

'What, Bhante,
results in
hunger?'

That would be
the well-put question.

This would be
the well-put response:

'Sense experience
results in

**hunger,
hunger
results in
getting bound-up.'**

**"Who, Bhante, gets
bound-up?"**

**"Not a well put question,"
said The Consummately Self-Awakened.**

"I do not say: 'gets bound-up'.

**If I were to say:
'gets bound-up',
this would be
a well-put question:**

**'Who, Bhante, gets
bound-up?'**

**But I did not say this, and
not having said this,
it is thus
that you should put this question:**

**'What, Bhante,
results in
getting bound-up?'**

**That would be
the well-put question.**

**This would be
the well-put response:**

**Hunger
results in
getting bound-up,
getting bound-up
results in
existence,
existence
results in
birth,
birth
results in
aging and death,**

**grief and lamentation
pain and misery
and despair.**

**Such is the arising of
this whole pile of pain.'**

**But, Phagguna:
with the utter-disappearance and
ending of
the spheres of contact
contact ends;
contact ending
sense-experience ends,
sense-experience ending,
hunger ends,
hunger ending,
getting bound-up ends,
getting bound-up ending,
existence ends,
existence ending,
birth ends,
birth ending,
aging and death,
grief and lamentation
pain and misery
and despair
come to an end.**

**Such is the ending of
this whole pile of pain."**

SN 2.12.12

**There then,
the Ancient of the Clan Kaccayana
approached The Consummately Self-Awakened
and drew near.**

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

**Seated to one side then,
the Ancient of the Clan Kakkayana**

said this
to The Consummately Self-Awakened:

"'Consummate view,
consummate view',
Bhante,
is the saying.

To what extent, then,
Bhante,
is there
consummate view?"

"Well, as to this, Kaccayana,
the world is mostly split,
adhering to
'this exists' or to
'this exists not'.

But when, Kaccayana,
the arising of the world
is seen
in its reality with
consummate wisdom,
one does not hold that
'this exists not'.

When, Kaccayana,
the ending of the world
is seen
in its reality with
consummate wisdom
one does not hold that
'this exists'.

Then,
as to this, Kaccayana,
the world is mostly bound up
down-bound
up end down, but
those who do not welcome,
who do not take hold of
the bias of
a clinging and
attached heart

**do not think in terms of
'self' or
'my'.**

Thinking:

**'Just pain arises
in the arisen,
pain passes away
in the passed away,'
he doubts not,
nor wavers.**

**Not following
anyone else
he knows this
for himself.**

**This far, Kaccāna,
one has
consummate view.**

'Everything exists.'

**This, Kaccāna,
is the first end.**

'Nothing exists.'

This is the second end.

**As to this, Kaccāna,
The-Getter-of-the-Getting,
not going towards either end
teaches a**

'middle-way' *Dhamma*:

**Blindness conditions
own-making.**

**Own-making conditions
individualized consciousness.**

**Individualized consciousness conditions
named forms.**

**Named forms condition
the six realms.**

**The six realms condition
contact.**

**Contact conditions
sense-experience.**

**Sense-experience conditions
hunger/thirst.**

**Hunger/thirst conditions
getting bound up.**

**Getting bound up conditions
existence.**

**Existence conditions
birth.**

**Birth conditions
aging and death
grief and lamentation,
pain and misery,
and despair.**

**Thus is had
the arising of
this entire heap of
painful ugly ukky k-kha.**

**But the remainderless
dispassionate
ending of
blindness,
ends own-making.**

**Ending own-making
ends individualized-consciousness.**

**Ending individualized-consciousness
ends named forms.**

**Ending named forms
ends the six realms.**

**Ending the six realms
ends contact.**

**Ending contact
ends sense-experience.**

**Ending sense experience
ends hunger/thirst.**

Ending hunger/thirst

ends getting bound up.

**Ending getting bound up
ends existence.**

**Ending existence
ends birth.**

**Ending birth
ends aging and death,
grief and lamentation
pain and misery,
and despair.**

**Thus is had
the entire ending of
the arising of this heap of
painful ugly ukky k-kha.**

SN 2.12.15

**There then,
a certain bhikkhu approached
The Consummately Self-Awakened,
gave salutation, and
took a seat to one side.**

**So seated
he said this to
The Consummately Self-Awakened:**

**''*Dhamma*-teacher,
Dhamma-teacher'
they say, Bhante.**

**To what extent, Bhante,
could one be called a
'*Dhamma*-teacher?''**

**If, beggar,
a beggar teaches
a *Dhamma* of
disgust with,
dispassion for,
ending of
aging and death,
he is fit**

to be called
'a *Dhamma*-teaching Bhikkhu'.

If, beggar,
a beggar has
walked the walk of
disgust with,
dispassion for,
ending of
aging and death,
he is fit
to be called

'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'

If, beggar,
a beggar,
through disgust with,
dispassion for,
ending of
aging and death,
sets on foot
freedom,
he is fit
to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
teaches a *Dhamma*
disgust with,
dispassion for,
ending of
birth,
he is fit
to be called

'a *Dhamma*-teaching Bhikkhu'.

If a beggar
teaches a *Dhamma*
disgust with,
dispassion for,
ending of

existence,
he is fit
to be called a
'*Dhamma-teaching Bhikkhu*'.

If a beggar
teaches a *Dhamma*
disgust with,
dispassion for,
ending of
getting bound-up,
he is fit
to be called a
'*Dhamma-teaching Bhikkhu*'.

If a beggar
teaches a *Dhamma*
disgust with,
dispassion for,
ending of
thirst,
he is fit
to be called a
'*Dhamma-teaching Bhikkhu*'.

If a beggar
teaches a *Dhamma*
disgust with,
dispassion for,
ending of
sense experience,
he is fit
to be called a
'*Dhamma-teaching Bhikkhu*'.

If a beggar
teaches a *Dhamma*
disgust with,
dispassion for,
ending of
contact,
he is fit
to be called a

'Dhamma-teaching Bhikkhu'.

**If a beggar
teaches a *Dhamma*
disgust with,
dispassion for,
ending of
the realm of the senses,
he is fit
to be called a
'Dhamma-teaching Bhikkhu'.**

**If a beggar
teaches a *Dhamma*
disgust with,
dispassion for,
ending of
named-shapes,
he is fit
to be called a
'Dhamma-teaching Bhikkhu'.**

**If a beggar
teaches a *Dhamma*
disgust with,
dispassion for,
ending of
sense-consciousness,
he is fit
to be called a
'Dhamma-teaching Bhikkhu'.**

**If a beggar
teaches a *Dhamma*
disgust with,
dispassion for,
ending of
own-making,
he is fit
to be called a
'Dhamma-teaching Bhikkhu'.**

**If a beggar
teaches a *Dhamma***

disgust with,
dispassion for,
ending of
blindness,
he is fit
to be called a
'*Dhamma*-teaching Bhikkhu'.

If a beggar
has walked the walk of
disgust with,
dispassion for,
ending of
birth,
he is fit
to be called
'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'

If a beggar
has walked the walk of
disgust with,
dispassion for,
ending of
existence,
he is fit to be called
'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'

If a beggar
has walked the walk of
disgust with,
dispassion for,
ending of
getting bound-up,
he is fit to be called
'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'

If a beggar

**has walked the walk of
disgust with,
dispassion for,
ending of
thirst,
he is fit to be called
'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'**

**If a beggar
has walked the walk of
disgust with,
dispassion for,
ending of
sense experience,
he is fit to be called
'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'**

**If a beggar
has walked the walk of
disgust with,
dispassion for,
ending of
contact,
he is fit to be called
'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'**

**If a beggar
has walked the walk of
disgust with,
dispassion for,
ending of
the realm of the senses,
he is fit to be called
'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'**

**If a beggar
has walked the walk of
disgust with,
dispassion for,
ending of
named-shapes,
he is fit to be called
'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'**

**If a beggar
has walked the walk of
disgust with,
dispassion for,
ending of
sense-consciousness,
he is fit to be called
'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'**

**If a beggar
has walked the walk of
disgust with,
dispassion for,
ending of
own-making,
he is fit to be called
'a bhikkhu that
lives the *Dhamma*
in the *Dhamma*.'**

**If a beggar
has walked the walk of
disgust with,
dispassion for,
ending of
blindness,
he is fit to be called
'a bhikkhu that
lives the *Dhamma***

in the *Dhamma*.'

If a beggar
through disgust with,
dispassion for,
ending of
birth,
sets on foot
freedom,
he is fit
to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
through disgust with,
dispassion for,
ending of
existence,
sets on foot
freedom,
he is fit
to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
through disgust with,
dispassion for,
ending of
getting bound-up,
sets on foot
freedom,
he is fit
to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
through disgust with,
dispassion for,
ending of
thirst,
sets on foot
freedom,
he is fit

to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
through disgust with,
dispassion for,
ending of
sense experience,
sets on foot
freedom,
he is fit

to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
through disgust with,
dispassion for,
ending of
contact,
sets on foot
freedom,
he is fit

to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
through disgust with,
dispassion for,
ending of
the realm of the senses,
sets on foot
freedom,
he is fit

to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
through disgust with,
dispassion for,
ending of
named-shapes,
sets on foot
freedom,

he is fit to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
through disgust with,
dispassion for,
ending of
sense-consciousness,
sets on foot
freedom,
he is fit
to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
through disgust with,
dispassion for,
ending of
own-making,
sets on foot
freedom,
he is fit
to be called a
'this-seen-thing-*Nibbāna*-holder.'

If a beggar
through disgust with,
dispassion for,
ending of
blindness,
sets on foot
freedom,
he is fit
to be called a
'this-seen-thing-*Nibbāna*-holder.'"

SN 2.12.16

There then,
The Consummately Self-Awakened
addressed the bhikkhus:

"Beggars!"

"Bhante!" the beggars responded and

The Consummately Self-Awakened said:

**"Diverted by blindness, beggars,
to the foolish,
yoked to thirst,
this body
appears owned.**

**Thus it is
that there is here
this duality:
this body
and external named-forms —
a duality that results
in contact of
the six-sense-spheres
wherewith,
stimulated by one or another,
the foolish
experience
pleasure and pain.**

**Diverted by blindness, beggars,
to the wise,
yoked to thirst,
this body
appears owned.**

**Thus it is
that there is here
this duality:
this body and
external named-forms —
a duality that results in
contact of
the six-sense-spheres
wherewith,
stimulated by one or another,
the wise
experience
pleasure and pain.**

**This being so, beggars,
what is the distinction,**

what the deeper consideration,
what makes one
so, and
the other
such:
the foolish — the wise?"

"For us, Bhante,
The Consummately Self-Awakened
gets to the root of things;
The Consummately Self-Awakened
is the guide;
The Consummately Self-Awakened
is the salvation.

It would be well, Bhante,
if The Consummately Self-Awakened
were to reveal
the point of this saying.

Hearing it from
The Consummately Self-Awakened
the beggars would hold it in memory."

"Then listen up beggars,
pay good attention
I will speak!"

"Even so, Bhante!"

The Consummately Self-Awakened
then said to them:

"By whatever diversion, beggars,
the foolish are blinded, and
by whatever thirst
yoked
to apparent ownership of
body —
that blindness
has not been let go, and
that thirst
has not been
thoroughly slaked.

How come?

**The foolish, beggars,
do not carry on
the best carrying on for
the consummate destruction of
pain.**

**Therefore the foolish,
at the breakup of body,
arise in a body.**

**Arising in bodily existence,
he is not free from
birth
aging and death
grief and lamentation
pain and misery
and despair.**

**He is not free from
pain,
say I.**

**By whatever diversion, beggars,
the wise are blinded, and
by whatever thirst
yoked
to apparent ownership of
body —
that blindness
has been let go, and
that thirst
has been thoroughly slaked.**

How come?

**The wise, beggars,
carry on
the best carrying on for
the consummate destruction of
pain.**

**Therefore the wise,
at the breakup of body,
do not arise in a body.**

Not arising

**in bodily existence,
he is free from
birth
aging and death
grief and lamentation
pain and misery
and despair.**

**He is free from
pain,
I say.**

**This, beggars,
is the distinction
the deeper consideration
that makes one
so, and
the other
such:
the foolish — the wise."**

SN 2.12.19

**There,
to the Beggars gathered around,
he said:**

"Beggars!"

And the beggars responding:

"Venerable!"

The Consummately Self-Awakened said:

**"I say it is in
knowing,
beggars, in
seeing,
that the corrupting influences
are destroyed,
not without
knowing,
without
seeing.**

**And by knowing what,
by seeing what,**

are the corrupting influences
destroyed?

'This is form,
this is the arising to itself of
form,
this is the settling-down of
form.

This is sense-experience,
this is the arising to itself of
sense-experience,
this is the settling-down of
sense-experience.

This is perception,
this is the arising to itself of
perception,
this is the settling-down of
perception.

This is own-making,
this is the arising to itself of
own-making,
this is the settling-down of
own-making.

This is consciousness,
this is the arising to itself of
consciousness,
this is the settling-down of
consciousness.'

It is by this
knowing
then, beggars,
by this
seeing,
that the corrupting influences
are destroyed.

I say, beggars,
that whatever is the
knowledge of the destruction of
the destroyed

**that it has
a precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor
to this knowledge of
destruction?**

**'It is freedom',
let it be said.**

**I say, beggars,
that freedom too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
freedom?**

**'It is dispassion',
let it be said.**

**I say, beggars,
that dispassion too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
dispassion?**

**'It is distaste',
let it be said.**

**I say, beggars,
that distaste too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
distaste?**

**'It is knowledge and
vision of
life
as it really is',
let it be said.**

**I say, beggars,
that knowledge and
vision of
life
as it really is too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
knowledge and
vision of
life as it really is?**

**'It is serenity',
let it be said.**

**I say, beggars,
that knowledge and
vision of
serenity too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
serenity?**

**'It is pleasure',
let it be said.**

I say, beggars,

**that pleasure too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
pleasure?**

**'It is impassivity',
let it be said.**

**I say, beggars,
that impassivity too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
impassivity?**

**'It is excitement',
let it be said.**

**I say, beggars,
that excitement too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
excitement?**

**'It is happiness',
let it be said.**

**I say, beggars,
that happiness too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
happiness?**

**'It is faith',
let it be said.**

**I say, beggars,
that faith too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
faith?**

**'It is pain',
let it be said.**

**I say, beggars,
that pain too
has a precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
pain?**

**'It is birth',
let it be said.**

**I say, beggars,
that birth too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
birth?**

**'It is existence',
let it be said.**

**I say, beggars,
that existence too
has a precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
existence?**

**'It is getting bound-up',
let it be said.**

**I say, beggars,
that getting bound-up too
has a
precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
getting bound-up?**

**'It is hunger/thirst',
let it be said.**

**I say, beggars,
that hunger/thirst too
has a precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to
hunger/thirst?**

**'It is sensation',
let it be said.**

**I say, beggars,
that sensation too
has a precursor,
is not without
a precursor.**

**And what, beggars,
is the precursor to**

sensation?

'It is contact',
let it be said.

I say, beggars,
that contact too
has a
precursor,
is not without
a precursor.

And what, beggars,
is the precursor to
contact?

'It is the six sense realms',
let it be said.

I say, beggars,
that the six sense realms too
has a
precursor,
is not without
a precursor.

And what, beggars, is the precursor to The Six Sense Realms?

'It is named-form',
let it be said.

I say, beggars,
that named-form too
has a
precursor,
is not without
a precursor.

And what, beggars,
is the precursor to
named-form?

'It is consciousness',
let it be said.

I say, beggars,
that consciousness too
has a

precursor,
is not without
a precursor.

And what, beggars,
is the precursor to
consciousness?

'It is own-making',
let it be said.

I say, beggars,
that own-making too
has a
precursor,
is not without
a precursor.

And what, beggars,
is the precursor to
own-making?

'It is not having vision',
let it be said.

Thus then, beggars,
not having vision
precurses own-making,
own-making
precurses consciousness,
consciousness
precurses named-form,
named-form
precurses the six sense realms,
the six sense realms
precurses contact,
contact
precurses sensation,
sensation
precurses hunger/thirst,
hunger/thirst
precurses getting bound-up,
getting bound-up
precurses existence,
existence

precurses birth,
birth
precurses pain,
pain
precurses faith,
faith
precurses happiness,
happiness
precurses excitement,
excitement
precurses impassivity,
impassivity
precurses pleasure,
pleasure
precurses serenity,
serenity
precurses knowledge and
vision of
life
as it really is,
knowledge and
vision of
life
as it really is
precurses distaste,
distaste
precurses dispassion,
dispassion
precurses freedom,
freedom
precurses
knowledge of destruction.

In the same way, beggars,
as when the gods
rain heavily down
upon the mountains,
the water goes down-slope to
the mountain gullies,
crevices and
streamlets;

the gullies,
crevices and
streamlets
being filled,
it flows into
the streams,
the streams being filled,
it flows into the creeks,
the creeks being filled,
it flows into the rivers,
the rivers being filled,
it flows into the great rivers, and
the great rivers filled,
it flows into the sea.

Even so, beggars,
not having vision precurses
own-making,
own-making precurses
consciousness,
consciousness precurses
named-form,
named-form precurses
the six sense realms,
the six sense realms precurses
contact,
contact precurses
sensation,
sensation precurses
hunger/thirst,
hunger/thirst precurses
getting bound-up,
getting bound-up precurses
existence,
existence precurses
birth,
birth precurses
pain,
pain precurses
faith,
faith precurses

**happiness,
happiness precurses
excitement,
excitement precurses
impassivity,
impassivity precurses
pleasure,
pleasure precurses
serenity,
serenity precurses
knowledge and
vision of
life
as it really is,
knowledge and
vision of
life
as it really is
precurses
distaste,
distaste precurses
dispassion,
dispassion precurses
freedom,
freedom precurses
knowledge of destruction."**

SN 2.12.23

**There then,
The Consummately Self-Awakened
addressed the bhikkhus:
"Beggars!"
"Bhante!"
the beggars responded and
The Consummately Self-Awakened said:
"The result of blindness, beggars, is
own-making;
the result of own-making,
consciousness;**

**the result of consciousness,
named-forms;
the result of named-forms,
the six sense-spheres;
the result of the six sense-spheres,
contact;
the result of contact,
sense-experience;
the result of sense-experience,
thirst;
the result of thirst,
getting bound-up;
the result of getting bound-up,
existing;
the result of existing,
birth;
the result of birth,
old-age and death,
grief and lamentation
pain and misery
and despair.**

**Thus the arising
of this whole
piled-up heap of
pain.**

**And what, beggars,
is aging and death?**

**Whatsoever
in this or that being
in this or that
set body of beings is
aging,
being old,
breaking down,
graying,
wrinkling of skin,
diminishing vitality,
the over-cooking of
the forces,**

**this is what is called
'aging'.**

**Whatsoever
in this or that being
in this or that
set body of beings
is termination,
passing away,
breaking off,
losing hold,
Death's bringing of death,
having served one's time,
the breaking up of
the piled-up heap,
giving up the corpse,
the cutting off of
the life forces,
this is what is called
'death'.**

**It is
this aging and
this death
that is what is called
'aging and death.'**

**Birth arising,
aging and death
arises
birth ending,
aging and death
ends.**

**And it is
this Aristocratic Eight-Dimensional Way
that is
the path to walk
to go to
the ending of
aging and death.**

**That is to say:
Consummate view,**

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

**And what, beggars,
is birth?**

**Whatsoever
in this or that being
in this or that
set body of beings is
birth,
own-birth,
occurrence,
rolling-on in,
rolling-on in upon,
taking up existence in
the piled-up heap,
the regaining of
the realms.**

**This is what is called
'birth.'**

**Existence arising,
birth
arises;
existence ending,
birth
ends.**

**And it is this
Aristocratic Eight-Dimensional Way
that is
the path to walk
to go to the ending of
birth.**

That is to say:

Consummate view,

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

And what, beggars, is
existence?

Three, beggars, are the existences:

Sense-pleasure-existence,
formed-existence,
formless-existence.

This is what is called
'existence.'

Getting bound-up arising,
existence
arises;
getting bound-up ending,
existence
ends.

And it is this
Aristocratic Eight-Dimensional Way
that is the walk to walk
to go to the ending of that is the path to walk.

That is to say:

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

And what, beggars, is
getting bound-up?

Four, beggars, are the bind-ups:

**Getting bound up in
sense-pleasures,
getting bound up in
views,
getting bound up in
ethical practices,
getting bound up in
experience of self.**

**This is what is called
'getting bound-up.'**

**Thirst arising,
getting bound-up
arises;
thirst ending,
getting bound-up
ends.**

**And it is this
Aristocratic Eight-Dimensional Way
that is the walk to walk
to go to the ending of
getting bound-up.**

That is to say:

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

**And what, beggars, is
thirst?**

Six, beggars, are the thirsts:

**Visual objects-thirst,
sounds-thirst,
scents-thirst,
savours-thirst,
touches-thirst,**

things-thirst.

**This is what is called
'thirst.'**

**Sense-experience arising,
thirst
arises;
sense-experience ending,
thirst
ends.**

**And it is this
Aristocratic Eight-Dimensional Way
that is the walk to walk
to go to the ending of
thirst.**

That is to say:

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

**And what, beggars, is
sense-experience?**

Six, beggars, embody sense-experience:

**Own-eye-contact sense-experience,
own-ear-contact sense-experience,
own-nose-contact sense-experience,
own-tongue-contact sense-experience,
own-body-contact sense-experience,
own-mind-contact sense-experience.**

**This is what is called
'sense-experience.'**

**Contact arising,
sense-experience
arises;
contact ending,**

**sense-experience
ends.**

**And it is this
Aristocratic Eight-Dimensional Way
that is the walk to walk
to go to the ending of
sense-experience.**

That is to say:

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

**And what, beggars, is
contact?**

Six, beggars, are the contacts:

**Own-eye-contact,
own-ear-contact,
own-nose-contact,
own-tongue-contact,
own-body-contact,
own-mind-contact.**

**This is what is called
'contact.'**

**The six sense-realms arising,
contact
arises;
the six sense-realms
ending,
contact ends.**

**And it is this
Aristocratic Eight-Dimensional Way
that is the walk to walk
to go to the ending of
contact.**

That is to say:

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

**And what, beggars, are
'the six sense-realms'?**

**The realm of the eye,
the realm of the ear,
the realm of the nose,
the realm of the tongue,
the realm of the body,
the realm of the mind.**

**This is what is called
'the six sense-realms.'**

**Named-forms arising,
the six sense-realms appear;
named-forms
ending,
the six sense-realm
end.**

**And it is this
Aristocratic Eight-Dimensional Way
that is the walk to walk
to go to the ending of the
six sense-realms.**

That is to say:

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

consummate serenity.

**And what, beggars, is
'named-form'?**

**Sense-experience,
perception,
intent
contact
work of mind
these are what is called
'name.'**

**The four great elements and
the forms supported by
the four great elements,
this is what is called
'form'.**

**It is this
'name', and
this
'form,' beggars,
that is called
'named-form'.**

**Consciousness arising,
named-form
appear;
consciousness ending,
named-form
end.**

**And it is this
Aristocratic Eight-Dimensional Way
that is the walk to walk
to go to the ending of
named-form.**

That is to say:

**Consummate view,
consummate principles,
consummate talk,
consummate works,
consummate lifestyle,**

**consummate self-control,
consummate mind,
consummate serenity.**

**And what, beggars, is
'consciousness'?**

**Eye-consciousness,
ear-consciousness,
nose-consciousness,
tongue-consciousness,
body-consciousness,
mind-consciousness.**

**This is what is called
'consciousness'.**

**Own-making arising,
consciousness
arises;
own-making ending,
consciousness
ends.**

**And it is this
Aristocratic Eight-Dimensional Way
that is the walk to walk
to go to the ending of
consciousness.**

That is to say:

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

**And what, beggars, is
'own-making'?**

Three, beggars, are own-makings:

**Bodily-own-making,
speech-own-making,**

heart-own-making.

**This is what is called
'own-making'.**

**Blindness arising,
own-making
arises;
blindness ending,
own-making
ends.**

**And it is this
Aristocratic Eight-Dimensional Way
that is the walk to walk
to go to the ending of
own-making.**

That is to say:

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

**Then, beggars,
when the student of the Aristocrats
thus understands
results,
thus understands
the arising of results,
thus understands
the ending of results,
thus understands
the path to walk
to go to the ending of results,
such a student of the Aristocrats
is called a
view-winner,
a getter of
the true *Dhamma*,**

**a shaman who has got
knowledge,
a shaman who has got
vision,
an attainer of
the *Dhamma*-ear,
an aristocrat of
penetrating wisdom
who stands knocking at the door of
the Deathless."**

SN 2.12.27

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

**"Four, beggars,
are the foods for
sustaining living beings or for
the assistance of beings
seeking to become.**

What Four?

**Material Food,
hard or soft,
contact
for a second,
intentions
for a third,
consciousness
for a fourth.**

**And how, Beggars,
is material food
to be regarded?**

**Imagine, Beggars,
a loving family of three:
Father,
Mother, and
their only child,
a newly born infant,
dearly beloved.**

Then imagine this family

has gotten itself
lost in the desert,
their food used up,
tired,
thirsty and
hungry ...
four, five, six days ...
seven days ...
eight days ...
nine days ...
ten days ...
and maybe even longer ...

but whatever the case, Beggars,
there comes a time
sooner or later
when that Mother and Father
decide,
tearful and
broken up in heart:

'Let us then
use our only child,
dearly beloved
as food,
so that we do not all perish!'

And then they slay
that child of theirs,
that newly born infant,
dearly beloved, and
cutting it up
they divide it into
fresh pieces and
pieces to be dried ...
weeping and
lamenting.

And by eating this food,
with tears in their eyes and
sorrow in their hearts,
they survive that desert and
arrive safely back at their home.

**Although they might live many years longer,
would they ever lose consciousness
of the fact
that they had slain
their only child,
a newly born infant,
dearly beloved
in order to survive?**

**In the same way, Beggars,
is material food
to be regarded by you.**

**"By one who understands material food
in this way,
the passions of
the five senses
are understood;
when the passions
of the five senses
are understood;
the yokes that bind to
rebirth in this world
have ceased to exist."**

**And how, Beggars
is the food that is
sense stimulation
to be considered?**

**Imagine a cow
with a sore hide.**

**If she stands
leaning against a wall
the creatures living on the wall
bite her;
if she stands
leaning against a tree,
the creatures living on the tree
bite her;
whatever she leans against,
there the creatures that live there
bite her.**

If she stands
in the water,
the creatures that live there
bite her;
if she stands in the open air,
the creatures that live there
bite her;
whatever she leans against,
there the creatures that live there
bite her.

This is the way
sense stimulation
is to be considered.

He who understands
the food that is sense stimulation
in this way
understands
the three sense experiences;
when the three sense experiences
are understood
there is nothing more
that needs to be done.

And how is the food that is
intention
to be considered?

Imagine a pit of
smokeless charcoal,
deeper than a man is tall,
red hot,
glowing,
ablaze and
here come some beggar
who loves life,
dislikes death,
loves happiness,
dislikes pain, and
two strong men grab him
one at each arm
and drag him,

twisting this way and that,
to that very pit of
smokeless charcoal,
deeper than a man is tall,
red hot,
glowing,
ablaze.

What do you think, beggars,
would that man not wish
to be out of that situation,
out of the grip of
those two strong men ...
far from that place?

And, how come?

Because he would be thinking:

'Ho boy!
I fall in
with that pit of
smokeless charcoal,
deeper than a man is tall,
red hot,
glowing,
ablaze,
its death or
excruciating deadly pain
for me,
for sure!'

That's how come.

This is the way
intention
is to be considered.

When the food that is
intention
is understood,
the three thirsts
are understood;
when the three thirsts
are understood,

there is nothing more
that needs to be done.

And how is the food that is
consciousness
to be considered?

Imagine a criminal
who is brought before the king.

The guards say:

'Your Highness,
this is a robber,
a thief,
an evil-doer,
a no-good,
good for nuth'n,
murder'n sum-gum
fo shu.

Let your Highness
inflict upon him
such punishment
as he deserves.'

So the king says:

'Take this man and
bind him hand and foot and
place him in a cart and
parade him around town and
then take him out the south gate and
there
cut him a hundred times.'

And the guards do just that.

Then at noon
the King asks:

'How is that man?'

And the guards respond:

'At this time
he is still living, sir.'

Then the king says:

'Well then,

cut this man
another hundred times.'

And the guards do that, and
again at dusk
the King asks:

'How is that man?'

and the guards respond:

'At this time
he is still living, sir.'

And again
the king commands
that the guards
cut him with another
hundred cuts.

What do you think about that?

Would that man,
thus cut 300 times
experience death or
excruciating deadly pains
as a consequence?

This is how the food that is
consciousness
is to be considered.

When consciousness is considered
in this way,
named-form
is understood and
when named-form is understood
there is nothing more
that needs to be done."

SN 2.12.63

"Four, beggars
are the foods
on which living beings stand or for
assisting those seeking birth.

What four?

**Edible food
for one;
sense stimulation
for a second;
intention
for a third, and
consciousness
for a fourth.**

**These four, beggars,
are the foods
on which living beings
stand or for
assisting
those seeking birth.**

**Where there is
lust, beggars, for
edible food,
where there is
delight,
where there is
hunger and thirst,
this results in a
stand for
the growth of
consciousness.**

**Where there is
a stand for
the growth of
consciousness,
then there is
the appearance of
name and form.**

**Where there is
the appearance of
name and form,
then there is
the sowing of
own-making.**

Where there is

**the sowing of
own-making,
then there is
scope for
the again-existence of
further-return.**

**Where there is
scope for
the again-existence of
further-return,
then there is
scope for
birth,
aging and
death.**

**Where there is
scope for
birth,
aging and
death,
it is with grief, beggars,
with fear,
it is not without trouble,
say I.**

**Where there is
lust, beggars, for
the food that is
sense stimulation,
where there is
delight,
where there is
hunger and thirst,
this results in a
stand for
the growth of
consciousness.**

**Where there is
a stand for
the growth of**

consciousness,
then there is
the appearance of
name and form.

Where there is
the appearance of
name and form,
then there is
the sowing of
own-making.

Where there is
the sowing of
own-making,
then there is
scope for
the again-existence of
further-return.

Where there is
scope for
the again-existence of
further-return,
then there is
scope for
birth,
aging and
death.

Where there is
scope for
birth,
aging and
death,
it is with grief, beggars,
with fear,
it is not without trouble,
say I.

Where there is
lust, beggars, for
the food that is
intention,

**where there is
delight,
where there is
hunger and thirst,
this results in a
stand for
the growth of
consciousness.**

**Where there is
a stand for
the growth of
consciousness,
then there is
the appearance of
name and form.**

**Where there is
the appearance of
name and form,
then there is
the sowing of
own-making.**

**Where there is
the sowing of
own-making,
then there is
scope for
the again-existence of
further-return.**

**Where there is
scope for
the again-existence of
further-return,
then there is
scope for
birth,
aging and
death.**

**Where there is
scope for**

**birth,
aging and
death,
it is with grief, beggars,
with fear,
it is not without trouble,
say I.**

**Where there is
lust, beggars, for
the food that is
consciousness,
where there is
delight,
where there is
hunger and thirst,
this results in a
stand for
the growth of
consciousness.**

**Where there is
a stand for
the growth of
consciousness,
then there is
the appearance of
name and form.**

**Where there is
the appearance of
name and form,
then there is
the sowing of
own-making.**

**Where there is
the sowing of
own-making,
then there is
scope for
the again-existence of
further-return.**

Where there is
scope for
the again-existence of
further-return,
then there is
scope for
birth,
aging and
death.

Where there is
scope for
birth,
aging and
death,
it is with grief, beggars,
with fear,
it is not without trouble,
say I.

In the same way, beggars
as the dyer
or the artist
if there be dye of
blood-red or
deep yellow or
deep blue or
light red, and
a well-polished slate or
a wall or
turban-cloth,
could create thereon
the form of
a woman or
the form of a man
with all its limbs.

Even so, beggars,
where there is
lust for
edible food,
where there is

**delight,
where there is
hunger and thirst,
this results in a
stand for
the growth of
consciousness.**

**Where there is
a stand for
the growth of
consciousness,
then there is
the appearance of
name and form.**

**Where there is
the appearance of
name and form,
then there is
the sowing of
own-making.**

**Where there is
the sowing of
own-making,
then there is
scope for
the again-existence of
further-return.**

**Where there is
scope for
the again-existence of
further-return,
then there is
scope for
birth,
aging and
death.**

**Where there is
scope for
birth,**

aging and
death,
it is with grief, beggars,
with fear,
it is not without trouble,
say I.

Even so, beggars,
where there is
lust for
the food that is
sense stimulation,
where there is
delight,
where there is
hunger and thirst,
this results in a
stand for
the growth of
consciousness.

Where there is
a stand for
the growth of
consciousness,
then there is
the appearance of
name and form.

Where there is
the appearance of
name and form,
then there is
the sowing of
own-making.

Where there is
the sowing of
own-making,
then there is
scope for
the again-existence of
further-return.

**Where there is
scope for
the again-existence of
further-return,
then there is
scope for
birth,
aging and
death.**

**Where there is
scope for
birth,
aging and
death,
it is with grief, beggars,
with fear,
it is not without trouble,
say I.**

**Even so, beggars,
where there is
lust for
the food that is
consciousness,
where there is
delight,
where there is
hunger and thirst,
this results in a
stand for
the growth of
consciousness.**

**Where there is
a stand for
the growth of
consciousness,
then there is
the appearance of
name and form.**

Where there is

**the appearance of
name and form,
then there is
the sowing of
own-making.**

**Where there is
the sowing of
own-making,
then there is
scope for
the again-existence of
further-return.**

**Where there is
scope for
the again-existence of
further-return,
then there is
scope for
birth,
aging and
death.**

**Where there is
scope for
birth,
aging and
death,
it is with grief, beggars,
with fear,
it is not without trouble,
say I.**

**Where there is
no lust, beggars, for
edible food,
where there is
no delight,
where there is
no hunger and thirst,
there is no
stand for**

**the growth of
consciousness.**

**Where there is
no stand for
the growth of
consciousness,
then there is
no appearance of
name and form.**

**Where there is
no appearance of
name and form,
then there is
no sowing of
own-making.**

**Where there is
no sowing of
own-making,
then there is
no scope for
the again-existence of
further-return.**

**Where there is
no scope for
the again-existence of
further-return,
then there is
no scope for
birth,
aging and
death.**

**Where there is
no scope for
birth,
aging and
death,
there is no grief, beggars,
no fear,
it is without trouble,**

say I.

Where there is
no lust, beggars, for
the food that is
sense stimulation,
where there is
no delight,
where there is
no hunger and thirst,
Terre is no
stand for
the growth of
consciousness.

Where there is
no stand for
the growth of
consciousness,
then there is
no appearance of
name and form.

Where there is
no appearance of
name and form,
then there is
no sowing of
own-making.

Where there is
no sowing of
own-making,
then there is
no scope for
the again-existence of
further-return.

Where there is
no scope for
the again-existence of
further-return,
then there is
no scope for

**birth,
aging and
death.**

**Where there is
no scope for
birth,
aging and
death,
there is no grief, beggars,
no fear,
it is without trouble,
say I.**

**Where there is
no lust, beggars, for
the food that is
intention,
where there is
no delight,
where there is
no hunger and thirst,
Terre is no
stand for
the growth of
consciousness.**

**Where there is
no stand for
the growth of
consciousness,
then there is
no appearance of
name and form.**

**Where there is
no appearance of
name and form,
then there is
no sowing of
own-making.**

**Where there is
no sowing of**

own-making,
then there is
no scope for
the again-existence of
further-return.

Where there is
no scope for
the again-existence of
further-return,
then there is
no scope for
birth,
aging and
death.

Where there is
no scope for
birth,
aging and
death,
there is no grief, beggars,
no fear,
it is without trouble,
say I.

Where there is
no lust, beggars, for
the food that is
consciousness,
where there is
no delight,
where there is
no hunger and thirst,
there is no
stand for
the growth of
consciousness.

Where there is
no stand for
the growth of
consciousness,

**then there is
no appearance of
name and form.**

**Where there is
no appearance of
name and form,
then there is
no sowing of
own-making.**

**Where there is
no sowing of
own-making,
then there is
no scope for
the again-existence of
further-return.**

**Where there is
no scope for
the again-existence of
further-return,
then there is
no scope for
birth,
aging and
death.**

**Where there is
no scope for
birth,
aging and
death,
there is no grief, beggars,
no fear,
it is without trouble,
say I.**

**In the same way, beggars,
as in a peaked-roof building or
a room
in a peaked-roof building,
with windows to**

the North and
South and
East,
at sunrise
the sun's rays
entering through the window,
reflect off what?"

"Off the Western wall, Bhante."

"And if there is
no Western wall, beggars,
off what does it reflect?"

"Off the earth, Bhante."

"And if there is
no earth, beggars,
off what does it reflect?"

"Off the water, Bhante."

"And if there is
no water, beggars,
off what does it reflect?"

"It would not reflect, Bhante."

"Even so, beggars,
where there is
no lust for edible food,
where there is
no delight,
where there is
no hunger and thirst,
there is no
stand for
the growth of
consciousness.

Where there is
no stand for
the growth of
consciousness,
then there is
no appearance of
name and form.

**Where there is
no appearance of
name and form,
then there is
no sowing of
own-making.**

**Where there is
no sowing of
own-making,
then there is
no scope for
the again-existence of
further-return.**

**Where there is
no scope for
the again-existence of
further-return,
then there is
no scope for
birth,
aging and
death.**

**Where there is
no scope for
birth,
aging and
death,
there is no grief, beggars,
no fear,
it is without trouble,
say I.**

**Even so, beggars,
where there is no lust for
the food that is
intention,
where there is
no delight,
where there is
no hunger and thirst,**

**there is no
stand for
the growth of
consciousness.**

**Where there is
no stand for
the growth of
consciousness,
then there is
no appearance of
name and form.**

**Where there is
no appearance of
name and form,
then there is
no sowing of
own-making.**

**Where there is
no sowing of
own-making,
then there is
no scope for
the again-existence of
further-return.**

**Where there is
no scope for
the again-existence of
further-return,
then there is
no scope for
birth,
aging and
death.**

**Where there is
no scope for
birth,
aging and
death,
there is no grief, beggars,**

**no fear,
it is without trouble,
say I.**

**Even so, beggars,
where there is no lust for
the food that is
consciousness,
where there is
no delight,
where there is
no hunger and thirst,
there is no
stand for
the growth of
consciousness.**

**Where there is
no stand for
the growth of
consciousness,
then there is
no appearance of
name and form.**

**Where there is
no appearance of
name and form,
then there is
no sowing of
own-making.**

**Where there is
no sowing of
own-making,
then there is
no scope for
the again-existence of
further-return.**

**Where there is
no scope for
the again-existence of
further-return,**

then there is
no scope for
birth,
aging and
death.

Where there is
no scope for
birth,
aging and
death,
there is no grief, beggars,
no fear,
it is without trouble,
say I."

SN 2.12.64

There then he says to the Beggars gathered round:

"A world of woe!"

he says,

"Woe is the World!

To me, Beggars,
while still a youth
with coal black hair,
not yet *The SammāSaṃBuddhassa*,
still a *bodhisattva*,
came the thought:

'This is a world of woe!

Summed up,
coming down to
aging, sickness and death,
grief and lamentation,
pain and misery
and despair!

Here in this world
we have getting born and
dying,
reaching lofty states and
being laid low,
but where can we

**find the escape
from all this *Du K-kha?*'**

**To me, Beggars,
came the thought:**

**'What is there
right here
in front of our eyes
that leads to
aging and death?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**Where we have
birth,
there also we have
aging, sickness and death,
grief and lamentation,
pain and misery
and despair.**

**Birth exists
here in front of our eyes and
we can see for ourselves
that birth is
necessary for
the existence of
all this pain.**

**Without birth
we would have no
aging, sickness and death,
grief and lamentation,
pain and misery
and despair.**

**But what can we do
to escape
birth?'**

Then this thought occurred to me:

**'What is there
right here**

**in front of our eyes
that leads to
birth?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we have
existence,
there also we have
birth.**

**Existence is
here in front of our eyes and
we can see for ourselves
that existence
is necessary
for there to be birth.**

**Without existence
we would have no birth
of any sort
by any sort of
individuality
whether in hell or
as a ghost or
as a daemon or
as man or
as a god or
in some wholly mental state.**

**But what can we do
to escape
existence'?**

Then this thought occurred to me:

**'What is there
right here
in front of our eyes
that leads to
existing?'**

**Tracking this down to
its point of origin, Beggars,**

I could see:

**'Where we have
getting bound-up,
there also we have
existing.'**

**Getting bound-up
is here in front of our eyes and
we can see for ourselves
that getting bound-up
is necessary for
existence.**

**Without
continually
getting bound-up in
pleasure-seeking,
effort to be, or
effort to escape
painful circumstances,
we would have
no existence
whether as
a being in hell or
as a ghost or
as a daemon or
as man or
as a god or
as a wholly mental being.**

**But what can we do
to escape
getting bound-up?'**

Then this thought occurred to me:

**'What is there
right here
in front of our eyes
that leads to
getting bound-up?'**

**Tracking this down to
its point of origin, Beggars,**

I could see:

**'Where we have
hunger and thirst,
there also we have
getting bound-up.'**

**Hunger and thirst
exist here in front of our eyes and
we can see for ourselves
that hunger and thirst
is necessary for
the existence of
getting bound-up.**

**Without hunger and thirst for
pleasures,
without hunger and thirst for
existence,
without hunger and thirst for
escape from
painful circumstances,
we would have
no getting bound-up in
pleasure-seeking,
effort to be or
effort to escape
painful circumstances.**

**But what can we do
to escape
hunger and thirst'?**

Then this thought occurred to me:

**'What is there
right here in front of our eyes
that leads to
hunger and thirst?'**

**Tracking this down to
its point of origin, Beggars,**

I could see:

**'Where we have
the experience of**

sensations
of pleasure or
pain or
neither pain nor pleasure,
there also we have
hunger and thirst.'

The experience of
sensations of
pleasure or
pain or
neither pain nor pleasure
exists here in front of our eyes and
we can see for ourselves
that these sensations
are the reason for
the existence of
hunger and thirst.

Without the experience of
sensations of
pleasure or
pain or
neither pain nor pleasure
we would have
no hunger and thirst for
pleasures,
hunger and thirst for
being,
hunger and thirst for
escape from
painful circumstances.

But what can we do
to escape
the experience of
sensations of
pleasure or
pain or
neither pain nor pleasure'?

Then this thought occurred to me:
'What is there

**right here in front of our eyes
that leads to the
experience of
sensations of
pleasure or
pain or
neither pain nor pleasure?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we have
contact
in the form of
the coming together of
consciousness,
sense organ and
sense object,
there also we have
the experience of
sensations of
pleasure or
pain or
neither pain nor pleasure.**

**Contact
in the form of
the coming together of
consciousness,
sense organ and
sense object
exists here
in front of our eyes and
we can see for ourselves
that contact
in the form of
the coming together of
consciousness,
sense organ and
sense object
is necessary for**

**the existence of
the experience of
sensations of
pleasure or
pain or
neither pain nor pleasure.**

**Without contact
in the form of
the coming together of
consciousness,
sense organ and
sense object
we would have
no experience of
sensations of
pleasure or
pain or
neither pain nor pleasure.**

**But what can we do
to escape contact
in the form of
the coming together of
consciousness,
sense organ and
sense object'?**

Then this thought occurred to me:

**'What is there
right here in front of our eyes
that leads to
contact
in the form of
the coming together of
consciousness,
sense organ
and sense object?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

'Where we have

**envelopment in experience
through the six senses,
there also we have
contact
in the form of
the coming together of
consciousness,
sense organ
and sense object.**

**Envelopment in
experience through the six senses
exists here in front of our eyes
and we can see for ourselves
that envelopment in
experience through the six senses
is necessary for the existence of
contact
in the form of
the coming together of
consciousness,
sense organ
and sense object.**

**Without envelopment in
experience through the six senses
we would have
no contact
in the form of
the coming together of
consciousness,
sense organ
and sense object.**

**But what can we do
to escape envelopment in
experience through the six senses'?**

Then this thought occurred to me:

**'What is there
right here in front of our eyes
that leads to
envelopment in**

experience through the six senses?'

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we have
the inter-operation of
names and forms,
there also we have
envelopment in
experience through the six senses.**

**The inter-operation of
names and forms
exists here in front of our eyes and
we can see for ourselves
that the inter-operation of names and forms
is necessary
for the existence of
envelopment in
experience through the six senses.**

**Without the inter-operation of
names and forms
we would have
no envelopment in
experience through the six senses.**

**But what can we do
to escape
the inter-operation of
names and forms?'**

Then this thought occurred to me:

**'What is there
right here in front of our eyes
that leads to
the inter-operation of
names and forms?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

'Where we have

**sense consciousness,
there also we have
the inter-operation of
names and forms.**

**Sense consciousness
exists here in front of our eyes and
we can see for ourselves
that sense consciousness
is necessary
for the existence of
the inter-operation of
names and forms.**

**Without sense consciousness,
we would have
no inter-operation of
names and forms.**

**But what can we do
to escape
sense consciousness?'**

Then this thought occurred to me:

**'What is there
right here in front of our eyes
that leads to
sense consciousness?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we have
inter-operation of
names and forms,
there also we have
sense consciousness.**

**inter-operation of
names and forms
exists here in front of our eyes and
we can see for ourselves
that inter-operation of
names and forms**

**is necessary
for the existence of
sense consciousness.**

**Without inter-operation of
names and forms
we would have
no sense consciousness.**

**This sense consciousness,
is delimited by the
inter-operation of
names and forms.**

**To have consciousness
as an individual
it is necessary to have
the inter-operation of
names and forms and
it is not necessary to have
anything more than
the inter-operation of
names and forms
to have consciousness
as an individual.**

**It is only to this point
that there is that
which is understood to be
'a being,'
'a being born'
aging, sickness and death,
grief and lamentation,
pain and misery,
and despair.'**

**What I saw, Beggars,
was that to have
consciousness as an individual
it is necessary to have
the inter-operation of
names and forms;**

**To have
inter-operation of**

**names and forms
it is necessary to have
consciousness as an individual;**

**To have envelopment in
experience through the six senses
it is necessary to have
inter-operation of
names and forms;**

**To have
contact between
consciousness,
sense organ and
sense object
it is necessary to have
envelopment in
experience through the six senses;**

**To have sensations
of pleasure and
pain and
of neither pain nor pleasure
it is necessary to have
contact
between consciousness,
sense organ and
sense object;**

**To have
hunger and thirst
for pleasures,
being, and
escape from
unpleasant circumstances
it is necessary to have
sensations
of pleasure and
pain and
of neither pain nor pleasure;**

**To have
getting bound-up
in the form of**

pleasure-seeking,
effort to be and
effort to escape
unpleasant circumstances
it is necessary to have
hunger and thirst for
pleasures,
being, and
escape from
unpleasant circumstances;

To have
existence
in any realm of existence
as any sort of being
it is necessary to have
getting bound-up
in the form of
pleasure-seeking,
effort to be and
effort to escape
unpleasant circumstances;

To have
birth
in any realm of existence
as any sort of being
it is necessary to have
the possibility of
'existence'
in some realm of existence
as some sort of being;

To have
aging, sickness and death,
grief and lamentation,
pain and misery,
and despair
it is necessary to have
birth
in some realm of existence
as some sort of being.

**This is what
gives rise to
this whole mess of *Dukkha*.**

**What I saw, Beggars
was what had not been known before:
the idea that
'this thing is generated
by itself!'**

**This *Dukkha*
is a thing
that is generated
by itself!**

**And at that
I saw the light,
I got the point,
I had discovered the key and
gained the wisdom:
'things are generated
by themselves!'**

**At that point, Beggars,
came the thought:
'What would it take
to eliminate
aging, sickness and death,
grief and lamentation,
pain and misery
and despair?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we
do not have birth
in any realm of existence
as any sort of being,
there also we
do not have
aging, sickness and death,
grief and lamentation,**

**pain and misery
and despair.**

**It would take
the elimination of birth
in any realm of existence
as any sort of being
to eliminate
aging, sickness and death,
grief and lamentation,
pain and misery
and despair.**

**Without birth
in any realm of existence
as any sort of being
there would be
nothing to give rise to
aging, sickness and death,
grief and lamentation,
pain and misery
and despair.'**

**At that point, Beggars,
came the thought:**

**'What would it take
to eliminate
birth
in any realm of existence
as any sort of being?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we do not have
existence
in any realm of existence
as any sort of being,
there also we do not have birth
in any realm of existence
as any sort of being.**

It would take

**the elimination of
existence
in any realm of existence
as any sort of being
to eliminate birth
in any realm of existence
as any sort of being.'**

**At that point, Beggars,
came the thought:**

**'What would it take
to eliminate
existence
in any realm of existence
as any sort of being?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we do not have
getting bound-up
in pleasure-seeking,
effort to be and
effort to escape from
unpleasant circumstances,
there also we do not have
existence
in any realm of existence
as any sort of being.**

**It would take
the elimination of
getting bound-up in
pleasure-seeking,
effort to be and
effort to escape from
unpleasant circumstances
to eliminate
existence
in any realm of existence
as any sort of being.'**

At that point, Beggars,

came the thought:

**'What would it take
to eliminate
getting bound-up in
pleasure-seeking,
effort to be and
effort to escape from
unpleasant circumstances?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we do not have
hunger and thirst for
pleasures,
hunger and thirst for
existence, and
hunger and thirst for
escape from
unpleasant circumstances,
there also we do not have
getting bound-up in
pleasure-seeking,
effort to be and
effort to escape from
unpleasant circumstances.**

**It would take
the elimination of
hunger and thirst for
pleasures,
hunger and thirst for
existence, and
hunger and thirst for
escape from
unpleasant circumstances
to eliminate
getting bound-up in
pleasure-seeking,
effort to be and
effort to escape from**

unpleasant circumstances.'

**At that point, Beggars,
came the thought:**

**'What would it take
to eliminate
hunger and thirst for
pleasures,
hunger and thirst for
existence, and
hunger and thirst for
escape from
unpleasant circumstances?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we do not have
sensations of
pleasure and
pain and of
neither pain nor pleasure,
there also we do not have
hunger and thirst for
pleasures,
hunger and thirst for
existence, and
hunger and thirst for
escape from
unpleasant circumstances.**

**It would take
the elimination of
sensations of
pleasure and
pain and of
neither pain nor pleasure
to eliminate
hunger and thirst for
pleasures,
hunger and thirst for
existence, and**

**hunger and thirst for
escape from
unpleasant circumstances.'**

**At that point, Beggars,
came the thought:**

**'What would it take
to eliminate
sensations of
pleasure and
pain and of
neither pain nor pleasure?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we do not have
contact
in the form of
the coming together of
consciousness,
sense organ and
sense object,
there also we do not have
sensations of
pleasure and
pain and of
neither pain nor pleasure.**

**It would take
the elimination of
contact
in the form of
the coming together of
consciousness,
sense organ and
sense object
to eliminate
sensations of
pleasure and
pain and of
neither pain nor pleasure.'**

**At that point, Beggars,
came the thought:**

**'What would it take
to eliminate
contact
in the form of
the coming together of
consciousness,
sense organ and
sense object?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we do not have
envelopment
in experience
through the six senses,
there also we do not have
contact
in the form of
the coming together of
consciousness,
sense organ and
sense object.**

**It would take
the elimination of
envelopment
in experience
through the six senses
to eliminate
contact
in the form of
the coming together of
consciousness,
sense organ and
sense object.'**

**At that point, Beggars,
came the thought:**

'What would it take

**to eliminate
envelopment in
experience
through the six senses?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we do not have
sense consciousness,
there also we do not have
envelopment in
experience
through the six senses.**

**It would take
the elimination of
sense consciousness
to eliminate
envelopment in
experience
through the six senses.'**

**At that point, Beggars,
came the thought:**

**'What would it take
to eliminate
envelopment in
experience through
the six senses?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we do not have
inter-operation of
names and forms,
there also we do not have
envelopment in
experience through
the six senses.**

It would take

**the elimination of
inter-operation of
names and forms
to eliminate
envelopment in
experience through
the six senses.'**

**At that point, Beggars,
came the thought:**

**'What would it take
to eliminate
inter-operation of
names and forms?'**

**Tracking this down to
its point of origin, Beggars,
I could see:**

**'Where we do not have
sense consciousness,
there also we do not have
inter-operation of
names and forms.**

**It would take
the elimination of
sense consciousness
to eliminate
inter-operation of
names and forms.'**

**What I saw, Beggars,
was that
the inter-operation of
names and forms
is eliminated
when sense consciousness
is eliminated;**

**Sense consciousness
is eliminated
when the inter-operation of
names and forms**

is eliminated;

**Envelopment in
experience through
the six senses**

is eliminated

**when the inter-operation of
names and forms**

is eliminated;

Contact

**in the form of
the coming together of
consciousness,**

sense organ and

sense object

is eliminated

**when envelopment in
experience through**

the six senses

is eliminated;

Sensations of

pleasure and

pain and of

neither pain nor pleasure

are eliminated

when

contact

is eliminated;

Hunger and thirst for

pleasures,

hunger and thirst for

existence, and

hunger and thirst for

escape from

unpleasant circumstances

is eliminated

when sensations of

pleasure and

pain and of

neither pain nor pleasure

are eliminated;

**The bind-ups of
pleasure-seeking,
effort to be and
effort to escape from
unpleasant circumstances
are eliminated**

when

**hunger and thirst for
pleasures**

**hunger and thirst for
being, and**

**hunger and thirst for
escape from**

**unpleasant circumstances
is eliminated;**

Existing in

any realm of existence

as any sort of being

is eliminated

**when bind-ups are
eliminated;**

Birth in

any realm of existence

as any sort of being

is eliminated

when existence

in any realm of existence

as any sort of being

is eliminated.

Aging, sickness and death,

grief and lamentation,

pain and misery

and despair

are eliminated

when birth

in any realm of existence

as any sort of being

is eliminated.

**This is how
this whole *Dukkha* mess
is eliminated!**

**"What I saw, Beggars
was what had not been known before:**

**The idea that
'it can be eliminated!'**

**This *Dukkha*
is a thing
that can be eliminated.**

**And at that
I saw the light,
I got the point,
I had discovered the key and
gained the wisdom:
'these things can be eliminated!'**

**In the same way
as if a man
who was crossing through the jungle
were to come across
an ancient path,
one walked
by the Old Timers, and
taking that path,
traveling along that path
a while,
he were to come across
an ancient citadel,
the fortified
inner city of
some Ancient King,
complete with
pleasure gardens,
orchards,
ponds, and
ancient ruins ...
a really splendid old place.**

**Then,
taking this discovery to the King and**

describing its wonders and
swearing to being
an eye-witness
to its existence,
he begs of the king
that he restore
this citadel to
its former glory.

And that
the king does, and
thereafter
that citadel
becomes populous and
comes to growth and
prosperity
as in ancient times gone by.

In the same way, Beggars,
I have seen
an ancient path
traversed by old-time
men of knowledge
in days gone by.

And what is that path?

It is this very
Aristocratic Eight-Dimensional High Way,
that is:

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

Traveling that path, Beggars,
I came to know
aging and death,
I came to know
what gives rise to

aging and death,
I came to know
what eliminates
aging and death,
I came to know
the way to the ending of
aging and death.

Traveling that path, Beggars,
I came to know
birth,
I came to know
what gives rise to
birth,
I came to know
what eliminates
birth,
I came to know
the way to the ending of
birth.

Traveling that path, Beggars,
I came to know
existence,
I came to know
what gives rise to
existence,
I came to know
what eliminates
existence,
I came to know
the way to the ending of
existence.

Traveling that path, Beggars,
I came to know
getting bound-up,
I came to know
what gives rise to
getting bound-up,
I came to know
what eliminates

**getting bound-up,
I came to know
the way to the ending of
getting bound-up.**

**Traveling that path, Beggars,
I came to know
hunger and thirst,
I came to know
what gives rise to
hunger and thirst,
I came to know
what eliminates
hunger and thirst,
I came to know
the way to the ending of
hunger and thirst.**

**Traveling that path, Beggars,
I came to know
sensations,
I came to know
what gives rise to
sensations,
I came to know
what eliminates
sensations,
I came to know
the way to the ending of
sensations.**

**Traveling that path, Beggars,
I came to know
contact,
I came to know
what gives rise to
contact,
I came to know
what eliminates
contact,
I came to know
the way to the ending of**

contact.

**Traveling that path, Beggars,
I came to know
envelopment in the six senses,
I came to know
what gives rise to
envelopment in the six senses,
I came to know
what eliminates
envelopment in the six senses,
I came to know
the way to the ending of
envelopment in the six senses.**

**Traveling that path, Beggars,
I came to know
the inter-operation of
names and forms,
I came to know
what gives rise to
the inter-operation of
names and forms,
I came to know
what eliminates
the inter-operation of
names and forms,
I came to know
the way to the ending of
the inter-operation of
names and forms.**

**Traveling that path, Beggars,
I came to know
sense consciousness,
I came to know
what gives rise to
sense consciousness,
I came to know
what eliminates
sense consciousness,
I came to know**

**the way to the ending of
sense consciousness.**

**Traveling that path, Beggars,
I came to know
the own-making of the world,
I came to know
what gives rise to
the own-making of the world,
I came to know
what eliminates
the own-making of the world,
I came to know
the way to the ending of
the own-making of the world.**

**What I came to know, Beggars,
I taught to the beggars,
to the sisters,
to the laymen and laywomen,
that is to say,
this living of
a god-like life
has been made known by me, and
has become great and
prosperous and
has spread far and wide."**

SN 2.12.65

**Old Man Sāriputta and
Old Man Mahā-Koṭṭhita
were once revisiting Benares,
in Isipatana,
in Antelope Wood.**

**Now Old Man Mahā-Koṭṭhita
rising from his solitary abiding
towards evening
approached Old Man Sāriputta.**

**Exchanging friendly greetings with him and
the compliments of courtesy,
he sat down at one side.**

So seated

he said to Old Man Sāriputta:

**"How now, friend Sāriputta,
is aging and death one's own,
is aging and death another's,
is aging and death one's own and another's,
is aging and death not one's own,
not another's,
but arises on its own?"**

**"It is not, friend Koṭṭhita,
that aging and death is one's own.**

**It is not, friend Koṭṭhita,
that aging and death is another's.**

**It is not, friend Koṭṭhita,
that aging and death is
one's own and another's.**

**It is not, friend Koṭṭhita,
that aging and death is
not one's own and not another's,
but arises on its own.**

**But it is just that
aging and death
depends on
birth."**

**"How now, friend Sāriputta,
is birth one's own,
is birth another's,
is birth one's own and another's,
is birth not one's own,
not another's,
but arises on its own?"**

**"It is not, friend Koṭṭhita,
that birth is one's own.**

**It is not, friend Koṭṭhita,
that birth is another's.**

**It is not, friend Koṭṭhita,
that birth is one's own and another's.**

**It is not, friend Koṭṭhita,
that birth is not one's own and
not another's,
but arises on its own.**

**But it is just that
birth depends on
existing."**

**"How now, friend Sāriputta,
is existing one's own,
is existing another's,
is existing one's own and another's,
is existing not one's own,
not another's,
but arises on its own?**

**It is not, friend Koṭṭhita,
that existing is one's own.**

**It is not, friend Koṭṭhita,
that existing is another's.**

**It is not, friend Koṭṭhita,
that existing is one's own and another's.**

**It is not, friend Koṭṭhita,
that existing is not one's own
and not another's,
but arises on its own.**

**But it is just that
existing depends on
getting bound-up."**

**"How now, friend Sāriputta,
is getting bound-up one's own,
is getting bound-up another's,
is getting bound-up one's own and another's,
is getting bound-up not one's own,
not another's,
but arises on its own?"**

**"It is not, friend Koṭṭhita,
that getting bound-up is one's own.**

**It is not, friend Koṭṭhita,
that getting bound-up is another's.**

**It is not, friend Koṭṭhita,
that getting bound-up is one's own and another's.**

**It is not, friend Koṭṭhita,
that getting bound-up is not one's own
and not another's,
but arises on its own.**

**But it is just that
getting bound-up depends on
thirst."**

**"How now, friend Sāriputta,
is thirst one's own,
is thirst another's,
is thirst one's own and another's,
is thirst not one's own,
not another's,
but arises on its own?"**

**"It is not, friend Koṭṭhita,
that thirst is one's own.**

**It is not, friend Koṭṭhita,
that thirst is another's.**

**It is not, friend Koṭṭhita,
that thirst is one's own and another's.**

**It is not, friend Koṭṭhita,
that thirst is not one's own
and not another's,
but arises on its own.**

**But it is just that
thirst depends on
experience."**

**"How now, friend Sāriputta,
is experience one's own,
is experience another's,
is experience one's own and another's,
is experience not one's own,
not another's,
but arises on its own?"**

"It is not, friend Koṭṭhita,

that experience is one's own.

It is not, friend Koṭṭhita,
that experience is another's.

It is not, friend Koṭṭhita,
that experience is one's own and another's.

It is not, friend Koṭṭhita,
that experience is not one's own and not another's,
but arises on its own.

But it is just that
experience depends on
contact."

"How now, friend Sāriputta,
is contact one's own,
is contact another's,
is contact one's own and another's,
is contact not one's own,
not another's,
but arises on its own?"

"It is not, friend Koṭṭhita,
that contact is one's own.

It is not, friend Koṭṭhita,
that contact is another's.

It is not, friend Koṭṭhita,
that contact is one's own and another's.

It is not, friend Koṭṭhita,
that contact is not one's own
and not another's,
but arises on its own.

But it is just that
contact depends on
the realm of the senses."

"How now, friend Sāriputta,
is the realm of the senses one's own,
is the realm of the senses another's,
is the realm of the senses one's own and another's,
is the realm of the senses not one's own,
not another's,

but arises on its own?"

"It is not, friend Koṭṭhita,
that the realm of the senses is one's own.

It is not, friend Koṭṭhita,
that the realm of the senses is another's.

It is not, friend Koṭṭhita,
that the realm of the senses is one's own and another's.

It is not, friend Koṭṭhita,
that the realm of the senses is not one's own
and not another's,
but arises on its own.

But it is just that
the realm of the senses depends on
named-forms."

"How now, friend Sāriputta,
are named-forms one's own,
are named-forms another's,
are named-forms one's own and another's,
is the realm of the senses not one's own,
not another's,
but arises on its own?"

"It is not, friend Koṭṭhita,
that named-forms are one's own.

It is not, friend Koṭṭhita,
that named-forms are another's.

It is not, friend Koṭṭhita,
that named-forms are one's own and another's.

It is not, friend Koṭṭhita,
that named-forms are not one's own
and not another's,
but arises on its own.

But it is just that
named-forms depend on
consciousness."

"How now, friend Sāriputta,
is consciousness one's own,
is consciousness another's,

is consciousness one's own and another's,
is consciousness not one's own,
not another's,
but arises on its own?"

"It is not, friend Koṭṭhita,
that consciousness is one's own.

It is not, friend Koṭṭhita,
that consciousness is another's.

It is not, friend Koṭṭhita,
that consciousness is one's own and another's.

It is not, friend Koṭṭhita,
that consciousness is not one's own and not another's,
but arises on its own.

But it is just that
consciousness depends on
named-forms."

"But then
we have understood friend Sāriputta
to have spoken thus:

'It is not, friend Koṭṭhita,
that named-forms are one's own;
it is not, friend Koṭṭhita,
that named-forms are another's;
it is not, friend Koṭṭhita,
that named-forms are one's own and another's;
it is not, friend Koṭṭhita,
that named-forms are not one's own
and not another's,
but arises on its own;
but it is just that
named-forms depend on
consciousness.'

And we have understood friend Sāriputta
to have further spoken thus:

'It is not, friend Koṭṭhita,
that consciousness is one's own;
it is not, friend Koṭṭhita,
that consciousness is another's;

it is not, friend Koṭṭhita,
that consciousness is one's own and another's,
it is not, friend Koṭṭhita,
that consciousness is not one's own
and not another's,
but arises on its own;
but it is just that consciousness depends on
named-forms.'

How then are we to construct this
so as to see the meaning
of what friend Sāriputta has said?"

"In this case, friend,
I will give you a simile.

It is upon comprehending a simile
that some persons
grasp the meaning of what is said.

Imagine, friend,
two sheaves of reeds
the one leaning against the other.

In the same way, friend,
consciousness
depends on
named-forms,
named-forms
depend on
consciousness,
the realm of the senses
depends on
named-forms,
contact
depends on
the realm of the senses,
experience
depends on
contact,
thirst
depends on
experience,
getting bound-up

depends on
thirst,
existing
depends on
getting bound-up,
birth
depends on
existing,
aging and death
depend on
birth —
and that is
the coming into existence of
grief and lamentation,
pain and misery,
and despair.

Thus is it
that this entire heap of pain
arises.

If, however, friend,
I were to remove
one of those sheaves of reeds
the other would fall down
if I were to remove the other
the first would fall down.

In the same way, friend,
ending named-forms
ends consciousness,
ending consciousness
ends named-forms,
ending named-forms
ends the realm of the senses,
ending the realm of the senses
ends contact,
ending contact
ends experience,
ending experience
ends thirst,
ending thirst

ends getting bound-up,
ending getting bound-up
ends existing,
ending existing
ends birth —
ending birth
is the ceasing of
aging and death
grief and lamentation,
pain and misery,
and despair."

"How snappy,
friend Sāriputta!

How colossal,
friend Sāriputta!

How well-said
is this that was said
by Old Man Sāriputta.

And I further rejoice
in how well-said
by Old Man Sāriputta,
are these thirty-six proclamations:

If, friend, a beggar,
teaches a *Dhamma* of
disgust with,
dispassion for,
the ending of
aging and death,
he is fit to be called
'a *Dhamma-teaching Bhikkhu*'.

If a beggar teaches a *Dhamma* of
disgust with,
dispassion for,
the ending of
birth,
he is fit to be called
'a *Dhamma-teaching Bhikkhu*'.

If a beggar teaches a *Dhamma* of

**disgust with,
dispassion for,
the ending of
existence,
he is fit to be called
'a *Dhamma-teaching Bhikkhu*'.**

**If a beggar teaches a *Dhamma* of
disgust with,
dispassion for,
the ending of
getting bound-up,
he is fit to be called
'a *Dhamma-teaching Bhikkhu*'.**

**If a beggar teaches a *Dhamma* of
disgust with,
dispassion for,
the ending of
thirst,
he is fit to be called
'a *Dhamma-teaching Bhikkhu*'.**

**If a beggar teaches a *Dhamma* of
disgust with,
dispassion for,
the ending of
experience,
he is fit to be called
'a *Dhamma-teaching Bhikkhu*'.**

**If a beggar teaches a *Dhamma* of
disgust with,
dispassion for,
the ending of
contact,
he is fit to be called
'a *Dhamma-teaching Bhikkhu*'.**

**If a beggar teaches a *Dhamma* of
disgust with,
dispassion for,
the ending of
the realm of the senses,**

he is fit to be called

'a *Dhamma-teaching Bhikkhu*'.

**If a beggar teaches a *Dhamma* of
disgust with,**

dispassion for,

the ending of

named-forms,

he is fit to be called

'a *Dhamma-teaching Bhikkhu*'.

**If a beggar teaches a *Dhamma* of
disgust with,**

dispassion for,

the ending of

consciousness,

he is fit to be called

'a *Dhamma-teaching Bhikkhu*'.

**If a beggar teaches a *Dhamma* of
disgust with,**

dispassion for,

the ending of

own-making,

he is fit to be called

'a *Dhamma-teaching Bhikkhu*'.

**If a beggar teaches a *Dhamma* of
disgust with,**

dispassion for,

the ending of

blindness,

he is fit to be called

'a *Dhamma-teaching Bhikkhu*'.

**If, friend, a beggar has walked the walk of
disgust with,**

dispassion for,

the ending of

aging and death,

he is fit to be called

'a *bhikkhu* that lives the *Dhamma* in the *Dhamma*.'

**If a beggar has walked the walk of
disgust with,**

**dispassion for,
the ending of
birth,
he is fit to be called
'a bhikkhu that lives the Dhamma in the Dhamma.'**

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
existence,
he is fit to be called
'a bhikkhu that lives the Dhamma in the Dhamma.'**

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
getting bound-up,
he is fit to be called
'a bhikkhu that lives the Dhamma in the Dhamma.'**

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
thirst,
he is fit to be called
'a bhikkhu that lives the Dhamma in the Dhamma.'**

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
experience,
he is fit to be called
'a bhikkhu that lives the Dhamma in the Dhamma.'**

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
contact,
he is fit to be called**

'a bhikkhu that lives the Dhamma in the Dhamma.'

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
the realm of the senses,
he is fit to be called**

'a bhikkhu that lives the Dhamma in the Dhamma.'

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
named-forms,
he is fit to be called**

'a bhikkhu that lives the Dhamma in the Dhamma.'

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
consciousness,
he is fit to be called**

'a bhikkhu that lives the Dhamma in the Dhamma.'

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
own-making,
he is fit to be called**

'a bhikkhu that lives the Dhamma in the Dhamma.'

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
blindness,
he is fit to be called**

'a bhikkhu that lives the Dhamma in the Dhamma.'

**If, friend, a beggar through disgust with,
dispassion for,
the ending of**

aging and death,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'

If a beggar through disgust with,
dispassion for,
the ending of
birth,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'

If a beggar through disgust with,
dispassion for,
the ending of
existence,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'

If a beggar through disgust with,
dispassion for,
the ending of
getting bound-up,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'

If a beggar through disgust with,
dispassion for,
the ending of
thirst,
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'

If a beggar through disgust with,
dispassion for,
the ending of
experience,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'

If a beggar through disgust with,

**dispassion for,
the ending of
contact,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'**

**If a beggar through disgust with,
dispassion for,
the ending of
the realm of the senses,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'**

**If a beggar through disgust with,
dispassion for,
the ending of
named-forms,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'**

**If a beggar through disgust with,
dispassion for,
the ending of
consciousness,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'**

**If a beggar through disgust with,
dispassion for,
the ending of
own-making,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'**

**If a beggar through disgust with,
dispassion for,
the ending of
blindness,
sets on foot freedom**

he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'"

SN 2.12.67

Once upon a time,
The Consummately Self-Awakened,
round Sāvattī revisiting,
Jeta woods,
Anāthapiṇḍika's park

There, The Consummately Self-Awakened
raised up an itty-bitti-bit-a dust
on a nail-tip and
said to the Beggars:

"Now what do you think, Beggars?

Which is the greater,
that bit of dust
I have taken and
raised up on my nail-tip or
this great Earth?"

"That which is greater, Bhante,
is this great Earth
of small measure
is that bit of dust
The Consummately Self-Awakened
has raised up
on his nail-tip
not even a hundredth part
does it come to,
not a thousandth part,
not a hundred-thousandth part
does that bit of dust
The Consummately Self-Awakened
has raised up
on his nail-tip
come to
compared with
this Great Earth."

"Even so, Beggars,
the noble listener

succeeding in view,
a person who has overcome,
has thoroughly burnt off,
thoroughly given up
that which is
the greater pain,
of small measure
is that which remains
not even a hundredth part
does it come to,
not a thousandth part,
not a hundred-thousandth part
does it come to;
being here
seven more times
tops,
is of small measure
compared to
that former pile of
du-k-kha
of his
which has been
thoroughly burnt off,
thoroughly given up.

Such a great attainment
is it beggars,
this higher connection to
Dhamma,
such a great attainment
is it,
this gaining
the eye of *Dhamma*."

SN 2.13.1

"I will point out to you
the diversity of data, beggars,
give ear,
pay attention,
I will speak!"

"Say on, elder!"

**said the beggars to
The Consummately Self-Awakened
in response.**

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

**"And what, beggars,
are the diverse data?**

**Eye data,
form data,
eye-consciousness data;
ear data,
sound data,
ear-consciousness data;
nose data,
scent data,
nose-consciousness data;
tongue data,
taste data,
tongue-consciousness data;
body data,
touch data,
body-consciousness data;
mind data,
things data,
mind-consciousness data.**

**These beggars,
are what are called
the diverse data.**

SN 2.14.1

**"The diversity of data, beggars,
results in
the production of
the diverse
own-touches.**

**And what, beggars,
are the diverse data?**

**Eye data
ear data,**

**nose data,
tongue data,
body data,
mind data.**

**These beggars,
are what are called
the diverse data.**

**And what, beggars,
are the diverse
own-touches
that come to be
as the result of
the diversity of data?**

**Eye data, beggars
results in
the production of
own-eye-touch,**

**ear data
results in
the production of
own-ear-touch,**

**nose data
results in
the production of
own-nose-touch,**

**tongue data
results in
the production of
own-tongue-touch,**

**body data
results in
the production of
own-body-touch,**

**mind data
results in
the production of
own-mind-touch.**

Such then, beggars,

**are the diverse own-touches
that come to be
as the result of
the diverse data.**

SN 2.14.2

**"It is the diversity of data, beggars,
that results in
the production of
the diverse own-touches,
it is not that
the diversity of own-touches
results in
the production of
diverse data.**

**And what, beggars,
are the diverse data?**

**Eye data
ear data,
nose data,
tongue data,
body data,
mind data.**

**These beggars,
are what is called
the diverse data.**

**And what, beggars,
are the diverse
own-touches
that come to be
as a result of
the diverse data,
what are the
diverse data
that do not come to be
as a result of
the diverse own-touches?**

**Own-eye-touch, beggars,
comes to be**

**as a result of
eye data,
it is not that
eye data
comes to be
as a result of
own-eye-touch,
own-ear-touch, beggars,
comes to be
as a result of
ear data,
it is not that
ear data
comes to be
as a result of
own-ear-touch,
own-nose-touch, beggars,
comes to be
as a result of
nose data,
it is not that
nose data
comes to be
as a result of
own-nose-touch,
own-tongue-touch, beggars,
comes to be
as a result of
tongue data,
it is not that
tongue data
comes to be
as a result of
own-tongue-touch,
own-body-touch, beggars,
comes to be
as a result of
body data,
it is not that**

**body data
comes to be
as a result of own-body-touch,
own-mind-touch, beggars,
comes to be
as a result of
mind data,
it is not that
mind data
comes to be
as a result of
own-mind-touch.**

**Such then, beggars,
are the diverse
own-touches
that come to be
as a result of
the diverse data,
the diverse data
that do not come to be
as a result of the
diverse own-touches."**

SN 2.14.3

**"I will teach you, my friends, about
the diverse data,
the descriptive
identifying
characteristics
into which
all things
can be divided,
lend an ear,
pay attention,
I will explain.**

**These are
the varieties of data
into which
all things**

can be divided:

**Data related to
the eye,
data related to
visible objects,
data related to
consciousness of sight;**

**Data related to
the ear,
data related to
hearable objects,
data related to
consciousness of hearing;**

**Data related to
the nose,
data related to
smellable objects,
data related to
consciousness of scents;**

**Data related to
the tongue,
data related to
tasteable objects,
data related to
consciousness of taste;**

**Data related to
the body,
data related to
touchable objects,
data related to
consciousness of touch;**

**Data related to
the mind,
data related to
cognizable objects,
data related to
consciousness of things;**

These are the varieties of

**data
into which
all things
can be divided.**

**The varieties of
data
can be divided into
data relating to
the internal,
personal,
subjective and
data
relating to
the external,
impersonal,
objective.**

**And what, friends,
are the varieties of
internal data?**

**Data related to
the eye
data related to
the ear,
data related to
the nose,
data related to
the tongue,
data related to
the body,
data related to
the mind.**

**Such, friends,
are the varieties of
internal data.**

**It is the diversity of
data
that results in
the diversity of
internal experiences**

**contacted by
the individual.**

**And what, friends,
are the diverse
internal experiences
contacted by
the individual
that result from
the diversity of
data?**

**Data related to
the eye
result in
the individual
experiencing
contact related to the eye.**

**Data related to
the ear
result in
the individual
experiencing
contact related to the ear.**

**Data related to
the nose
result in
the individual
experiencing
contact related to the nose.**

**Data related to
the tongue
result in
the individual
experiencing
contact related to the tongue.**

**Data related to
the body
result in
the individual
experiencing**

contact related to the body.

**Data related to
the mind
result in
the individual
experiencing
contact related to the mind.**

**Such, friends,
are the diverse
internal experiences
contacted by
the individual
that result from
the diversity of data.**

**It is
the diversity of data
that results in
the diversity of
internal experiences
contacted by the individual.**

**It is not that
the diversity of
internal experiences
contacted by
the individual
results in
the diversity of data.**

**And what are
the diverse
internal experiences
contacted by
the individual
that do not result
in the diverse data?**

**The diversity of
data related to the eye
results in
the experience of
data related to the eye**

**contacted by
the individual;
it is not that
the experience of
data related to the eye
contacted by
the individual
results in
the diversity of data
related to the eye.**

**The diversity of
data related to the ear
results in
the experience of
data related to the ear
contacted by
the individual;
it is not that
the experience of
data related to the ear
contacted by
the individual
results in
the diversity of
data related to the ear.**

**The diversity of
data related to the nose
results in
the experience of
data related to the nose
contacted by
the individual;
it is not that
the experience of
data related to the nose
contacted by
the individual
results in
the diversity of data
related to the nose.**

**The diversity of
data related to the tongue
results in
the experience of
data related to the tongue
contacted by
the individual;
it is not that
the experience of
data related to the tongue
contacted by
the individual
results in
the diversity of data
related to the tongue.**

**The diversity of
data related to the body
results in
the experience of
data related to the body
contacted by
the individual;
it is not that
the experience of
data related to the body
contacted by
the individual
results in
the diversity of data
related to the body.**

**The diversity of
data related to the mind
results in
the experience of
data related to the mind
contacted by
the individual;
it is not that
the experience of**

**data related to the mind
contacted by
the individual
results in
the diversity of data
related to the mind.**

**Such are
the diverse
internal experiences
contacted by
the individual
that do not result in
the diverse data.**

**The diversity of data, friends,
results in
the diversity of
internal contacts,
the diversity of
internal contacts
results in
the diversity of
internal sensations of
pain or
pleasure or
of sensations that are
not painful but not pleasurable
experienced by
the individual.**

**And what are
the diverse data
that result in
the diverse internal contacts,
the diverse internal contacts
that result in
the diverse internal contacts with
sensations?**

**Data relating to the eye, friends,
results in
internal contact with**

**data relating to the eye,
internal contact with
data relating to the eye
results in
internal contact with
sensations
relating to the eye.**

**Data relating to the ear
results in
internal contact with
data relating to the ear,
internal contact with
data relating to the ear
results in
internal contact with
sensations
relating to the ear.**

**Data relating to the nose
results in
internal contact with
data relating to the nose,
internal contact with
data relating to the nose
results in
internal contact with
sensations
relating to the nose.**

**Data relating to the tongue
results in
internal contact with
data relating to the tongue,
internal contact with
data relating to the tongue
results in
internal contact with
sensations
relating to the tongue.**

**Data relating to the body
results in**

**internal contact with
data relating to the body,
internal contact with
data relating to the body
results in
internal contact with
sensations
relating to the body.**

**Data relating to the mind
results in
internal contact with
data relating to the mind,
internal contact with
data relating to the mind
results in
internal contact with
sensations
relating to the mind.**

**Such are
the diverse data
that result in
the diverse internal contacts,
the diverse internal contacts
that result in
the diverse internal contacts with
sensations.**

**It is the diversity of data, friends,
that results in
the diversity of
internal contacts,
the diversity of
internal contacts
that results in
the diversity of
internal sensations.**

**It is not that
the diversity of
internal sensations
results in**

**the diversity of
internal contacts,
it is not that
the diversity of
internal contacts
results in
the diversity of data.**

**And what are
the diverse internal sensations
that do not result in
the diverse internal contacts,
the diverse internal contacts
that do not result in
the diverse data?**

**Data relating to the eye, friends,
results in
internal contact with
data relating to the eye,
internal contact with
data relating to the eye
results in
internal contact with
sensations
relating to the eye;
it is not that
internal contact with
sensations
relating to the eye
result in
internal contact with
data relating to the eye,
it is not that
internal contact with
data relating to the eye
results in
data relating to the eye.**

**Data relating to the ear
results in
internal contact with**

**data relating to the ear,
internal contact with
data relating to the ear
results in
internal contact with
sensations
relating to the ear;
it is not that
internal contact with
sensations
relating to the ear
result in
internal contact with
data relating to the ear,
it is not that
internal contact with
data relating to the ear
results in
data relating to the ear.**

**Data relating to the nose
results in
internal contact with
data relating to the nose,
internal contact with
data relating to the nose
results in
internal contact with
sensations
relating to the nose;
it is not that
internal contact with
sensations
relating to the nose
result in
internal contact with
data relating to the nose,
it is not that
internal contact with
data relating to the nose
results in**

data relating to the nose.

Data relating to the tongue

results in

internal contact with

data relating to the tongue,

internal contact with

data relating to the tongue

results in

internal contact with

sensations

relating to the tongue;

it is not that

internal contact with

sensations

relating to the tongue

result in

internal contact with

data relating to the tongue,

it is not that

internal contact with

data relating to the tongue

results in

data relating to the tongue.

Data relating to the body

results in

internal contact with

data relating to the body,

internal contact with

data relating to the body

results in

internal contact with

sensations

relating to the body;

it is not that

internal contact with

sensations

relating to the body

result in

internal contact with

data relating to the body,

**it is not that
internal contact with
data relating to the body
results in
data relating to the body.**

**Data relating to the mind
results in
internal contact with
data relating to the mind,
internal contact with
data relating to the mind
results in
internal contact with
sensations**

relating to the mind;

it is not that

**internal contact with
sensations**

relating to the mind

results in

internal contact with

data relating to the mind,

it is not that

internal contact with

data relating to the mind

results in

data relating to the mind.

Such are

the diverse

internal

sensations

that do not result in

the diverse

internal

contacts,

the diverse

internal

contacts

that do not result in

the diverse data.

**Such, friends,
are the varieties of
data
relating to
the internal,
personal,
subjective.**

**And what, friends, are
the various
fundamental
categories
into which
the external data
can be divided?**

**Data related to
visible objects;**

**Data related to
hearable objects;**

**Data related to
smellable objects;**

**Data related to
tasteable objects;**

**Data related to
touchable objects;**

**Data related to
cognizable objects.**

**Such are
the various
fundamental
categories
into which
the external data
can be divided.**

**The diversity of data, friends,
results in
the diversity of
perceptions,
the diversity of**

**perceptions
results in
the diversity of
principles,
the diversity of
principles
results in
the diversity of
wishes,
the diversity of
wishes
results in
the diversity of
passions,
the diversity of
passions
results in
the diversity of
quests.**

**And what, beggars, are
the diverse data
that result in
the diversity of
perceptions,
the diversity of
perceptions
that result in
the diversity of
principles,
the diversity of
principles
that result in
the diversity of
wishes,
the diversity of
wishes
that result in
the diversity of
passions,
the diversity of**

**passions
that result in
the diversity of
quests?**

**Data
related to form, friends,
results in
perception
related to form,
perception of
form
results in
principles
related to form,
principles
related to form
result in
wishes
related to form,
wishes
related to form
result in
passions
related to form,
passions
related to form
result in
quests
related to form.**

**Data
related to hearable objects, friends,
results in
perception
related to hearable objects,
perception of hearable objects
results in
principles
related to hearable objects,
principles
related to hearable objects**

result in
wishes
related to hearable objects,
wishes
related to hearable objects
result in
passions
related to hearable objects,
passions
related to hearable objects
result in
quests
related to hearable objects.

Data
related to tasteable objects, friends,
results in
perception
related to tasteable objects,
perception of tasteable objects
results in
principles
related to tasteable objects,
principles
related to tasteable objects
result in
wishes
related to tasteable objects,
wishes
related to tasteable objects
result in
passions
related to tasteable objects,
passions
related to tasteable objects
result in
quests
related to tasteable objects.

Data
related to smellable objects, friends,
results in

perception

related to smellable objects,

perception of smellable objects

results in

principles

related to smellable objects,

principles

related to smellable objects

result in

wishes related to smellable objects,

wishes

related to smellable objects

result in

passions

related to smellable objects,

passions

related to smellable objects

result in

quests

related to smellable objects.

Data

related to touchable objects, friends,

results in

perception

related to touchable objects,

perception of touchable objects

results in

principles

related to touchable objects,

principles

related to touchable objects

result in

wishes

related to touchable objects,

wishes

related to touchable objects

result in

passions

related to touchable objects,

passions

related to touchable objects
result in
quests
related to touchable objects.

Data

related to cognizable objects, friends,
results in
perception
related to cognizable objects,
perception of cognizable objects
results in
principles
related to cognizable objects,
principles
related to cognizable objects
result in
wishes
related to cognizable objects,
wishes
related to cognizable objects
result in
passions
related to cognizable objects,
passions
related to cognizable objects
result in
quests
related to cognizable objects."

SN 2.14.3 Alternate Translation.

"The diversity of data, beggars,
results in
the production of
the diverse
own-touches,
the diversity of
own-touches
results in
the production of
the diverse

sensations.

**And what, beggars, are
the diverse data?**

**Eye data
ear data,
nose data,
tongue data,
body data,
mind data.**

**These beggars, are
what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of
the diverse own-touches,
the diverse own-touches
that result in
the production of
the diverse
sensations?**

**Eye data, beggars,
results in
the production of
eye own-touch,
eye own-touch
results in
the production of
eye own-touch
sensation.**

**Ear data, beggars,
results in
the production of
ear own-touch,
ear own-touch
results in
the production of
ear own-touch**

sensation.

**Nose data, beggars,
results in
the production of
nose own-touch,
nose own-touch
results in
the production of
nose own-touch
sensation.**

**Tongue data, beggars,
results in
the production of
tongue own-touch,
tongue own-touch
results in
the production of
tongue own-touch
sensation.**

**Body data, beggars,
results in
the production of
body own-touch,
body own-touch
results in
the production of
body own-touch
sensation.**

**Mind data, beggars,
results in
the production of
mind own-touch,
mind own-touch
results in
the production of
mind own-touch
sensation.**

**Such then, beggars, are
the diverse data**

**that result in
the production of
the diverse own-touches,
the diverse own-touches
that result in
the production of
the diverse
sensations."**

SN 2.14.4

**"It is
the diversity of data, beggars,
that results in
the production of
the diverse own-touches,
the diversity of
own-touches
that results in
the production of
the diverse sensations;
it is not that
the diversity of
sensations
results in
the production of
the diverse own-touches,
it is not that
the diversity of own-touches
results in
the production of
the diverse data.**

**And what, beggars, are
the diverse data?**

**Eye data
ear data,
nose data,
tongue data,
body data,
mind data.**

**These beggars, are
what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of
the diverse own-touches,
the diverse own-touches
that result in
the production of
the diverse sensations;
what are
the diverse sensations
that do not
result in
the production of
the diverse own-touches,
what are
the diverse own-touches
that do not
result in
the production of
the diverse data?**

**Eye data, beggars,
results in
the production of
eye own-touch,
eye own-touch
results in
the production of
eye own-touch
sensation.**

**It is not
eye own-touch sensation
that results in
the production of
eye own-touch,
it is not**

**eye own-touch
that results in
the production of
eye data.**

**Ear data, beggars,
results in
the production of
ear own-touch,
ear own-touch
results in
the production of
ear own-touch
sensation.**

**It is not
ear own-touch sensation
that results in
the production of
ear own-touch,
it is not
ear own-touch
that results in
the production of
ear data.**

**Nose data, beggars,
results in
the production of
nose own-touch,
nose own-touch
results in
the production of
nose own-touch
sensation.**

**It is not
nose own-touch sensation
that results in
the production of
nose own-touch,
it is not
nose own-touch**

**that results in
the production of
nose data.**

**Tongue data, beggars,
results in
the production of
tongue own-touch,
tongue own-touch
results in
the production of
tongue own-touch
sensation.**

**It is not
tongue own-touch sensation
that results in
the production of
tongue own-touch,
it is not
tongue own-touch
that results in
the production of
tongue data.**

**Body data, beggars,
results in
the production of
body own-touch,
body own-touch
results in
the production of
body own-touch
sensation.**

**It is not
body own-touch sensation
that results in
the production of
body own-touch,
it is not
body own-touch
that results in**

**the production of
body data.**

**Mind data, beggars,
results in
the production of
mind own-touch,
mind own-touch
results in
the production of
mind own-touch
sensation.**

**It is not
mind own-touch sensation
that results in
the production of
mind own-touch,
it is not
mind own-touch
that results in
the production of
mind data.**

**Such then, beggars, are
the diverse data
that result in
the production of
the diverse own-touches,
the diverse own-touches
that result in
the production of
the diverse sensations;
the diverse sensations
that do not
result in the production of
the diverse own-touches,
the diverse own-touches
that do not
result in
the production of
the diverse data."**

**"I will point out to you
the diversity of data, beggars,
give ear,
pay attention,
I will speak!"**

**"Say on, elder!"
said the beggars to
The Consummately Self-Awakened
in response.**

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

**"And what, beggars,
are the diverse data?"**

**Form data,
sound data,
scent data,
taste data,
touch data,
things data.**

**These beggars,
are what are called
the diverse data."**

SN 2.14.6

**The diversity of data, beggars,
results in
the production of
the diversity of
perceptions,
the diversity of
perceptions
results in
the production of
the diversity of
principles,
the diversity of
principles
results in**

**the production of
the diversity of
wishes,
the diversity of
wishes
results in
the production of
the diversity of
passions,
the diversity of
passions
results in
the production of
the diversity of
quests.**

**And what, beggars, are
the diverse data?**

**Form data,
sound data,
scent data,
taste data,
touch data,
things data.**

**These beggars,
are what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse wishes,**

**the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests?**

**Form data, beggars,
results in
the production of
form perception,
form perception
results in
the production of
form principles,
form principles
result in
the production of
form wishes,
form wishes
result in
the production of
form passions,
form passions
result in
the production of
form quests.**

**Sound data, beggars,
results in
the production of
sound perception,
sound perception
results in
the production of
sound principles,
sound principles
result in
the production of
sound wishes,**

**sound wishes
result in
the production of
sound passions,
sound passions
result in
the production of
sound quests.**

**Scent data, beggars,
results in
the production of
scent perception,
scent perception
results in
the production of
scent principles,
scent principles
result in
the production of
scent wishes,
scent wishes
result in
the production of
scent passions,
scent passions
result in
the production of
scent quests.**

**Taste data, beggars,
results in
the production of
taste perception,
taste perception
results in
the production of
taste principles,
taste principles
result in
the production of
taste wishes,**

**taste wishes
result in
the production of
taste passions,
taste passions
result in
the production of
taste quests.**

**Touch data, beggars,
results in
the production of
touch perception,
touch perception
results in
the production of
touch principles,
touch principles
result in
the production of
touch wishes,
touch wishes
result in
the production of
touch passions,
touch passions
result in
the production of
touch quests.**

**Thing data, beggars,
results in
the production of
thing perception,
thing perception
results in
the production of
thing principles,
thing principles
result in
the production of
thing wishes,**

**thing wishes
result in
the production of
thing passions,
thing passions
result in
the production of
thing quests.**

**Such then, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests."**

SN 2.14.7

**"The diversity of data, beggars,
results in
the production of
the diversity of perceptions,
the diversity of perceptions
results in
the production of
the diversity of principles,
the diversity of principles**

**results in
the production of
the diversity of wishes,
the diversity of wishes
results in
the production of
the diversity of passions,
the diversity of passions
results in
the production of
the diversity of quests
it is not that
the diversity of quests
results in
the production of
the diversity of passions,
it is not that
the diversity of passions
results in
the production of
the diversity of wishes,
it is not that
the diversity of wishes
results in
the production of
the diversity of principles,
it is not that
the diversity of principles
results in
the production of
the diversity of perceptions
it is not that
the diversity of perceptions
results in
the production of
the diversity of data.**

**And what, beggars, are
the diverse data?**

**Form data,
sound data,**

**scent data,
taste data,
touch data,
things data.**

**These beggars, are
what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests;
what are the diverse quests
that do not result in
the production of
the diverse passions,
what are the diverse passions
that do not result in
the production of
the diverse wishes,
what are the diverse wishes
that do not result in
the production of
the diverse principles,**

**what are the diverse principles
that do not result in
the production of
the diverse perceptions,
what are the diverse perceptions
that do not result in
the production of
the diverse data?**

**Form data, beggars,
results in
the production of
form perception,
form perception
results in
the production of
form principles,
form principles
result in
the production of
form wishes,
form wishes
result in
the production of
form passions,
form passions
result in
the production of
form quests,
it is not that
form quests
result in
the production of
form passions,
it is not that
form passions
result in
the production of
form wishes,
it is not that
form wishes**

**result in
the production of
form principles,
it is not that
form principles
result in
the production of
form perceptions,
it is not that
form perceptions
result in
the production of
form data.**

**Sound data, beggars,
results in
the production of
sound perception,
sound perception
results in
the production of
sound principles,
sound principles
result in
the production of
sound wishes,
sound wishes
result in
the production of
sound passions,
sound passions
result in
the production of
sound quests,
it is not that
sound quests
result in
the production of
sound passions,
it is not that
sound passions**

**result in the production of
sound wishes,
it is not that
sound wishes
result in
the production of
sound principles,
it is not that
sound principles
result in
the production of
sound perceptions,
it is not that
sound perceptions
result in
the production of
sound data.**

**Scent data, beggars,
results in
the production of
scent perception,
scent perception
results in
the production of
scent principles,
scent principles
result in
the production of
scent wishes,
scent wishes
result in
the production of
scent passions,
scent passions
result in
the production of
scent quests,
it is not that
scent quests
result in**

**the production of
scent passions,
it is not that
scent passions
result in
the production of
scent wishes,
it is not that
scent wishes
result in
the production of
scent principles,
it is not that
scent principles
result in
the production of
scent perceptions,
it is not that
scent perceptions
result in
the production of
scent data.**

**Taste data, beggars,
results in
the production of
taste perception,
taste perception
results in
the production of
taste principles,
taste principles
result in
the production of
taste wishes,
taste wishes
result in
the production of
taste passions,
taste passions
result in**

**the production of
taste quests,
it is not that
taste quests
result in
the production of
taste passions,
it is not that
taste passions
result in
the production of taste wishes,
it is not that taste wishes result in the production of taste principles,
it is not that
taste principles
result in
the production of
taste perceptions,
it is not that
taste perceptions
result in
the production of
taste data.**

**Touch data, beggars,
results in
the production of
touch perception,
touch perception
results in
the production of
touch principles,
touch principles
result in
the production of
touch wishes,
touch wishes
result in
the production of
touch passions,
touch passions
result in**

**the production of
touch quests,
it is not that
touch quests
result in
the production of
touch passions,
it is not that
touch passions
result in
the production of
touch wishes,
it is not that
touch wishes
result in
the production of
touch principles,
it is not that
touch principles
result in
the production of
touch perceptions,
it is not that
touch perceptions
result in
the production of
touch data.**

**Things data, beggars,
results in
the production of
things perception,
things perception
results in
the production of
things principles,
things principles
result in
the production of
things wishes,
things wishes**

**result in
the production of
things passions,
things passions
result in
the production of
things quests,
it is not that
things quests
result in
the production of
things passions,
it is not that
things passions
result in
the production of
things wishes,
it is not that
things wishes
result in
the production of
things principles,
it is not that
things principles
result in
the production of
things perceptions,
it is not that
things perceptions
result in
the production of
things data.**

**Such then, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of**

**the diverse principles,
the diverse principles
that result in
the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests;
such are the diverse quests
that do not result in
the production of
the diverse passions,
such are the diverse passions
that do not result in
the production of
the diverse wishes,
such are the diverse wishes
that do not result in
the production of
the diverse principles,
such are the diverse principles
that do not result in
the production of
the diverse perceptions,
such are the diverse perceptions
that do not result in
the production of
the diverse data."**

SN 2.14.8

**"The diversity of data, beggars,
results in
the production of
the diversity of perceptions,
the diversity of perceptions**

**results in the production of
the diversity of principles,
the diversity of principles
results in the production of
the diversity of touches,
the diversity of touches
results in
the production of
the diversity of sensations,
the diversity of sensations
results in
the production of
the diversity of wishes,
the diversity of wishes
results in
the production of
the diversity of passions,
the diversity of passions
results in the production of
the diversity of quests,
the diversity of quests
results in
the production of
the diversity of gains.**

**And what, beggars, are
the diverse data?**

**Form data,
sound data,
scent data,
taste data,
touch data,
things data.**

**These beggars, are
what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of**

**the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse touches,
the diverse touches
that result in
the production of
the diverse sensations,
the diverse sensations
that result in
the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests,
the diverse quests
that result in
the production of
the diverse gains?**

**Form data, beggars,
results in
the production of
form perception,
form perception
results in
the production of
form principles,
form principles
result in
the production of**

**form touches,
form touches
result in
the production of
form sensations,
form sensations
result in
the production of
form wishes,
form wishes
result in
the production of
form passions,
form passions
result in
the production of
form quests,
form quests
result in
the production of
form gains.**

**Sound data, beggars,
results in
the production of
sound perception,
sound perception
results in
the production of
sound principles,
sound principles
result in
the production of
sound touches,
sound touches
result in
the production of
sound sensations,
sound sensations
result in
the production of**

**sound wishes,
sound wishes
result in
the production of
sound passions,
sound passions
result in
the production of
sound quests,
sound quests
result in
the production of
sound gains.**

**Scent data, beggars,
results in
the production of
scent perception,
scent perception
results in
the production of
scent principles,
scent principles
result in
the production of
scent touches,
scent touches
result in
the production of
scent sensations,
scent sensations
result in
the production of
scent wishes,
scent wishes
result in
the production of
scent passions,
scent passions
result in
the production of**

scent quests,
scent quests
result in
the production of
scent gains.

Taste data, beggars,
results in
the production of
taste perception,
taste perception
results in
the production of
taste principles,
taste principles
result in
the production of
taste touches,
taste touches
result in
the production of
taste sensations,
taste sensations
result in
the production of
taste wishes,
taste wishes
result in
the production of
taste passions,
taste passions
result in
the production of
taste quests,
taste quests
result in
the production of
taste gains.

Touch data, beggars,
results in
the production of

**touch perception,
touch perception
results in
the production of
touch principles,
touch principles
result in
the production of
touch touches,
touch touches
result in
the production of
touch sensations,
touch sensations
result in
the production of
touch wishes,
touch wishes
result in
the production of
touch passions,
touch passions
result in
the production of
touch quests,
touch quests
result in
the production of
touch gains.**

**Things data, beggars,
results in
the production of
things perception,
things perception
results in
the production of
things principles,
things principles
result in
the production of**

**things touches,
things touches
result in
the production of
things sensations,
things sensations
result in
the production of
things wishes,
things wishes
result in
the production of
things passions,
things passions
result in
the production of
things quests,
things quests
result in
the production of
things gains.**

**Such then, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse touches,
the diverse touches
that result in
the production of
the diverse sensations,
the diverse sensations
that result in**

**the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests,
the diverse quests
that result in
the production of
the diverse gains."**

SN 2.14.9

**"The diversity of data, beggars,
results in
the production of
the diversity of perceptions,
the diversity of perceptions
results in
the production of
the diversity of principles,
the diversity of principles
results in
the production of
the diversity of touches,
the diversity of touches
results in
the production of
the diversity of sensations,
the diversity of sensations
results in
the production of
the diversity of wishes,
the diversity of wishes
results in
the production of
the diversity of passions,**

**the diversity of passions
results in
the production of
the diversity of quests,
the diversity of quests
results in
the production of
the diversity of gains,
it is not that
the diversity of gains
results in
the production of
the diversity of quests,
it is not that
the diversity of quests
results in
the diversity of passions,
it is not that
the diversity of passions
results in
the diversity of wishes,
it is not that
the diversity of wishes
results in
the diversity of sensations,
it is not that
the diversity of sensations
results in
the diversity of touches,
it is not that
the diversity of touches
results in
the diversity of principles,
it is not that
the diversity of principles
results in
the diversity of perceptions,
it is not that
the diversity of perceptions
results in**

the diversity of data.

**And what, beggars, are
the diverse data?**

**Form data,
sound data,
scent data,
taste data,
touch data,
things data.**

**These beggars, are
what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse touches,
the diverse touches
that result in
the production of
the diverse sensations,
the diverse sensations
that result in
the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in**

**the production of
the diverse quests,
the diverse quests
that result in
the production of
the diverse gains;
what are the diverse gains
that do not result in
the production of
the diverse quests,
what are the diverse quests
that do not result in
the production of
the diverse passions,
what are the diverse passions
that do not result in
the production of
the diverse wishes,
what are the diverse wishes
that do not result in
the diverse sensations,
what are the diverse sensations
that do not result in
the diverse touches,
what are the diverse touches
that do not result in
the diverse principles,
what are the diverse principles
that do not result in
the diverse perceptions,
what are the diverse perceptions
that do not result in
the diverse data?**

**Form data, beggars,
results in
the production of
form perception,
form perception
results in
the production of**

**form principles,
form principles
result in
the production of
form touches,
form touches
result in
the production of
form sensations,
form sensations
result in
the production of
form wishes,
form wishes
result in
the production of
form passions,
form passions
result in
the production of
form quests,
form quests
result in
the production of
form gains;
form gains
do not result in
the production of
form quests,
form quests
do not result in
the production of
form passions,
form passions
do not result in
the production of
form wishes,
form wishes
do not result in
the production of**

**form sensations,
form sensations
do not result in
the production of
form touches,
form touches
do not result in
the production of
form principles,
form principles
do not result in
the production of
form perceptions,
form perceptions
do not result in
the production of
form data.**

**Sound data, beggars,
results in
the production of
sound perception,
sound perception
results in
the production of
sound principles,
sound principles
result in
the production of
sound touches,
sound touches
result in
the production of
sound sensations,
sound sensations
result in
the production of
sound wishes,
sound wishes
result in
the production of**

**sound passions,
sound passions
result in
the production of
sound quests,
sound quests
result in
the production of
sound gains;
sound gains
do not result in
the production of
sound quests,
sound quests
do not result in
the production of
sound passions,
sound passions
do not result in
the production of
sound wishes,
sound wishes
do not result in
the production of
sound sensations,
sound sensations
do not result in
the production of
sound touches,
sound touches
do not result in
the production of
sound principles,
sound principles
do not result in
the production of
sound perceptions,
sound perceptions
do not result in
the production of**

sound data.

Scent data, beggars,

results in

the production of

scent perception,

scent perception

results in

the production of

scent principles,

scent principles

result in

the production of

scent touches,

scent touches

result in

the production of

scent sensations,

scent sensations

result in

the production of

scent wishes,

scent wishes

result in

the production of

scent passions,

scent passions

result in

the production of

scent quests,

scent quests

result in

the production of

scent gains;

scent gains

do not result in

the production of

scent quests,

scent quests

do not result in

the production of

**scent passions,
scent passions
do not result in
the production of
scent wishes,
scent wishes
do not result in
the production of
scent sensations,
scent sensations
do not result in
the production of
scent touches,
scent touches
do not result in
the production of
scent principles,
scent principles
do not result in
the production of
scent perceptions,
scent perceptions
do not result in
the production of
scent data.**

**Taste data, beggars,
results in
the production of
taste perception,
taste perception
results in
the production of
taste principles,
taste principles
result in
the production of
taste touches,
taste touches
result in
the production of**

**taste sensations,
taste sensations
result in
the production of
taste wishes,
taste wishes
result in
the production of
taste passions,
taste passions
result in
the production of
taste quests,
taste quests
result in
the production of
taste gains;
taste gains
do not result in
the production of
taste quests,
taste quests
do not result in
the production of
taste passions,
taste passions
do not result in
the production of
taste wishes,
taste wishes
do not result in
the production of
taste sensations,
taste sensations
do not result in
the production of
taste touches,
taste touches
do not result in
the production of**

**taste principles,
taste principles
do not result in
the production of
taste perceptions,
taste perceptions
do not result in
the production of
taste data.**

**Touch data, beggars,
results in
the production of
touch perception,
touch perception
results in
the production of
touch principles,
touch principles
result in
the production of
touch touches,
touch touches
result in
the production of
touch sensations,
touch sensations
result in
the production of
touch wishes,
touch wishes
result in
the production of
touch passions,
touch passions
result in
the production of
touch quests,
touch quests
result in
the production of**

**touch gains;
touch gains
do not result in
the production of
touch quests,
touch quests
do not result in
the production of
touch passions,
touch passions
do not result in
the production of
touch wishes,
touch wishes
do not result in
the production of
touch sensations,
touch sensations
do not result in
the production of
touch touches,
touch touches
do not result in
the production of
touch principles,
touch principles
do not result in
the production of
touch perceptions,
touch perceptions
do not result in
the production of
touch data.**

**Things data, beggars,
results in
the production of
things perception,
things perception
results in
the production of**

**things principles,
things principles
result in
the production of
things touches,
things touches
result in
the production of
things sensations,
things sensations
result in
the production of
things wishes,
things wishes
result in
the production of
things passions,
things passions
result in
the production of
things quests,
things quests
result in
the production of
things gains;
things gains
do not result in
the production of
things quests,
things quests
do not result in
the production of
things passions,
things passions
do not result in
the production of
things wishes,
things wishes
do not result in
the production of**

**things sensations,
things sensations
do not result in
the production of
things touches,
things touches
do not result in
the production of
things principles,
things principles
do not result in
the production of
things perceptions,
things perceptions
do not result in
the production of
things data.**

**Such then, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse touches,
the diverse touches
that result in
the production of
the diverse sensations,
the diverse sensations
that result in
the production of
the diverse wishes,
the diverse wishes
that result in**

**the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests,
the diverse quests
that result in
the production of
the diverse gains;
such are the diverse gains
that do not result in
the production of
the diverse quests,
such are the diverse quests
that do not result in
the production of
the diverse passions,
such are the diverse passions
that do not result in
the production of
the diverse wishes,
such are the diverse wishes
that do not result in
the diverse sensations,
such are the diverse sensations
that do not result in
the diverse touches,
such are the diverse touches
that do not result in
the diverse principles,
such are the diverse principles
that do not result in
the diverse perceptions,
such are the diverse perceptions
that do not result in
the diverse data."**

SN 2.14.10

Once upon a time

**The Consummately Self-Awakened,
Ñātike revisiting,
Brick House.**

There he addressed the beggars:

"Beggars!"

"Venerable!" they responded.

**The Consummately Self-Awakened
said this to them:**

**"Data, beggars,
is the reason
perceptions arise,
views arise,
thoughts arise."**

**That said,
Old Man Kaccāyano said this to
The Consummately Self-Awakened:**

**"Whatever can be the view then, Bhante,
what the reason,
that it appears
to a not-consummately self-awakened one
that he is
a consummately self-awakened one?"**

**"Great is that data, Kaccāyana,
that is,
the blindness data."**

**Misguided data, Kaccāyano,
is the reason for
the appearance of
misguided perception,
misguided views,
misguided thinking,
a misguided heart,
misguided ambitions,
misguided motives —
misguided persons
misguided talk,
misguided explanations,
dissertations,**

wisdom,
revelations,
analyses,
laying out —
misguided is
that which is the outcome
so I say.

Mediocre data, Kaccāyano,
is the reason for
the appearance of
mediocre perception,
mediocre views
mediocre thinking
a mediocre heart,
mediocre ambitions,
mediocre motives —
mediocre persons
mediocre talk;
mediocre explanations,
dissertations,
wisdom,
revelations,
analyses,
laying out —
mediocre is
that which is the outcome
so I say.

Advanced data, Kaccāyano,
is the reason for
the appearance of
advanced perception,
advanced views,
advanced thinking,
an advanced heart,
advanced ambitions,
advanced motives —
advanced persons
advanced talk;
advanced explanations,
dissertations,

wisdom,
revelations,
analyses,
laying out —
advanced is
that which is the outcome
so say I."

SN 2.14.13

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:

"It is owing to
information, beggars,
that beings
flow together
in agreement.

Misguidedly-inclined beings
flow together
in agreement with
those whose beliefs are
misguidedly-inclined.

The soundly-inclined
flow together
in agreement with
those whose beliefs are
soundly-inclined.

In the past too, beggars,
it was owing to
information
that beings flowed together
in agreement.

Misguidedly-inclined beings

**flowed together
in agreement with
those whose beliefs were
misguidedly-inclined.**

**The soundly-inclined
flowed together
in agreement with
those whose beliefs were
soundly-inclined.**

**In the future too, beggars,
it will be owing to
information
that beings will flow together
in agreement.**

**Misguidedly-inclined beings
will flow together
in agreement with
those whose beliefs are
misguidedly-inclined.**

**The soundly-inclined
will flow together
in agreement with
those whose beliefs are
soundly-inclined.**

**In the present too, beggars,
it is owing to
information
that beings flow together
in agreement.**

**Misguidedly-inclined beings
flow together
in agreement with
those whose beliefs are
misguidedly-inclined.**

**The soundly-inclined
flow together
in agreement with
those whose beliefs are**

soundly-inclined."

SN 2.14.14

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

**The Consummately Self-Awakened
said this to them:**

**"Whoever, beggars,
takes delight in
the earthly
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
the watery
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
the fiery
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
the windy
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 earthly
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
the watery
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
the fiery
he takes no delight in
pain.**

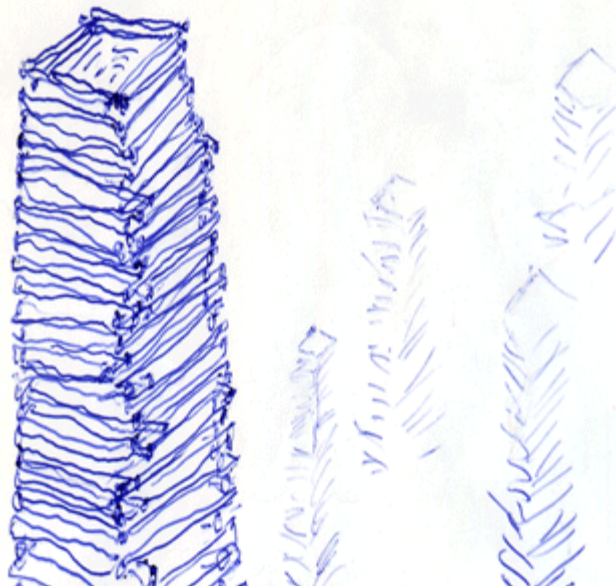
**Whoever, beggars,
takes no delight in
pain
he is thoroughly free from
pain,
I say.**

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

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

SN 2.14.35

**Once upon a time
The Consummately Self-
Awakened
around Sāvatti
revisiting,
Jeta-woods,
Anāthapiṇḍika's Park.
There
to the Beggars gathered
round
he said:
"Beggars!"
And "Venerable!",**



the Beggars responded.

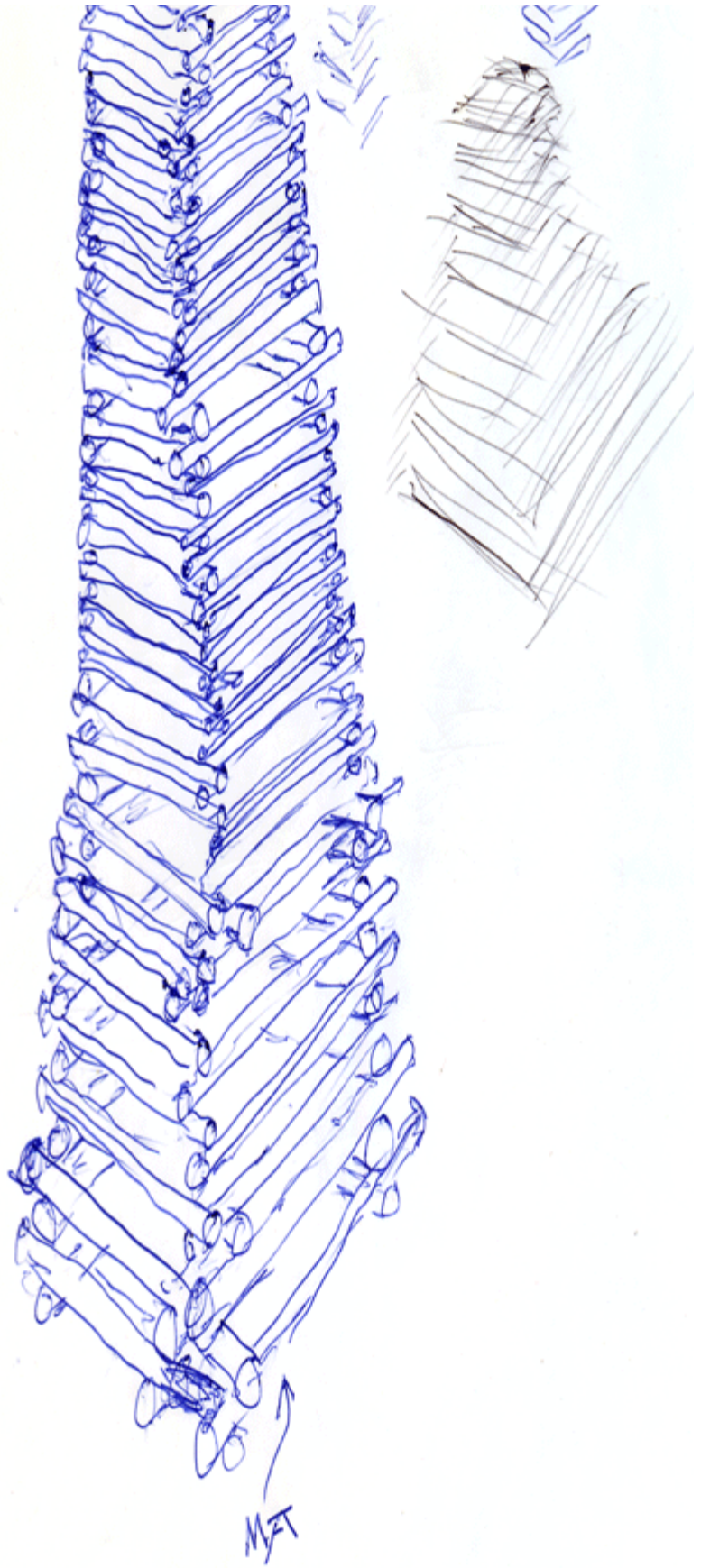
**Then The
Consummately Self-
Awakened said:**

**"Out of reach of
the mind, beggars,
is the start of
one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
rolled-up in
this
our run'n-round.**

**If it happened, beggars,
that some man here
crafted together
all the thatch and
twigs and
branches and
leaves
in this RoseAppleLand,
placing them together
by hand
quadrangle by
quadrangle
saying for each:**

**"This is my mother;
this is my mother's
mother."**

**Not completely used up,
beggars,
would be that man's
mother's mothers
but the
thatch and
twigs and**



branches and
leaves
in this RoseAppleLand
would be thoroughly spent,
thoroughly used up.

How come?

Out of reach of
the mind, beggars,
is the start of
one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
rolled-up in this
our run'n-round.

Many a long day, beggars,
have you lived
tortured by pain,
tortured by terror,
tortured by bad luck,
filling the cemeteries.

Enough is enough, beggars!

Enough
to have had enough of
every confounded thing,
enough for
disinterest in it,
enough for
freedom from it.

SN 2.15.1

There
to the Beggars gathered round
he said:

"Beggars!"

And "Venerable," the Beggars responded.

Then The Consummately Self-Awakened said:

**"Out of reach of
the mind, beggars,
is the start of
one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
saddled by this
our run'n-round.**

**Should you, beggars,
happen to see
one who has
fallen on hard times,
someone
hard to look at,
you can say:**

**'Such is such
as such as I
in this long
inconstant
time gone by.'**

How come?

**Out of reach of
the mind, beggars,
is the start of
one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
saddled by this
our run'n-round.**

**Many a long day, beggars,
have you lived
tortured by pain,**

**tortured by terror,
tortured by bad luck,
filling the cemeteries.**

Enough is enough, beggars!

**Enough
to have had enough of
every confounded thing,
enough for
disinterest in it,
enough for
freedom from it."**

SN 2.15.11

**There to the
Beggars gathered
round he said:**

"Beggars!"

**And "Venerable,"
the Beggars
responded.**

**Then The
Consummately
Self-Awakened
said:**

**"Out of reach of
the mind, beggars,
is the start of
one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
rolled-up in this
our run'n-round.**

**Should you, beggars,
happen to see
one who has**



received happiness,
enjoyment
you can say:

'Such is such
as such as I
in this long
inconstant
time gone by.'

How come?

Out of reach of
the mind, beggars,
is the start
of one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
rolled-up in this
our run'n-round.

Many a long day, beggars,
have you lived
tortured by pain,
tortured by terror,
tortured by bad luck,
filling the cemeteries.

Enough is enough, beggars!

Enough
to have had enough
of every confounded thing,
enough for
disinterest in it,
enough for
freedom from it."

SN 2.15.12

There
to the Beggars gathered round
he said:

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.1

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**If The Fisherman, Beggars,
were to cast a flesh-baited hook
into a deep pool and
some hungry fish there
with eyes in his head
were to swallow that bait;
I say, Beggars,
that for sure
that fish,
swallowing that Fisherman's bait,
has been waylaid,
has come upon hard luck,**

**is subject to being treated
in any way that Fisherman wishes.**

**'The Fisherman', Beggars,
is another word for
Māra, The Evil One.**

**'Flesh-Baited Hook', Beggars,
is another word for
Fame, Favors and Gains.**

**Any Beggar, Beggars who,
set on enjoying pleasure,
tastes**

Fame, Favors and Gains;

I say, Beggars,

that for sure

**that Beggar has swallowed
the Fisherman's Bait,**

has been waylaid,

has come upon hard luck,

is subject to being treated

in any way Māra wishes.

Even this hard, Beggars, are

Fame, Favors and Gains;

cutting,

rough obstructions

to securing

the ultimate refuge from

bondage.

Wherefore, Beggars,

train yourselves this way:

'When Fame, Favors and Gains

come to us,

we will let them go, and

not let them take

lasting hold on our heart.'

This is the way

you must train yourselves."

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Once Upon A Time,
a Long Long Time Ago, Beggars,
a great family of turtles,
used to live
in a certain deep pool.**

**And there,
the number one turtle
says to a certain turtle:**

**'Friend Turtle,
such and such a place here
should never be visited.'**

**But that turtle
went to that place anyway,
and there was pierced by
The Hunter's harpoon.**

**Then that turtle
tried to return to the family and
the number one turtle
saw him coming from way off
and said:**

**'Hello there, friend turtle,
long-time-no-see,
I hope you have not
been visiting
that place
that should never be visited?'**

**'Well, yes, sir,
I have visited
that place,'
he said in reply.**

**'Well then, friend turtle,
I hope you were not pierced by
The Hunter's harpoon?'**

And the turtle responded:

**'Na, I wasn't pierced,
but there is this twine
that keeps trailing behind me.'**

**'Then for sure
you have been pierced,
friend turtle.**

**Know that
for sure you have been pierced
in just such a way
as your father and
grandfather
before you
were pierced and
were waylaid and
came upon hard luck
because of this
twine.**

**It is time, now,
for you to depart, friend turtle,
for you now belong to
someone else.'**

**'The Hunter', Beggars,
is another word for
Māra, The Evil One.**

**'The Harpoon', Beggars,
is another word for
Fame, Favors and Gains.**

**'Twine,' Beggars,
is another word for
being ensnared by
the enjoyment of pleasure.**

**Any Beggar, Beggars who,
set on enjoying pleasure,
becomes entwined in**

**Fame, Favors and Gains;
I say, Beggars,
that for sure
that Beggar has been pierced
by the Hunter's Harpoon,
has been waylaid,
has come upon hard luck,
is subject to being treated
in any way Māra wishes.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.3

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**In the same way, Beggars,
as if a long-haired nanny goat
were to be tossed into
the Briar Patch:**

she would trip,
stumble and
fall
with her long hair
getting caught
going this way,
getting caught
going that way.

For sure that
Nanny Goat
has been waylaid,
has come upon hard luck.

In the same way, Beggars,
some Beggar here,
rising up in the morning,
attending to his
bowl and robes,
with his mind obsessed by
Fame, Favors and Gains,
enters town
on his Beggars rounds and
asked about *Dhamma* or
Vinaya
trips,
stumbles and
falls, and
gets caught
going this way,
gets caught
going that way.

For sure that Beggar
has been waylaid,
has come upon hard luck.

Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from

bondage.

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.4

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Imagine, Beggars,
a dung beetle,
a dung-eating,
dung-filled,
dung-full-up-stuffed
dung beetle
just come across
a great mess of dung, and
because of that
she becomes
dung-proud, and
looks down upon
the other dung beetles,
thinking:**

**'It is I
that am
the Great dung beetle,
the great
dung-eating,**

**dung-filled,
dung-full-up-stuffed
dung beetle
who has this great mess of
dung
before me!'**

**In the same way, Beggars,
some Beggar here,
rising up in the morning,
attending to his
bowl and robes,
with his mind obsessed and
overpowered by
Fame, Favors and Gains,
enters town
on his Beggars rounds and
being invited to a meal
eats his fill,
is given a bowl full
to take with him, and
is invited back for
the next day.**

**When he returns
to the residence
he boasts and brags
to the other beggars there
saying:**

**'I have just returned from
a fine meal
where I ate my fill,
was given a bowl full
to take with me and
was invited back for
tomorrow.'**

**And he looks down on
the other Beggars,
thinking:**

**'It is I, and
not these beggars,**

**that gains food,
clothing,
medicine and
shelter,
of such mighty
power and majesty
is my good *kamma*."**

**For sure
that foolish beggar
has been waylaid,
has come upon hard luck and
will suffer
the unhappy consequences
for many a long day.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.5

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from**

bondage.

**It would be better, Beggars
for a thunderbolt
to strike
a seeker in training
than that he should come upon
Fame, Favors and Gains
before having attained
the goal.**

**'Thunderbolt', Beggars,
is another word for
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.6

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**It would be better, Beggars,
for a poisoned dart
to pierce
a seeker in training
than that he should come upon
Fame, Favors and Gains
before having attained
the goal.**

**'Poisoned Dart', Beggars,
is another word for
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.7

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Did you hear, Beggars,
that old jackal**

that was howling
through the night?"

"We did, Venerable!"

"That old jackal
is afflicted with mange.

He is never at ease
whether he has found
some place to be alone, or
at the root of some tree,
out in an open field or
in some empty cave.

Whether he is walking or
standing still or
sitting down or
lying down,
there
is where he finds
hard luck and discomfort.

In the same way, Beggars,
some Beggar here,
rising up in the morning,
attending to his
bowl and robes,
with his mind obsessed and
overpowered by
Fame, Favors and Gains,
is never at ease.

Whether he is
in his place to be alone or
at the root of some tree,
out in an open field or
in some empty hut;
whether he is walking,
standing still,
sitting, or
lying down,
there
is where he finds
hard luck and discomfort.

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.8

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**There are winds in
the upper atmosphere, Beggars,
that will tear some small bird
that wanders there
limb from limb
in the same way
as a hurricane can ...
so that here is a wing,
here the breast bones,
there a foot,
there the tail feathers and
there also,
the head.**

**In the same way, Beggars,
some Beggar here,
rising up in the morning,
attending to his
bowl and robes,
with his mind obsessed and
overpowered by
Fame, Favors and Gains,
setting out on
his beggar's rounds,
not having enveloped himself in
satisfaction,
without having
set a guard at
the doors of the senses,
wanders into town, and
there he comes upon
women folk,
having dressed recklessly
in the morning,
with their blouses
incompletely protecting
their charms
from view.**

**And that Beggar, Beggars,
not having
enveloped himself in
satisfaction,
not having
set a guard at
the door of the senses,
is torn apart with
lust
there and then, and
returning to his hut,
he renounces the training and
returns to the lower life ...
and one here
gets his kit bag, and
one gets his strainer, and**

**one his robes, and
he also,
his bowl.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.9

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Right here, Beggars,
I see a certain Beggar
whose mind,
obsessed and
overpowered by
Favors,
at the breakup
of the elements
at death,
finding consciousness**

**relocated down the drain, in
The Way of Woe,
The Second Fall, or
Where the Sun Don't shine,
Hell,**

Niraya.

**Right here, Beggars,
I see a certain Beggar
whose mind,
obsessed and
overpowered by
the lack of
Favors,
at the breakup
of the elements
at death**

**finding consciousness
relocated down the drain,
The Way of Woe,
The Second Fall, or
Where the Sun Don't shine,
Hell,**

Niraya.

**Right here, Beggars,
I see a certain Beggar
whose mind,
obsessed and
overpowered
at one moment by
Favors and
at another moment by
the lack of Favors,
at the breakup
of the elements
at death,**

**finding consciousness
relocated down the drain,
The Way of Woe,
The Second Fall, or
Where the Sun Don't shine,**

Hell,

Niraya.

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

**Honored with Favors,
Disfavored, or both;
High minded, unshakable,
Living without carelessness,
A steady flame,
He overlooks the view
Unbounded:
A good man**

SN 2.17.10

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart**

**with my heart,
who would not
for the sake
of a golden bowl
filled with
silver flakes
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.11

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart**

**with my heart,
who would not
for the sake of
a silver bowl
filled with
gold flakes
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.12

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart**

**with my heart,
who would not
for the sake of
a gold hundred-weight
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.13

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not**

**for the sake of
a hundred gold hundred-weights
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.14

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
a hundred hundred-counts of**

**gold hundred-weights
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.15

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
a hundred hundred hundred-counts of
gold hundred-weights**

**deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.16

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
all the gold in the world
deliberately tell a lie,
telling lies**

**for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.17

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
any material thing in the world
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.18

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
his life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;**

cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.

Wherefore, Beggars,
train yourselves this way:

'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'

This is the way
you must train yourselves."

SN 2.17.19

"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.

As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
The Fairest Lass in the Land
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.

Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions

**to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.20

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Even alone
by himself with a woman, Beggars,
a beggar might escape from
obsessing in mind
about her,
yet be unable to escape
obsessing in mind about
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.21

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Even alone
by himself with
The Most Beautiful Lass in the Land, Beggars,
a Beggar might escape
obsessing in mind
about her,
yet be unable to escape
obsessing in mind about
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take**

lasting hold on our heart.'

**This is the way
you must train yourselves."**

SN 2.17.22

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**A loving mother, Beggars,
a devoted lay disciple,
speaking to her only son,
might say:**

**'Grow up to be like
Housefather Citta or
Hatthaka of Alavaka,
my dear,
for these
set the standard for
householders
who are followers of
the Teacher ...
but if you should
give up the world for
the homeless life,
become like
Sāriputta or
Moggallāna,
for these
set the standard for
those who have
given up the world for
the homeless life ...
but whatever the case, my dear,
while you are**

**still in training and
have not yet reached
the goal you have set
in your mind
for yourself, may
Fame, Favors and Gains
not come to you!'**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.23

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**A loving mother, Beggars,
a devoted lay disciple,
speaking to her only daughter,
might say:
'Grow up to be like
Khujjuttara or**

**Velukantakiya,
my dear,
for these set the standard for
householders
who are followers of
the Teacher ...
but if you should give up
the world
for the homeless life,
become like
Khema or
Uppalavanna for
these set the standard for
those who have given up
the world
for the homeless life ...
but whatever the case,
my dear,
while you are
still in training and
have not yet reached
the goal you have set
in your mind
for yourself, may
Fame, Favors and Gains
not come to you!'**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take**

lasting hold on our heart.'

**This is the way
you must train yourselves."**

SN 2.17.24

**"Whatsoever Shaman or Brahman, Beggars,
does not know
the attraction,
the danger, and
the escape from
Fame, Favors and Gains,
for me
such a one
is no Shaman among Shaman or
Brahman among Brahman and
furthermore
such do not live
having attained or
know for themselves
here and now
the purpose of
Shamanship or
Brahmanship.**

**But whatsoever
Shaman or Brahman, Beggars,
who does know
the attraction,
the danger, and
the escape from
Fame, Favors and Gains,
for me
such a one
is a Shaman of Shaman or
Brahman of Brahman and
furthermore
such live
having attained,
knowing for themselves
here and now
the purpose of**

Shamanship and Brahmanship."

SN 2.17.25

**"Whatsoever Shaman or Brahman, Beggars,
does not know
the origin and
the conclusion,
the attraction,
the danger, and
the escape from
Fame, Favors and Gains,
for me
such a one
is no Shaman among Shaman or
Brahman among Brahman and
furthermore
such do not live
having attained or
know for themselves
here and now
the purpose of
Shamanship or Brahmanship.**

**But whatsoever
Shaman or Brahman, Beggars,
who does know
the origin and
the conclusion,
the attraction,
the danger, and
the escape from
Fame, Favors and Gains,
for me
such a one
is a Shaman of Shaman or
Brahman of Brahman and
furthermore
such live
having attained,
knowing for themselves
here and now**

**the purpose of
Shamanship and Brahmanship."**

SN 2.17.26

**"Whatsoever Shaman or Brahman, Beggars,
does not know
the origin and
the conclusion,
the attraction,
the danger,
the escape and
the way leading to
the escape from
Fame, Favors and Gains,
for me
such a one
is no Shaman among Shaman or
Brahman among Brahman and
furthermore
such do not live
having attained or
know for themselves
here and now
the purpose of
Shamanship or Brahmanship.**

**But whatsoever
Shaman or Brahman, Beggars,
who does know
the origin and
the conclusion,
the attraction,
the danger,
the escape and
the way leading to
the escape from
Fame, Favors and Gains,
for me
such a one
is a Shaman of Shaman or
Brahman of Brahman and**

**furthermore
such live
having attained,
knowing for themselves
here and now
the purpose of
Shamanship and Brahmanship."**

SN 2.17.27

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Fame, Favors and Gains, Beggars —
they cut through
the skin,
they cut through
the sub-durra,
they cut through
the muscle,
they cut through
the tendons,
they cut through
the bones and
press right on into
the marrow!**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.28

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Fame, Favors and Gains, Beggars —
they cut through
the skin,
they cut through
the sub-durra,
they cut through
the muscle,
they cut through
the tendons,
they cut through
the bones and
press right on into
the marrow!**

**In the same way
as the torturer, Beggars,
takes a strong rope and
ties it tightly
round the leg and
putting a stick
in the loop
twists it
even tighter**

**'till it cuts through
the skin,
it cuts through
the sub-durra,
it cuts through
the muscle,
it cuts through
the tendons,
it cuts through
the bones and
presses right on into
the marrow!**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.29

**"I say, Beggars,
that even for a Beggar
who is Arahant,
free from
the corrupting influences
Fame, Favors and Gains
are an entanglement."**

**At this,
Ānanda spoke up and asked:**

**"But sir,
to what sort of Arahant
would
Fame, Favors and Gains
be an entanglement?"**

**"Well, Ānanda,
I do not say
that there would be
any sort of entanglement
to such a Beggar's
freedom of mind,
but in so far as
Fame, Favors and Gains
interfered with
the pleasant living
in the here and now
that was a result of
his careful living,
strenuous effort and
firm resolution,
then would
Fame, Favors and Gains
be an entanglement.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**It was because
his mind was obsessed and
overpowered by
Fame, Favors and Gains, Beggars,
that Devadatta
caused a schism in the Order.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions**

**to securing
the ultimate refuge from
bondage.**

**It was because
his mind was obsessed and
overpowered by
Fame, Favors and Gains, Beggars,
that the root of skill
dried up in Devadatta.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.32

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**It was because
his mind was obsessed and
overpowered by
Fame, Favors and Gains, Beggars,**

that skill in *Dhamma*
died out in Devadatta.

Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.

Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."

SN 2.17.33

"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.

It was because
his mind was obsessed and
overpowered by
Fame, Favors and Gains, Beggars,
that the light of *Dhamma*
died out in Devadatta.

Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing

**the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.34

**Once upon a time
The Consummately Self-Awakened,
Rājagaha,
Vulture's Peak
came-a revisiting,
this being at a time
only shortly after
Devadatta
had caused a schism
in the Order.**

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

**"It was to
the ruination of himself, Beggars, that
Fame, Favors and Gains
came to Devadatta.**

**It was to his
utter undoing, Beggars, that
Fame, Favors and Gains
came to Devadatta.**

**In the same way, Beggars,
as the *kadali*
bears fruit
to the ruination of itself,**

**to its utter undoing,
in the same way, Beggars,
it was to the ruination
of himself that
Fame, Favors and Gains
came to Devadatta,
it was to his
utter undoing that
Fame, Favors and Gains
came to Devadatta.**

**In the same way, Beggars,
as the bamboo
bears fruit
to the ruination of itself,
to its utter undoing,
in the same way, Beggars,
it was to the ruination
of himself that
Fame, Favors and Gains
came to Devadatta,
it was to his
utter undoing that
Fame, Favors and Gains
came to Devadatta.**

**In the same way, Beggars,
as the reed
bears fruit
to the ruination of itself,
to its utter undoing,
in the same way, Beggars,
it was to the ruination
of himself that
Fame Favors and Gains
came to Devadatta,
it was to his
utter undoing that
Fame, Favors and Gains
came to Devadatta.**

In the same way, Beggars,

**as a mule
is conceived
in the womb of a donkey,
it is so conceived
to the ruination of the donkey,
to its utter undoing,
in the same way, Beggars,
it was to the ruination
of himself that
Fame Favors and Gains
came to Devadatta,
it was to his
utter undoing that
Fame, Favors and Gains
came to Devadatta.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

**Its fruit the banana slays
Its fruit the bamboo, its fruit the reed
Honors the bad man slays
Just as mule in womb of ass.**

**At the time that
Prince Ajātasattu
was acting as patron
of Devadatta,
calling on him
morning and evening and
daily having conveyed to him
five hundred carts
with five hundred bowls
each capable of feeding
five hundred Bhikkhus.**

**Seeing this
a number of Bhikkhus
came into the presence of
the Buddha,
sat down to one side
and said:**

**"At this time, Sir,
Prince Ajātasattu
is acting as patron
of Devadatta
calling on him
morning and evening and
daily having conveyed to him
five hundred carts
with five hundred bowls
each capable of feeding
five hundred Bhikkhus."**

**And, at that,
The Consummately Self-Awakened
said:**

**"Do not pine after such
Fame Favors and Gains
as are Devadatta's, Beggars,
for as long as Prince Ajātasattu
acts as patron of Devadatta,
calling on him
morning and evening and
daily having conveyed to him**

five hundred carts
with five hundred bowls
each capable of feeding
five hundred Bhikkhus,
there is but decrease
in skill in *Dhamma*
to be expected for
Devadatta,
not increase.

In the same way, Beggars,
as a fierce dog
is roused to fury
when they place
the scent of bile
in front of his nose.

In the same way, Beggars,
as long as
Prince Ajātasattu
acts as patron of Devadatta,
calling on him
morning and evening and
daily having conveyed to him
five hundred carts
with five hundred bowls
each capable of feeding
five hundred Bhikkhus,
there is but
decrease
in skill in *Dhamma*
to be expected for
Devadatta,
not increase.

Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.36

**On another occasion,
again at Sāvatti,
The Consummately Self-Awakened
said this:**

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his mother's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing**

**the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.37

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his father's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.38

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.
As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his brother's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.
Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.
Wherefore, Beggars,**

train yourselves this way:

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.39

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his sister's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

'When Fame, Favors and Gains

**come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.40

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his son's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and**

**not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.41

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his daughter's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.42

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his wife's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

**There then,
The Consummately Self-Awakened
addressed the beggars:**

"Beggars!"

**Then those beggars responding
"Venerable!"**

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

**"In the same way, beggars,
as in a pinnacled house,
whatsoever rafters there are
all angle towards
the pinnacle,
fit together at
the pinnacle
culminate at
the pinnacle
all inter-depend for
support on
the pinnacle.**

**In the same way, beggars,
whatsoever unskillful things
there are
all are angles of
blindness,
fit together with
blindness,
are grouped under
blindness,
all inter-depend for
support on
blindness.**

**Wherefore, beggars,
train yourselves this way:**

**'Let us not live
carelessly!'**

This is the way to train yourselves."

**There then
The Consummately Self-Awakened,
lifting up
a little tiny itti bitti bit
a dust
by the pointy-end of
his nail,
addressed the beggars:**

**"What do you think
about this, beggars?**

**Which is the more:
this little tiny itti bitti bit
a *dust*
gathered together and
lifted up on
the pointy-end of my nail, or
whatever the great-earth
has gathered?"**

**"It is thus, Elder:
the more is that of
this great earth.**

**Of little consideration
is that
little tiny itti bitti bit
a dust
lifted up by
The Consummately Self-Awakened
on the pointy-end of
his nail.**

**It doesn't even amount to
a measure of,
it doesn't even amount to
a deposit on,
it doesn't even amount to
a fraction of a deposit on
the great earth
that little**

**tiny itti bitti bit
a dust
lifted up by
The Consummately Self-Awakened
on the pointy-end of
his nail."**

**"Even so is it, beggars —
little stuff
are the beings for
whom the result of
birth
ends up in
being human.**

**More
are the beings
for whom
the result of birth
ends up
in being
other than human.**

**Therefore indeed, beggars,
it is thus
that you should train yourselves:**

**'Let us live without
carelessness!'**

**Even thus
should you train yourselves**

SN 2.20.2



"Beggars!

**Practice
the heart's release through
friendly vibrations.**

**Practicing
the heart's release through
friendly vibrations,**

**brings great fruit
brings great profit.**

Beggars!

**If one were to give
100 bowls of rice
in the morning and
again at noon and
again in the evening,**

**Or if one were
to practice
the heart of
friendly vibrations
in the morning and
again at noon and
again in the evening,
if only for
so short a time
as it takes to
snap the fingers,**

**Greater would be
the fruit
greater would be
the profit of
the practice of
the heart of
friendly vibrations
in the morning and
again at noon and
again in the evening
if only for
so short a time
as it takes to
snap the fingers,**

**Less would be
the fruit
less would be
the profit of
giving 100 bowls of rice
in the morning and**

**again at noon and
again in the evening,**

**Not even
worth a quarter part of
a quarter part
would be the fruit
would be the profit of
giving 100 bowls of rice
in the morning and
again at noon and
again in the evening**

**Compared to
the fruit
compared to
the profit of
the practice of
the heart of
friendly vibrations
in the morning and
again at noon and
again in the evening
if even for only
so short a time
as it takes to
snap the fingers**

**Wherefore, beggars,
train yourselves this way:**

**'Let us develop,
make a big thing of,
make a vehicle of,
make a habit of,
establish,
build up,
well set going
the heart's release through
Friendly Vibrations.'**

SN 2.20.4

There then

**The Consummately Self-Awakened,
said this:**

**"In the same way, beggars,
as if of a sharp,
tempered sword,
there came along some person
saying:**

**'I will clutch this sharp,
tempered sword
with bare hands and
twisting it back,
twisting it around,
twist it off!'**

Well what do you think about that, beggars?

**Would that man
be able to clutch
that sharp,
tempered sword
with bare hands and
distort,
turn back
its point and
dull its edge?"**

**"Not likely,
Venerable!**

How come?

**Before such a one as that —
a person clutching that sharp,
tempered sword
with bare hands —
could bend its point
back on the safeguard,
turn its edge onto itself,
twist it around,
he would reach exhaustion,
come to destruction,
be cut to pieces."**

"Even so, of

such a one, beggars,
a non-human,
thinking to overthrow
the heart of a beggar
who has developed,
made a big thing of,
made a vehicle of,
made a habit of,
established,
built up,
well set going
the heart's release through
Friendly Vibrations,
even there and then
that non-human
would reach exhaustion,
come to destruction,
be cut to pieces.

Wherefore, beggars,
train yourselves this way:

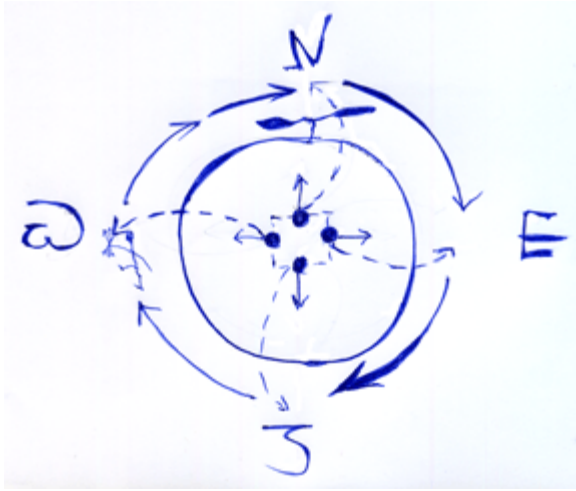
'Let us develop,
make a big thing of,
make a vehicle of,
make a habit of,
establish,
build up,
well set going
the heart's release through
Friendly Vibrations.'

This is the way to train yourselves beggars."

SN 2.20.5

There,
to the beggars gathered round,
The Consummately Self-Awakened said:

"Imagine, beggars,
the situation
in which there were
four bowmen of



surpassing strength,
training, and
experience
standing together
squared to the compass
with their backs to each other.
And here comes some beggar

saying:

'I will catch and
bring back
the shafts released into
the four directions
by these bowmen of
surpassing strength,
training, and
experience
even before they are able to
reach the ground'.

What do you think, beggars?

Could we say
the speed of this man
was exceedingly fast?"

"Catching and
bringing back
even just one shaft
released by a bowman of
such surpassing strength,
training, and
experience
would be sufficient to say
that the speed of this man
was exceedingly fast!

There is no need
to speak of
the shafts released

by four bowmen of
such surpassing strength,
training and
experience."

"In the same way, beggars,
as fast as is that man,
swifter still
is the speed of
moon and sun;
as much faster
as is the speed of
moon and sun
than is the speed of
that man,
swifter still
is the speed of
the gods that race the sun;
as much faster
as is the speed of
the gods that race the moon and sun
than the speed of
the moon and sun,
swifter still
do the confounded things of
this world
up and fly away.

Therefore, beggars,
train yourselves this way:

'We will live without
carelessness!'

This is how you must train yourselves!"

SN 2.20.6

There then
Old Man Mahā-Moggallāno
said this to the beggars:

"Beggars, my friends!"

Then the beggars responding "Friend!" to
Old Man Mahā-Moggallāno

**Old Man Mahā-Moggallāno
said this:**

**'Here, friends, to me,
having attained to
solitude,
reflecting to myself therein,
this subject of thought
arose in my heart:**

**'The silent existence of
the aristocrat.**

**The silent existence of
the aristocrat.**

**What then is this 'silent existence
of the aristocrat?'**

**At this, friends,
it came to me thus:**

**'Here a beggar,
with the fading away of
thinking and pondering,
internally impassive,
become at one with heart,
without thinking,
without pondering,
enters into and
inhabits
the sweet enthusiasm
born of serenity of
the second knowing.**

**This is what is said to be
the silent existence of
the aristocrat.'**

**So then, friends, I,
with the fading away of
thinking and pondering
internally impassive,
become at one with heart,
without thinking,
without pondering,**

**entered into and
inhabited
the sweet enthusiasm
born of serenity
of the second knowing.**

**However, friends,
while inhabiting this abiding,
engagement with this attainment
was overpowered by
thought
connected with
perception and
examination.**

**There then, friends,
The Consummately Self-Awakened,
appearing through magic power,
said this to me:**

**'Moggallāno! Moggallāno!
Do not, Brahmin,
be careless
in the silent existence of
the aristocrat!**

**Settle your heart
in the silent existence of
the aristocrat.**

**Become one with
your heart
in the silent existence of
the aristocrat.**

**Make serene
your heart
in the silent existence of
the aristocrat.'**

**So then, friends,
after a time,
with the fading away of
thinking and pondering
internally impassive,**

become at one with heart,
without thinking,
without pondering,
I entered into and
inhabited
the sweet enthusiasm
born of serenity
of the second knowing.

Whoever, friends,
speaking rightly,
would say:

'The Master enabled
this disciple's attainment
of great-super-knowledge.'

Speaking rightly
could say of me:

'The Master enabled
this disciple's attainment
of great-super-knowledge.'"

SN 2.21.1

Once upon a time,
The Consummately Self-Awakened,
Rājagaha,
Bamboo Grove,
the squirrels' feeding place
came-a revisiting.

That was at a time
when a certain beggar
named Elder
had been living alone and
was speaking in praise of
living alone.

Alone
he entered the village
for handouts,
alone
he returned,
alone

he sat in solitude,
alone
he paced
the place to pace.

There then
a number of beggars approached
The Consummately Self-Awakened
and drew near.

Having drawn near
The Consummately Self-Awakened and
exchanged greetings and
salutations,
they took seats to one side.

Seated to one side then,
they said this to
The Consummately Self-Awakened:

"Here, Bhante,
a certain beggar
named Elder
lives alone and
speaks in praise of
living alone."

At that
The Consummately Self-Awakened
addressed a certain beggar:

"Come you, beggar,
in my words
invite bhikkhu Elder
saying:

'The Master invites you,
friend Elder.'"

"Very well, Bhante!"
this beggar responded to
The Consummately Self-Awakened and
then he approached the Ancient bhikkhu
Elder and
drew near.

Having drawn near

he addressed the Ancient Elder
saying:

"The Master invites you,
friend Elder."

"Very well, friend"
responded the Ancient Elder
who then approached
The Consummately Self-Awakened and
drew near.

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

As he was seated to one side then,
The Consummately Self-Awakened
said this to him:

"Is it true, Elder,
that you live alone and
speak in praise of
living alone?"

"Even so, Bhante."

"But in detail, Elder,
what is the manner of your
living alone and
speaking in praise of
living alone?"

"In this case, Bhante,
alone
I enter the village for
handouts,
alone
I return,
alone
I sit in solitude,
alone
I pace the place to pace.

Thus, Bhante, do I
live alone and
speak in praise of

living alone."

**"This, Elder,
is living alone,
I do not say
it is not.**

**But there is, Elder,
a more satisfactory development of
living alone
to be had.**

Give ear!

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

I will speak!"

And the ancient Elder responding:

"Even so, Bhante!"

The Consummately Self-Awakened said:

**"And what, Elder,
is this more satisfactory development
of living alone
to be had?**

**Here Elder,
whatsoever is of
the past,
that is let go,
whatsoever is of
the future,
that is abandoned, and
as to appearance
in the present of that
which one has coming
to the self,
wanting and
lust
is well removed.**

**This, Elder, is this
more satisfactory development
of living alone
which may be had."**

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

**"Above it all, all knowing, wise
By all things unpolluted,
All rejecting, thirst destroyed, free —
Of such a hero I speak of as 'living alone'."**

SN 2.21.10

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, Rādha,
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, Rādha, 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, Rādha,
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 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 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."**

Book 4

I Hear Tell:

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

There to the Beggars gathered round, he said:

"Bhikkhus!"

And upon the bhikkhus responding "Bhante!" The Consummately Self-Awakened said:

**"I will teach you, beggars,
the All.**

Pay heed!

**This, Beggars,
is the all:**

The eye and visible objects.

The ear and sounds.

The nose and scents.

The tongue and tastes.

The body and touch.

The mind and things.

I have spoken, beggars, of the all.

Any Beggar, Beggars, who came along saying:

**'I will show you another all
beyond this all
would be unable to do so,
and furthermore
would find himself
over the abyss!**

THE

AGHA!

How come?

**Because to point to another all
beyond this all
would be beyond his scope,
That's how come."**

SN 4.35.23

**There to the Beggars gathered round,
The Consummately Self-Awakened said this:**

"Letting go the all!

**For such, beggars,
I will point out *Dhamma*.**

Listen up!

And what, beggars, is *Dhamma* for letting go the all?

**Letting go the eye, beggars,
letting go forms,
letting go eye-consciousness,
letting go eye-contact,
and letting go, too,
whatsoever repercussions arise from eye-contact,
whether pleasant, painful or neither-painful-nor-pleasant.**

**Letting go the ear, beggars,
letting go sounds,
letting go ear-consciousness,
letting go ear-contact,
and letting go, too,
whatsoever repercussions arise from ear-contact,
whether pleasant, painful or neither-painful-nor-pleasant.**

**Letting go the nose, beggars,
letting go scents,
letting go nose-consciousness,
letting go nose-contact,
and letting go, too,
whatsoever repercussions arise from nose-contact,
whether pleasant, painful or neither-painful-nor-pleasant;**

**Letting go the tongue, beggars,
letting go tastes,
letting go tongue-consciousness,
letting go tongue-contact,**

**and letting go, too,
whatsoever repercussions arise from tongue-contact,
whether pleasant, painful or neither-painful-nor-pleasant.**

**Letting go the body, beggars,
letting go touching,
letting go body-consciousness,
letting go body-contact,
and letting go, too,
whatsoever repercussions arise from body-contact,
whether pleasant, painful or neither-painful-nor-pleasant.**

**"Letting go the mind, beggars,
letting go things,
letting go mind-consciousness,
letting go mind-contact,
and letting go, too,
whatsoever repercussions arise from mind-contact,
whether pleasant, painful or neither-painful-nor-pleasant.**

**Such, beggars, is *Dhamma* for letting go the all,
Say I."**

SN 4.35.24

**Once upon a time, The Consummately Self-Awakened,
Gaya Head revisiting
together with a thousand beggars.**

There he addressed the beggars gathered round:

"The all, Beggars, is in flames!

What all, Beggars, is in flames?

The Eye and Sights, Beggars, are in flames!

The Ear and Sounds, Beggars, are in flames!

The Nose and Scents, Beggars, are in flames!

**The Tongue and Tastes, The Body and Touches, and The Mind and Ideas,
Beggars, are all in flames!**

Inflamed with what?

Inflamed with the flames of Lust!

Inflamed with the flames of Anger!

Inflamed with the flames of Blindness!

Inflamed with the flames of Birth!

**Inflamed with the flames of Aging, Sickness and Death
Grief and Lamentation
Pain and Misery
and Despair!"**

SN 4.35.28

Once upon a time in Sāvathī another bhikkhu drew near to The Consummately Self-Awakened.

**Drawing near,
he saluted and exchanged greetings with The Consummately Self-Awakened
and took a seat to one side.**

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

**"Is there, bhante, one thing,
which when let go by a beggar,
blindness is let go,
vision is born?"**

**"There is, beggar, one thing,
which when let go by a beggar,
blindness is let go,
vision is born."**

**"Following up, bhante,
what one thing
which when let go by a beggar,
is blindness let go,
vision born?"**

**"Here, beggar, a beggar has heard:
'All things are hollow over-indulgences.'**

Thus having heard, beggar, that:

**'All things are hollow over-indulgences,'
he understands all things,
comprehends all things,
thoroughly knows all things,
sees all signs as 'alien.'**

He sees the eye as alien,

sees forms as alien,
sees eye-consciousness as alien,
sees eye-contact as alien,
whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of eye-contact,
sees that too as alien.

He sees the ear as alien,
sees sounds as alien,
sees ear-consciousness as alien,
sees ear-contact as alien,
whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of ear-contact,
sees that too as alien.

He sees the nose as alien,
sees scents as alien,
sees nose-consciousness as alien,
sees nose-contact as alien,
whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of nose-contact,
sees that too as alien.

He sees the tongue as alien,
sees flavours as alien,
sees tongue-consciousness as alien,
sees tongue-contact as alien,
whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of tongue-contact,
sees that too as alien.

He sees the body as alien,
sees touch as alien,
sees body-consciousness as alien,
sees body-contact as alien,

whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of body-contact,
sees that too as alien.

He sees the mind as alien,
sees things as alien,
sees mind-consciousness as alien,
sees mind-contact as alien,
whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of mind-contact,
sees that too as alien.

Thus knowing then, beggar,
in a beggar thus seeing
blindness is let go,
vision is born".

SN 4.35.80

Once upon a time, The Consummately Self-Awakened,
Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta grove.

There to the Beggars gathered round,
The Consummately Self-Awakened said this:

"I will teach you, beggars,
duality.

Pay heed!

This, Beggars,
is duality:

The eye and visible objects
the ear and sounds
the nose and scents
the tongue and tastes
the body and touch
the mind and things.

This, beggars, is duality.

Any Beggar, Beggars, who came along saying:

**'Rejecting this duality
I will show you another duality'**

**Would be unable to do so,
and furthermore
would find himself
over the Abyss!**

How Come?

Because this is beyond scope.

That's how come."

SN 4.35.92

**There to the Beggars gathered round,
The Consummately Self-Awakened said this:**

**"A duality, beggars,
results in itself existence conscious.**

**And what duality, beggars,
results in itself existence conscious?**

**The eye and shapes
result in the appearance of eye-consciousness.**

**Unstable,
changing,
the eye becomes 'otherwise'.**

**Unstable,
changing,
shapes become 'otherwise'.**

**Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
eye-consciousness
is unstable,
changing,
become 'otherwise'.**

**Just as that driving force,
just as that result,
set up eye-consciousness,**

so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could eye-consciousness become constant?

Now then, beggars,
whatever is the self-getting,
coinciding,
combining
of these three things,
this is called, beggars,
'eye-touch'.

Eye-touch also is
unstable,
changing,
existence 'otherwise'.

Just as that driving force,
just as that result,
set up eye-touch,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could eye-touch become constant?

Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.

And thus these things too

**gelatinous and wavering,
unstable,
changing,
become 'otherwise'.**

**The ear and sounds
result in the appearance
of ear-consciousness.**

**Unstable,
changing,
the ear becomes 'otherwise'.**

**Unstable,
changing,
sounds become 'otherwise'.**

**Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
ear-consciousness
is unstable,
changing,
become 'otherwise'.**

**Just as that driving force,
just as that result,
set up ear-consciousness,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could ear-consciousness become constant?**

**Now then, beggars, whatever is the
self-getting,
coinciding,**

combining
of these three things,
this is called, beggars,
'ear-touch'.

Ear-touch also is
unstable,
changing,
existence 'otherwise'.

Just as that driving force,
just as that result,
set up ear-touch,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could ear-touch become constant?

Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.

And thus these things too
gelatinous and wavering,
unstable,
changing,
become 'otherwise'.

The nose and scents
result in the appearance
of nose-consciousness.

Unstable,
changing,
the nose becomes 'otherwise'.

Unstable,
changing,
scents become 'otherwise'.

**Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
nose-consciousness
is unstable,
changing,
become 'otherwise'.**

**Just as that driving force,
just as that result,
set up nose-consciousness,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could nose-consciousness become constant?**

**Now then, beggars, whatever is the
self-getting,
coinciding,
combining
of these three things,
this is called, beggars,
'nose-touch'.**

**Nose-touch also is
unstable,
changing,
existence 'otherwise'.**

**Just as that driving force,
just as that result,
set up nose-touch,
so just that driving force,
so just that result
is unstable,**

changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could nose-touch become constant?

Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.

And thus these things too
gelatinous and wavering,
unstable,
changing,
become 'otherwise'.

The tongue and tastes
result in the appearance
of tongue-consciousness.

Unstable,
changing,
the tongue becomes 'otherwise'.

Unstable,
changing,
tastes become 'otherwise'.

Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
tongue-consciousness
is unstable,
changing,
become 'otherwise'.

Just as that driving force,
just as that result,
set up tongue-consciousness,
so just that driving force,
so just that result

is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could tongue-consciousness become constant?

Now then, beggars, whatever is the
self-getting,
coinciding,
combining
of these three things,
this is called, beggars,
'tongue-touch'.

Tongue-touch also is
unstable,
changing,
existence 'otherwise'.

Just as that driving force,
just as that result,
set up tongue-touch,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could tongue-touch become constant?

Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.

And thus these things too
gelatinous and wavering,
unstable,

**changing,
become 'otherwise'.**

The body and touches result in the appearance of body-consciousness.

**Unstable,
changing,
the body becomes 'otherwise'.**

**Unstable,
changing,
touches become 'otherwise'.**

**Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
body-consciousness
is unstable,
changing,
become 'otherwise'.**

**Just as that driving force,
just as that result,
set up body-consciousness,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could body-consciousness become constant?**

**Now then, beggars, whatever is the
self-getting,
coinciding,
combining
of these three things,
this is called, beggars,
'body-touch'.**

**Body-touch also is
unstable,
changing,
existence 'otherwise'.**

**Just as that driving force,
just as that result,
set up body-touch,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could body-touch become constant?**

**Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.**

**And thus these things too
gelatinous and wavering,
unstable,
changing,
become 'otherwise'.**

The mind and things result in the appearance of mind-consciousness.

**Unstable,
changing,
the mind becomes 'otherwise'.**

**Unstable,
changing,
things become 'otherwise'.**

**Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
mind-consciousness**

**is unstable,
changing,
become 'otherwise'.**

**Just as that driving force,
just as that result,
set up mind-consciousness,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could mind-consciousness become constant?**

**Now then, beggars, whatever is the
self-getting,
coinciding,
combining
of these three things,
this is called, beggars, 'mind-touch'.**

**Mind-touch also is
unstable,
changing,
existence 'otherwise'.**

**Just as that driving force,
just as that result,
set up mind-touch,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could mind-touch become constant?**

**Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.**

**And thus these things too
gelatinous and wavering,
unstable,
changing,
become 'otherwise'.**

**Thus then, beggars,
a duality results in itself existence conscious."**

SN 4.35.93

**There to the Beggars gathered round, The Consummately Self-Awakened
said this:**

**"These six spheres of touch, Beggars,
untamed,
unguarded,
unwatched,
unrestrained,
are pain-carriers.**

What six?

**The eye sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,
is a pain-carrier.**

**The ear sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,
is a pain-carrier.**

**The nose sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,**

is a pain-carrier.

**The tongue sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,
is a pain-carrier.**

**The body sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,
is a pain-carrier.**

**The mind sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,
is a pain-carrier.**

**"These six spheres of touch, Beggars,
well tamed,
well guarded,
well watched,
well restrained,
are pleasure-carriers.**

What six?

**The eye sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier.**

**The ear sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier.**

The nose sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier.

The tongue sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier.

The body sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier.

The mind sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier."

SN 4.35.94

Once upon a time, The Consummately Self-Awakened,
Rājagaha revisiting,
the Squirrel's Veluva Grove.

There he addressed the beggars gathered round:

"Bhikkhus!"

And "Bhaghava!" the beggars responded.

Then The Consummately Self-Awakened said:

"I will delineate for you, beggars,
losing your grip,
not losing your grip,
and mastery over the six realms:

And what, beggars, is losing your grip?

**In the case of this case,
we have the case of the beggar
who at the sight of an object by the eye
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,
does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at the hearing of a sound by the ear
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,
does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at the smell of a scent by the nose
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,**

**does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at the savour of a taste by the tongue
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,
does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at the feel of a touch by the body
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,
does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at consciousness of a thing by the mind
is assailed by bad,
unprincipled,**

**unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,
does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

This is called 'losing your grip'.

And what, beggars, is not losing your grip?

**In the case of this case,
we have the case of the beggar
who at the sight of an object by the eye
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar does not allow in,
lets go of,
dispels,
ends,
and causes them to stop existence,
this is how he should understand the case:**

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at the hearing of a sound by the ear
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar does not allow in,
lets go of,
dispels,**

ends,
and causes them to stop existence,
this is how he should understand the case:

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

And again, we have the case of the beggar
who at the smell of a scent by the nose
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

If such a beggar does not allow in,
lets go of,
dispels,
ends,

and causes them to stop existence,
this is how he should understand the case:

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

And again, we have the case of the beggar
who at the savour of a taste by the tongue
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

If such a beggar does not allow in,
lets go of,
dispels,
ends,

and causes them to stop existence,
this is how he should understand the case:

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

And again, we have the case of the beggar

who at the feel of a touch by the body
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

If such a beggar does not allow in,
lets go of,
dispels,
ends,
and causes them to stop existence,
this is how he should understand the case:

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

And again, we have the case of the beggar
who at consciousness of a thing by the mind
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

If such a beggar does not allow in,
lets go of,
dispels,
ends,
and causes them to stop existence,
this is how he should understand the case:

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

This is 'not losing your grip' say I.

And what, beggars, is mastery over the six realms?

In the case of this case,
we have the case of the beggar who
at the sight of an object by the eye
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar who
at the hearing of a sound by the ear
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar who
at the smell of a scent by the nose
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar who
at the savour of a taste by the tongue
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar who
at the feel of a touch by the body
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar who
at consciousness of a thing by the mind
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

This is 'mastery over the six realms' say I."

SN 4.35.96

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

There he addressed the beggars gathered round saying:

"Bhikkhus!"

And "Bhaghava!" the beggars responded.

Then The Consummately Self-Awakened said:

**"I will delineate for you, beggars,
living dangerously
and living without carelessness.**

Listen up!

Pay attention!

I will speak!"

"Even so, Bhante!" replied the bhikkhus.

The Consummately Self-Awakened said this:

"And how, beggars is there 'living dangerously?'

**Living with the eye-force uncontrolled, beggars,
the heart is unrelieved
from the eye's-consciousness of shapes.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

**With things being unclear
you thus get a measure of living dangerously.**

**Living with the ear-force uncontrolled, beggars,
the heart is unrelieved
from the ear's-consciousness of sounds.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

With things being unclear

you thus get a measure of living dangerously.

**Living with the nose-force uncontrolled, beggars,
the heart is unrelieved
from the nose's-consciousness of scents.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

**With things being unclear
you thus get a measure of living dangerously.**

**Living with the tongue-force uncontrolled, beggars,
the heart is unrelieved
from the tongue's-consciousness of savours.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

**With things being unclear
you thus get a measure of living dangerously.**

**Living with the body-force uncontrolled, beggars,
the heart is unrelieved
from the body's-consciousness of touch.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

**With things being unclear
you thus get a measure of living dangerously.**

**Living with the mind-force uncontrolled, beggars,
the heart is unrelieved
from the mind's-consciousness of things.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

**With things being unclear
you thus get a measure of living dangerously.**

This, beggars is how there is 'living dangerously?'

And how, beggars is there 'living without carelessness?'

**Living with the eye-force controlled, beggars,
the heart is relived
from the eye's-consciousness of shapes.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

Enthusiastic in mind,

the body experiences impassivity.

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

**Living with the ear-force controlled, beggars,
the heart is relived from the ear's-consciousness of sounds.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

**Enthusiastic in mind,
the body experiences impassivity.**

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

**Living with the nose-force controlled, beggars,
the heart is relived from the nose's-consciousness of scents.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

**Enthusiastic in mind,
the body experiences impassivity.**

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

**Living with the tongue-force controlled, beggars,
the heart is relived from the tongue's-consciousness of tastes.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

**Enthusiastic in mind,
the body experiences impassivity.**

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

**Living with the body-force controlled, beggars,
the heart is relived from the body's-consciousness of touch.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

**Enthusiastic in mind,
the body experiences impassivity.**

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

**Living with the mind-force controlled, beggars,
the heart is relived from the mind's-consciousness of things.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

**Enthusiastic in mind,
the body experiences impassivity.**

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

This, beggars is how there is 'living without carelessness.'"

SN 4.35.97

**"I will delineate a curriculum
for an avocation leading to safety, beggars,
a *Dhamma* curriculum.**

Lend Ear!

**And what, beggars, is this curriculum
for an avocation leading to safety?**

**There is, beggars, eye-consciousness of forms —
wished for,
desirable,
heady.**

**Forms loved,
conducive to the arising of sense-pleasure,
leading to lust.**

**This, the That-that's- 'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
announces this avocation.**

Such is the 'avocation leading to safety'

of the That-that's-'Got It'

say I.

**There is, beggars, ear-consciousness of sounds —
wished for,
desirable,
heady.**

**Sounds loved,
conducive to the arising of sense-pleasure,
leading to lust.**

**This, the That-that's-'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
voices an avocation.**

**Such is the 'avocation leading to safety'
of the That-that's-'Got It'
say I.**

**There is, beggars, nose-consciousness of scents —
wished for,
desirable,
heady.**

**Scents loved,
conducive to the arising of sense-pleasure,
leading to lust.**

**This, the That-that's-'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
voices an avocation.**

**Such is the 'avocation leading to safety'
of the That-that's-'Got It'
say I.**

**There is, beggars, tongue-consciousness of tastes —
wished for,**

desirable,
heady.

Tastes loved,
conducive to the arising of sense-pleasure,
leading to lust.

This, the That-that's- 'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
voices an avocation.

Such is the 'avocation leading to safety'
of the That-that's- 'Got It'
say I.

There is, beggars, body-consciousness of touches —
wished for,
desirable,
heady.

Touches loved,
conducive to the arising of sense-pleasure,
leading to lust.

This, the That-that's- 'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
voices an avocation.

Such is the 'avocation leading to safety'
of the That-that's- 'Got It'
say I.

There is, beggars, mind-consciousness of things —
wished for,
desirable,
heady.

Things loved,
conducive to the arising of sense-pleasure,

leading to lust.

This, the That-that's-'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
voices an avocation.

Such is the 'avocation leading to safety'
of the That-that's-'Got It'
say I.

This, beggars, is that curriculum
for an avocation leading to safety."

SN 4.35.104

Once upon a time, The Consummately Self-Awakened,
possibly while staying in Nātika
at the Brick Hall.

There he addressed the beggars gathered round:

"Bhikkhus!"

And "Bhaghava!" the beggars responded.

Then The Consummately Self-Awakened said:

"Before I was awakened, beggars,
with the higher awakening,
when I was still a bodhisatva,
this thought occurred to me:

'Those five cords of worldly sense pleasures
that previously have overlaid the heart
have passed,
are over with,
or are changed,
but still my mind could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

Therefore, as to those five cords of worldly sense pleasures
I should, for my own good,
be careful

and remember to guard my heart.'

**As to that, beggars,
those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts."**

**So saying The Consummately Self-Awakened rose from his seat and
entered the residence.**

**Now not long after The Consummately Self-Awakened had gone,
it occurred to those beggars:**

**"The Consummately Self-Awakened, rose from his seat and entered his
residence
having given us this teaching in brief,
without elaborating its meaning in detail:**

**'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,**

**be careful
and remember to guard your hearts.'**

**Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened,
without elaborating its meaning in detail?"**

Then it occurred to those beggars:

"There is this venerable Ānanda.

**One who is praised by the Master
and honoured by those living the brahma life who understand.**

**The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened,
without elaborating its meaning in detail.**

**Let us go visit the venerable Ānanda,
and face-to-face with Ānanda
question him as to the meaning of this thing."**

**So those beggars went to visit the venerable Ānanda,
came into his presence
and greeted him courteously,
and after the exchange of mutual courtesies,
sat down at one side.**

So seated those beggars said to the venerable Ānanda:

**"Friend Ānanda, The Consummately Self-Awakened, rose from his seat
and entered his residence
having given us this teaching in brief,
without elaborating its meaning in detail:**

**'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts.'**

**Now, not long after The Consummately Self-Awakened had gone,
it occurred thus to us:**

**'The Consummately Self-Awakened, rose from his seat and entered
his residence
having given us this teaching in brief,
without elaborating its meaning in detail:**

**"Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts."**

**Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail?'**

Then it occurred to us:

'There is this venerable Ānanda.

**One who is praised by the Master
and honoured by those living the brahma life who understand.**

**The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail.**

Let us go visit the venerable Ānanda,
and face-to-face with Ānanda
question him as to the meaning of this thing.'

Let the venerable Ānanda elaborate in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail."

Then the venerable Ānanda said: -

"Friends, imagine a man in need of sound timber,
in quest of sound timber,
going about searching for sound timber,
and he comes upon a tree,
sturdy,
with thoroughly sound timber:
and,
leaving the root,
leaving the trunk,
he were to think that sound timber
was to be found in the leaves and branches.

This is just what has happened to you venerable ones.

Though you had the Master face-to-face
you passed over The Consummately Self-Awakened,
and think that I am the one
to be questioned on this matter.

Friends, that bhagava is one who,
knowing, knows:
who, seeing, sees:
become the eye,
become knowledge,
become *Dhamma*,
become Brahma,
he is the teacher and elaborator,
dispenser of good,
giver of deathlessness,
Lord of the *Dhamma*,
Tathāgata.

Surely that was the time
for you to ask The Consummately Self-Awakened. this question.

**What The Consummately Self-Awakened said to you,
that you should bare in mind."**

**"It is true, friend Ānanda,
that bhagava is one who,
knowing, knows:
who, seeing, sees:
become the eye,
become knowledge,
become *Dhamma*,
become Brahma,
he is the teacher and elaborator,
dispenser of good,
giver of deathlessness,
Lord of the *Dhamma*,
Tathāgata.**

**Surely that was the time
for us to have asked The Consummately Self-Awakened. this question.**

**What The Consummately Self-Awakened said to us,
that we should have born in mind."**

Still we thought:

**'Here is this venerable Ānanda,
one who is praised by the Master,
and honoured by those living the brahma life who understand.**

**The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail.'**

**Let the venerable Ānanda elaborate in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail,
and save us the trouble."**

"Then listen carefully.

Apply your minds.

I will speak."

**"Very good, friend," replied those beggars to the venerable Ānanda, who
said: -**

"As to that teaching spoken in brief by The Consummately Self-Awakened without elaborating its meaning in detail:

**'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts.'**

I understand the meaning in detail, friends, this way:

**That is, that it was spoken, friends,
by The Consummately Self-Awakened. concerning
the sixfold realm of the senses,
and could be said this way:**

**'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherein eye and perception of objects fade away, -
that is what is to be experienced of the world
wherein ear and perception of sounds fade away, -
that is what is to be experienced of the world
wherein nose and perception of scents fade away, -
that is what is to be experienced of the world**

wherein tongue and perception of savours fade away, -
that is what is to be experienced of the world
wherein body and perception of touch fade away -
that is what is to be experienced of the world

Wherefore, friends,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts.'

This, friends is what I understand to be the meaning
of that teaching spoken in brief by The Consummately Self-Awakened
but not elaborated in detail.

But if you wish, friends,
the venerable ones should approach The Consummately Self-Awakened
and question him about the matter, and,
according as The Consummately Self-Awakened. explains it,
so should you remember it."

"Very good, friend," replied those beggars to the venerable Ānanda.

Then rising up from their seats
they went to The Consummately Self-Awakened,
saluted him
and sat down at one side.

So seated they addressed the Exalted one:

"As to that teaching spoken in brief by The Consummately Self-Awakened
but not elaborated in detail:

'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

That is what is to be experienced of the world, beggars.

Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,

**be careful
and remember to guard your hearts,'**

**not long after The Consummately Self-Awakened had risen from his seat
and entered his residence,
it occurred thus to us:**

**'The Consummately Self-Awakened, rose from his seat and entered his residence
having given us this teaching in brief,
without elaborating its meaning in detail:**

**"Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts."**

**Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened.?'**

Then it occurred to us:

'There is this venerable Ānanda.

**One who is praised by the Master
and honoured by those living the brahma life who understand.**

**The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened.**

**Let us go visit the venerable Ānanda,
and face-to-face with Ānanda
question him as to the meaning of this thing.'**

**So we went to visit the venerable Ānanda,
came into his presence
and greeted him courteously,
and after the exchange of mutual courtesies,
sat down at one side.**

So seated we said to the venerable Ānanda:

**'Friend Ānanda, The Consummately Self-Awakened, rose from his seat and
entered his residence
having given us this teaching in brief,
without elaborating its meaning in detail:**

"Those five cords of worldly sense pleasures

that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

That is what is to be experienced of the world, beggars.

Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts."

Now, not long after The Consummately Self-Awakened had gone,
it occurred thus to us:

"The Consummately Self-Awakened, rose from his seat and entered his
residence
having given us this teaching in brief,
without elaborating its meaning in detail:

'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

That is what is to be experienced of the world, beggars.

Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts.'

Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail?"

Then it occurred to us:

"There is this venerable Ānanda.

One who is praised by the Master
and honoured by those living the brahma life who understand.

The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail.

Let us go visit the venerable Ānanda,
and face-to-face with Ānanda

question him as to the meaning of this thing."

Let the venerable Ānanda elaborate in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail.'

Then the venerable Ānanda said: -

'Friends, imagine a man in need of sound timber,
in quest of sound timber,
going about searching for sound timber,
and he comes upon a tree,
sturdy,
with thoroughly sound timber:
and,
leaving the root,
leaving the trunk,
he were to think that sound timber
was to be found in the leaves and branches.

This is just what has happened to you venerable ones.

Though you had the Master face-to-face
you passed over The Consummately Self-Awakened,
and think that I am the one
to be questioned on this matter.

Friends, that bhagava is one who,
knowing, knows:
who, seeing, sees:
become the eye,
become knowledge,
become *Dhamma*,
become Brahma,
he is the teacher and elaborator,
dispenser of good,
giver of deathlessness,
Lord of the *Dhamma*,
Tathāgata.

Surely that was the time
for you to ask The Consummately Self-Awakened this question.

What The Consummately Self-Awakened said to you,
that you should bare in mind.'

'It is true, friend Ānanda,
that bhagava is one who,
knowing, knows:
who, seeing, sees:
become the eye,
become knowledge,
become *Dhamma*,
become Brahma,
he is the teacher and elaborator,
dispenser of good,
giver of deathlessness,
Lord of the *Dhamma*,
Tathāgata.

Surely that was the time
for us to have asked The Consummately Self-Awakened this question.

What The Consummately Self-Awakened said to us,
that we should have born in mind.'

Still we thought:

"Here is this venerable Ānanda,
One who is praised by the Master
and honoured by those living the brahma life who understand.

The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail."

Let the venerable Ānanda elaborate in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail,
and save us the trouble.'

'Then listen carefully.

Apply your minds.

I will speak.'

'Very good, friend,' we replied to the venerable Ānanda, who said: -

'As to that teaching spoken in brief by The Consummately Self-Awakened
without elaborating its meaning in detail:

"Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

That is what is to be experienced of the world, beggars.

Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts",

I understand the meaning in detail, friends, this way:

That is, that it was spoken, friends,
by The Consummately Self-Awakened concerning
the sixfold realm of the senses,
and could be said this way:

"Those five cords of worldly sense pleasures
that previously have left their impression on your hearts —
they have passed,
are over with
or are changed,

but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

That is what is to be experienced of the world, beggars.

Wherein eye and perception of objects fade away, -
that is what is to be experienced of the world
wherein ear and perception of sounds fade away, -
that is what is to be experienced of the world
wherein nose and perception of scents fade away, -
that is what is to be experienced of the world
wherein tongue and perception of savours fade away, -
that is what is to be experienced of the world
wherein body and perception of touch fade away -
that is what is to be experienced of the world.

Wherefore, friends,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts."

This, friends is what I understand to be the meaning
of that teaching spoken in brief by The Consummately Self-Awakened
but not elaborated in detail.

But if you wish, friends,
the venerable ones should approach The Consummately Self-Awakened
and question him about the matter, and,
according as The Consummately Self-Awakened explains it,
so should you remember it.'

'Very good, friend,' we replied to the venerable Ānanda
and then rising up we came to The Consummately Self-Awakened."

And The Consummately Self-Awakened replied: -

"A sage, beggars, is Ānanda.

Of great wisdom, beggars, is Ānanda.

If you were to put this question to me,
I should explain it even as Ānanda explained it to you.

This is the meaning of that teaching,
and so should you bear it in mind."

SN 4.35.117

Once upon a time, the Ancient Udayin,
Kamandaya town,
Brahmin Todeyya's mango grove,
came a revisit'n.

Then one time a young man,

a student of a Nobel Lady of the Verahaccani clan,
came visiting Bhante Udayin,
and there,
after exchanging common courtesies,
he sat down to one side
and listened as Bhante Udayin taught,
grounded,
raised up,
and made that young man happy with *Dhammatalk*
worthy of respect.

Then, after being taught,
grounded,
raised up,
and made happy
by that worthy *Dhammatalk* of Bhante Udayin,
that young man returned to his residence
with the Nobel Lady of the Verahaccani clan
and said:

"If it please your Ladyship,
I would inform her
that the beggar Udayin is presently teaching *Dhamma*
that is helpful in the beginning,
helpful in the middle
and helpful at the end.

He lays out the way
to live the best of lives,
the way to perfect and refine
the best of lives,
and he does so both in the spirit
and the letter."

"Well then, young man,
please invite this Beggar Udayin
for tomorrow's meal."

"Very good, My Lady."

And at that command
the young man returned to Bhante Udayin and said:

"May Bhante Udayin accept
a token of gratitude as our teacher;

may he accept tomorrow's meal
from the Nobel Lady of the Verahaccani clan."

And Bhante Udayin accepted silently.

Then Bhante Udayin,
rising up in the early pre-dawn,
attending to bowl and robes,
set out and eventually arrived at the residence of the Nobel Lady of the
Verahaccani clan,
where he sat down on a "seat-made-ready".

Then the Nobel Lady served Bhante Udayin
with excellent food,
both solid and liquid,
with her own hand,
until he had had his fill.

And when she perceived
that he had finished his meal
by the fact that he had withdrawn his hand from the bowl
and had given it a rinse with water supplied
(hand-out bowl clean'tup),
she sat down on a high seat
without removing her sandals,
and with her head covered with a veil,
and said:

"Teach me *Dhamma*, Beggar."

But at that, Beggar Udayin, said:

"There will be a time for that, sister."
and got up from his seat
and left without saying a further word.

Then a second time the young man,
a student of a Nobel Lady of the Verahaccani clan,
came visiting Bhante Udayin,
and there,
after exchanging common courtesies,
he sat down to one side
and listened as Bhante Udayin taught,
grounded,
raised up,
and made that young man happy with dhamma talk

worthy of respect.

Then, after being taught,
grounded,
raised up,
and made happy
by that worthy *Dhammatalk* of Bhante Udayin,
that young man returned to his residence
with the Nobel Lady of the Verahaccani clan
and said:

"If it please your Ladyship,
I would inform her
that the beggar Udayin is presently teaching *Dhamma*
that is helpful in the beginning,
helpful in the middle
and helpful at the end.

He lays out the way
to live the best of lives,
the way to perfect and refine
the best of lives,
and he does so both in the spirit
and the letter."

"Young Man,
although you have been singing the praises of Bhante Udayin,
when I said:

'Teach me, *Dhamma*, Beggar,'
he just said:

'There will be a time for that, sister,'
and got up and departed
without saying a further word."

"But My Lady,
were you not wearing your sandals?
Did you not sit on a high seat?
Did you not cover your head with a veil?
And did you not say:

'Teach me *Dhamma*, Beggar.'?"

The *Dhamma* is greatly honored by these Aristocrats, my lady.
They have great respect for the *Dhamma*."

"Very well, young man.

**Will you please invite the Beggar Udayin,
in my name,
to tomorrow's meal?"**

**"Very good, My Lady"
replied the young man
who then set out and did just that.**

**And things transpired as before except that,
at the end of the meal,
the Nobel Lady of the Verhaccani clan
removed her sandals,
took a low seat,
removed the veil from her head,
and asked:**

**"There being what, Bhante,
do Arahants
point out pleasure and pain?**

**There not being what do Arahants
not point out pleasure and pain?"**

**"Where there is eye, sister,
Arahants point out pleasure and pain.**

**Where there is no eye,
Arahants do not point out pleasure and pain.**

**Where there is ear, sister,
Arahants point out pleasure and pain.**

**Where there is no ear,
Arahants do not point out pleasure and pain.**

**Where there is nose, sister,
Arahants point out pleasure and pain.**

**Where there is no nose,
Arahants do not point out pleasure and pain.**

**Where there is tongue, sister,
Arahants point out pleasure and pain.**

**Where there is no tongue,
Arahants do not point out pleasure and pain.**

**Where there is body, sister,
Arahants point out pleasure and pain.**

**Where there is no body,
Arahants do not point out pleasure and pain.**

**Where there is mind, sister,
Arahants point out pleasure and pain.**

**Where there is no mind,
Arahants do not point out pleasure and pain."**

At that, the Noble Lady of the Verhaccani clan said:

"Most Excellent, sir!

Most Excellent Indeed!

**In the same way as one who sets upright that which had been upside down,
or points out what had been hidden,
or shows the way to one who is lost,
or brings a light into the darkness so that anyone
with eyes in their head that can see
can see the objects there —
in so many ways has the worthy Udayin set out The *Dhamma*.**

**I, myself, Teacher Udayin, go to The Consummately Self-Awakened for
refuge;**

I, myself, Teacher Udayin, go to the *Dhamma* for refuge;

I, myself, Teacher Udayin, go to the Order for refuge!

**Let the worthy Udayin look on me as a lay disciple who,
from this day forth
as long as this life shall last,
has gone for refuge to the Buddha,
The *Dhamma*,
and the *Saṅgha*."**

SN 4.35.145

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

"Bhikkhus!"

**And upon the bhikkhus responding "Bhante!" The Consummately Self-
Awakened said:**

**"Whenever, beggars,
a beggar sees the unreliable eye
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees the unreliable ear
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees the unreliable nose
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees the unreliable tongue
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees the unreliable body
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees the unreliable mind
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,**

the destruction of taking enjoyment.

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'."**

SN 4.35.155

**"Whenever, beggars,
a beggar sees visual objects
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees unreliable sounds
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees unreliable scents
as unreliable,**

he has achieved consummate view.

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees unreliable tastes
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees unreliable touches
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,**

**the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees unreliable things
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction
of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.'**

SN 4.35.156

**Once upon a time in Rājagaha,
Jīvaka's Mangro Grove.**

**Then the Ancient, Koṭṭhiko the Great, approached The Consummately
Self-Awakened,
and there,
taking a seat to one side,
he said:**

**"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.
Hearing *Dhamma* in this way from The Consummately Self-Awakened
I could live alone,
secluded,
without negligence,
ardently intent."**

**"That which is not settled, Koṭṭhika
let go of wanting that.**

What, Koṭṭhika, is unsettled?

**The eye, Koṭṭhika, is unsettled,
let go of wanting that.**

**The visible object is unsettled,
let go of wanting that.**

**Eye-consciousness is unsettled,
let go of wanting that.**

**Being in contact with eye is unsettled,
let go of wanting that.**

**That which appears as a reaction to eye-contact
in the form of pleasant sensation,
unpleasant sensation or
sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**The ear, Koṭṭhika, is unsettled,
let go of wanting that.**

**The audible object is unsettled,
let go of wanting that.**

**Ear-Consciousness is unsettled,
let go of wanting that.**

**Being in contact with ear is unsettled,
let go of wanting that.**

**That which appears as a reaction to ear-contact
in the form of pleasant sensation,
unpleasant sensation or
sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**The nose, Koṭṭhika, is unsettled,
let go of wanting that.**

**The scent object is unsettled,
let go of wanting that.**

**Nose-Consciousness is unsettled,
let go of wanting that.**

**Being in contact with the nose is unsettled,
let go of wanting that.**

**That which appears as a reaction to nose-contact
in the form of pleasant sensation,
unpleasant sensation or**

**sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**The tongue, Koṭṭhika, is unsettled,
let go of wanting that.**

**The tasteable object is unsettled,
let go of wanting that.**

**Tongue-Consciousness is unsettled,
let go of wanting that.**

**Being in contact with the tongue is unsettled,
let go of wanting that.**

**That which appears as a reaction to tongue-contact
in the form of pleasant sensation,
unpleasant sensation or
sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**The body, Koṭṭhika, is unsettled,
let go of wanting that.**

**The tangible object is unsettled,
let go of wanting that.**

**Bodily-Consciousness is unsettled,
let go of wanting that.**

**Being in contact with body is unsettled,
let go of wanting that.**

**That which appears as a reaction to body-contact
in the form of pleasant sensation,
unpleasant sensation or
sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**The mind, Koṭṭhika, is unsettled,
let go of wanting that.**

**The mental object is unsettled,
let go of wanting that.**

**Mental-Consciousness is unsettled,
let go of wanting that.**

**Being in contact with mind is unsettled,
let go of wanting that.**

**That which appears as a reaction to mind-contact
in the form of pleasant sensation,
unpleasant sensation or
sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**That which is not settled, Koṭṭhika
let go of wanting that."**

SN 4.35.161

**Once upon a time
the elder Sāriputta and
the elder Mahā-Koṭṭhika,
Benares city revisiting
Isipatana, Deer Park.**

**There then the elder Mahā-Koṭṭhika,
rising up from solitary meditation toward evening
approached the elder Sāriputta.**

**Having approached,
having exchanged greetings and well-wishes,
he took a seat to one side.**

**Having taken a seat to one side
the elder Mahā-Koṭṭhika said this
to the elder Sāriputta:**

**"How is it then, friend Sāriputta,
is the eye the yoke of form
or is form the yoke of the eye?**

**Is the ear the yoke of sound
or is sound the yoke of the ear?**

**Is the nose the yoke of scent
or is scent the yoke of the nose?**

**Is the tongue the yoke of tastes
or are tastes the yoke of the tongue?**

**Is the body the yoke of touch
or is touch the yoke of the body?**

**Is the mind the yoke of things
or are things the yoke of the mind?"**

**"It is not, friend Kotthika,
that the eye is the yoke of form,
nor is form the yoke of eye;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It is not that the ear is the yoke of sound
nor is sound the yoke of the ear;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It is not that the nose is the yoke of scent
nor is scent the yoke of the nose;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It is not that the tongue is the yoke of taste
nor is taste the yoke of the tongue;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It is not that the body is the yoke of touch
nor is touch the yoke of the body;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It is not that the mind is the yoke of things
nor are things the yoke of the mind;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Suppose, friend,
there were a black ox
and a white ox
linked by a single rope or harness.**

If then

it were to be said of this

thus:

'The black ox is the yoke of the white ox.'

or

'The white ox is the yoke of the black ox.'

Would this that was said
have been consummately said?"

"No indeed, friend.

Neither, friend,
is the black ox the yoke of the white ox,
nor is the white ox the yoke of the black ox,
but rather it is the single rope
or harness
that is the yoke."

"In the same way, friend,
neither is the eye the yoke of form
nor is form the yoke of the eye;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.

Neither is the ear the yoke of sound
nor is sound the yoke of the ear;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.

Neither is the nose the yoke of scent
nor is scent the yoke of the nose;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.

Neither is the tongue the yoke of taste
nor is taste the yoke of the tongue;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.

Neither is the body the yoke of touch
nor is touch the yoke of the body;

**it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.**

**Neither is the mind the yoke of things
nor are things the yoke of the mind;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.**

**It could not be, friend,
if the eye were the yoke of form,
or form the yoke of eye,
that this best of lives
for the consummate eradication of pain
could be known.**

**But, friend, since
neither is the eye the yoke of form,
nor is form the yoke of eye,
but it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.**

**It could not be, friend,
if the ear were the yoke of sound,
or sound the yoke of ear,
that this best of lives
for the consummate eradication of pain
could be known.**

**But, friend, since
neither is the ear the yoke of sound,
nor is sound the yoke of ear,
but it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.**

It could not be, friend,

if the nose were the yoke of scent,
or scent the yoke of nose,
that this best of lives
for the consummate eradication of pain
could be known.

But, friend, since
neither is the nose the yoke of scent,
nor is scent the yoke of nose,
but it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.

It could not be, friend,
if the tongue were the yoke of taste,
or taste the yoke of tongue,
that this best of lives
for the consummate eradication of pain
could be known.

But, friend, since
neither is the tongue the yoke of taste,
nor is taste the yoke of tongue,
but it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.

It could not be, friend,
if the body were the yoke of touch,
or touch the yoke of body,
that this best of lives
for the consummate eradication of pain
could be known.

But, friend, since
neither is the body the yoke of touch,
nor is touch the yoke of body,
but it is rather the wanting and lust,

the upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.

It could not be, friend,
if the mind were the yoke of things,
or things the yoke of mind,
that this best of lives
for the consummate eradication of pain
could be known.

But, friend, since
neither is the mind the yoke of things,
nor are thing the yoke of mind,
but it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.

Thus by this curriculum, friend,
it can be known:

Neither is the eye the yoke of form,
nor is form the yoke of eye;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.

Neither is the ear the yoke of sound
nor is sound the yoke of the ear;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.

Neither is the nose the yoke of scent
nor is scent the yoke of the nose;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.

Neither is the tongue the yoke of taste

**nor is taste the yoke of the tongue;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the body the yoke of touch
nor is touch the yoke of the body;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the mind the yoke of things
nor are things the yoke of the mind;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It can be shown, friend, that
The Consummately Self-Awakened has eyes,
The Consummately Self-Awakened sees form
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
The Consummately Self-Awakened has ears,
The Consummately Self-Awakened hears sound
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
The Consummately Self-Awakened has a nose,
The Consummately Self-Awakened smells scents
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
The Consummately Self-Awakened has a tongue,
The Consummately Self-Awakened tastes savours
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
The Consummately Self-Awakened has a body,
The Consummately Self-Awakened feels touch
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
The Consummately Self-Awakened has a mind,
The Consummately Self-Awakened knows things
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**Thus by this curriculum too, friend,
it can be known:**

**Neither is the eye the yoke of form,
nor is form the yoke of eye;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the ear the yoke of sound
nor is sound the yoke of the ear;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the nose the yoke of scent
nor is scent the yoke of the nose;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the tongue the yoke of taste
nor is taste the yoke of the tongue;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the body the yoke of touch
nor is touch the yoke of the body;
it is rather the wanting and lust,
the upshot of the percussion of both**

that is the yoke.

Neither is the mind the yoke of things
nor are things the yoke of the mind;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.

SN 4.35.191

Once upon a time,
The Elder Ānanda and
The Elder Udāyin
were revisiting Kosambī
in Ghosita Park.

At this time The Elder Udāyin,
emerging from solitary meditation towards evening,
went to visit Ānanda.

Having approached Ānanda,
he sat down to one side
having sat down to one side,
he asked him:

"In many diverse ways, friend Ānanda,
The Consummately Self-Awakened has defined,
explained,
and expounded upon body, saying:

'Thus body is not-self.'

Is it possible also to define,
explain
and expound upon consciousness
such as to make it simple,
clear
and open to examination, saying:

'Thus consciousness is not-self.'"

"In many diverse ways, friend Udāyī,
The Consummately Self-Awakened has defined,
explained,
and expounded upon body, saying:

'Thus body is not-self.'

It is possible also to define,

**explain
and expound upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:**

'Thus consciousness is not-self.'

**The eye, friend,
percussing a visible object,
has eye-consciousness as upshot,
no?"**

"Yes, friend."

**"If this basis for the appearance of eye-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out eye-consciousness?"**

"No, friend."

**"This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:**

'Thus consciousness is not-self.'

**The ear, friend,
percussing a sound,
has ear-consciousness as upshot,
no?"**

"Yes, friend."

**"If this basis for the appearance of ear-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out ear-consciousness?"**

"No, friend."

**"This is the way, friend,
The Consummately Self-Awakened has defined,
explained**

**and expounded upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:**

'Thus consciousness is not-self.'

**The nose, friend,
percussing a scent,
has nose-consciousness as upshot,
no?"**

"Yes, friend."

**"If this basis for the appearance of nose-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out nose-consciousness?"**

"No, friend."

**"This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:**

'Thus consciousness is not-self.'

**The tongue, friend,
percussing a savour,
has tongue-consciousness as upshot,
no?"**

"Yes, friend."

**"If this basis for the appearance of tongue-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out tongue-consciousness?"**

No, friend.

**This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness**

as being not-self
such as to make it simple,
clear
and open to examination, saying:

'Thus consciousness is not-self.'

The body, friend,
percussing a tangible object,
has body-consciousness as upshot,
no?"

"Yes, friend."

"If this basis for the appearance of body-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out body-consciousness?"

"No, friend."

"This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:

'Thus consciousness is not-self.'

The mind, friend,
percussing things,
has mind-consciousness as upshot,
no?"

"Yes, friend."

"If this basis for the appearance of mind-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out mind-consciousness?"

"No, friend."

"This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness
as being not-self

such as to make it simple,
clear
and open to examination, saying:

'Thus consciousness is not-self.'

In the same way as a woodsman, friend,
in need of heart-wood,
should take his sharp axe
and setting out to find heart-wood,
meandering around looking for heart-wood,
should come upon a great plantain trunk
young, growing straight and tall,
of a great height,
and he cuts it down at the root,
cuts it off at the crown
and peels off the outer bark:
not only would he find no heart-wood,
he would find no center-wood at all!

In the same way, friend,
a beggar can find no self,
or thing belonging to self,
in the realm of the senses.

This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:
'Thus consciousness is not-self.'

SN 4.35.194

Once Upon a Time, The Consummately Self-Awakened,
Sāvattthī-town
Anāthapiṇḍika's Jeta Grove,
came-a revisiting.

There, to the Beggars gathered round, he said:
"Beggars!"

And the beggars responding:

"Bhante!"

The Consummately Self-Awakened said:

"The uneducated commoner, beggars,

pleased,

just experiences experience,

pained,

just experiences experience,

not-pained-but-not pleased,

just experiences experience.

The well-educated student of the Aristocrats, beggars,

pleased,

just experiences experience,

pained,

just experiences experience,

not-pained-but-not pleased,

just experiences experience.

Therein, beggars,

what is the distinction,

what is the superiority,

what makes the difference

between the well-educated student of the Aristocrats

and the uneducated commoner?"

"For us Bhante,

things are best resorted to

rooted in The Consummately Self-Awakened,

channeled through The Consummately Self-Awakened.

It would be good, Bhante,

if further explanation of this point

were given by The Consummately Self-Awakened.

That which is said by The Consummately Self-Awakened

will be held in memory by the beggars."

"Then give ear, beggars.

Pay good attention!

I will speak!"

Then, the beggars saying

"Even so, Bhante!" in response,

The Consummately Self-Awakened said this to them:

**"The uneducated commoner, beggars,
on painful experience,
impacted by same,
grieves,
exhausts himself weeping and wailing,
beats his breast,
falls into confusion,
and so two experiences experiences:
of body and
of mind.**

**In just the same way, beggars
as a person,
arrow-shot,
pierced,
he, by a second arrow pierced,
is thus, indeed, beggars,
a person who of two arrows
experiences experience.**

**Even so, beggars,
the uneducated commoner,
on painful experience,
impacted by same,
grieves,
exhausts himself weeping and wailing,
beats his breast,
falls into confusion,
and so two experiences experiences:
of body and
of mind.**

**Then even further,
being on painful experience,
impacted by same,
he at this painful experience,
is filled with rebellion
which is indulging in painful-experience-rebellion-inclination.**

**He on painful experience,
impacted by same,
seeks delight in sensual pleasure.**

How come?

**Indeed, beggars,
the uneducated commoner knows not,
other than through sensual pleasure,
the escape from painful experience.**

**Seeking delight in sensual pleasure,
which is indulging pleasure-experience-lust-inclination,
he, of this experience,
the arising to itself and
settling down and
escape from it
does not understand as it is.**

**The arising to itself and
settling down and
escape from
this experience not understanding as it is,
which is indulging in not-painful-but-not-pleasant-experience-blindness-
inclination,
he, if pleasant experience experiences,
self-yoked he experiences it,
he, if unpleasant experience experiences,
self-yoked he experiences it,
he, if not-painful-but-not-pleasant experience experiences,
self-yoked he experiences it.**

**This is called, beggars,
'The uneducated commoner
self-yoked to birth,
aging,
death,
grief,
lamentation,
pain,
misery,
despair —
connected to pain'
say I.**

**But then the well-educated student of the Aristocrats, beggars,
on painful experience,
impacted by same,
not grieving,**

not exhausting himself weeping and wailing,
beating his breast,
or falling into confusion,
only one experience experiences:
of body
not of mind.

In just the same way, beggars
as a person arrow-shot,
pierced,
by a second arrow not pierced,
is thus, indeed, beggars, a person
who of only one arrow experiences experience.

Even thus then, beggars,
the well-educated student of the Aristocrats
on painful experience,
impacted by same,
not grieving,
not exhausting himself weeping and wailing,
beating his breast,
or falling into confusion,
only one experience experiences:
of body
not of mind.

Then even further,
being on painful experience,
impacted by same,
he at this painful experience
is not filled with rebellion,
which is not indulging in painful-experience-rebellion-inclination.

He, on painful experience,
impacted by same,
does not seek delight in sensual pleasure.

How come?

Understood, beggars,
by the well educated student of the Aristocrats,
is an escape from painful experience
other than through seeking delight in sensual pleasure,
which is not indulging in pleasure-experience-lust-inclination.

**He, of this experience,
the arising to itself and
settling down and
escape from it
does understand as it is.**

**The arising to itself and
settling down and
escape from
this experience understanding as it is,
which is not indulging in not-painful-but-not-pleasant-experience-
blindness-inclination,
he, if pleasant experience experiences,
un-self-yoked he experiences it,
he, if unpleasant experience experiences,
un-self-yoked he experiences it,
he, if not-painful-but-not-pleasant experience experiences,
un-self-yoked he experiences it.**

**This is called, beggars,
'The well-educated student of the Aristocrats —
un-self-yoked to birth,
aging,
death,
grief,
lamentation,
pain,
misery,
despair —
he is un-self-yoked to pain'
say I.**

**This then, beggars,
is the distinction,
this is the superiority,
this makes the difference between the well-educated student of the
Aristocrats
and the uneducated commoner."**

**Not experiencing experience, the wise,
just the pleasant, just the painful, the well-educated just
in this firm, from the commoner
great difference in skillfulness has.**

**Having made of *Dhamma* a thing well-studied
beholding this world and the beyond,
the wished-for not turning the mind,
the unwished-for not being resisted,
satisfied and ended,
extinguished, settled down, not being,
he walks knowing dispassion, sorrowless,
consummately understanding, being one gone beyond.**

SN4.36.6

**Once upon a time, The Consummately Self-Awakened,
Vesali-land revisiting,
Great Woods,
Peak'd Roof Hall.**

**There then towards evening,
The Consummately Self-Awakened,
emerging from his solitary residence,
approached the sick-ward and drew near.**

**Having drawn near,
he took a prepared seat.**

**Then, seated there,
he addressed the beggars:**

**"Mindful, beggars — a beggar reaching his end,
should be self-aware.**

This is ever our instruction to you.

**And how, beggars,
is a beggar mindful?**

**Here beggars,
a beggar living in body,
oversees the body,
ardent,
self-aware,
recollected,
removing the miseries of worldly coveting;
living in sense-experience,
oversees the sensations,
ardent,
self-aware,**

recollected,
removing the miseries of worldly coveting;
living in the heart,
oversees the heart,
ardent,
self-aware,
recollected,
removing the miseries of worldly coveting;
living in the *Dhamma*,
oversees the *Dhamma*,
ardent,
self-aware,
recollected,
removing the miseries of worldly coveting.

Such then, beggars,
is a beggars mindfulness.

And how, beggars,
is a beggar self-aware?

Here, beggars, a beggar
coming or going,
makes himself aware;
looking ahead or looking back,
makes himself aware;
putting forth or retracting,
makes himself aware;
bearing cloak, bowl and robes,
makes himself aware;
eating, drinking, chewing, or tasting,
makes himself aware;
passing matter or passing water,
makes himself aware;
on the go,
standing,
sitting,
asleep or
awake,
speaking or existence silent,
makes himself aware.

Thus, beggars,

is a beggar self-aware.

"Mindful, beggars —
a beggar reaching his end,
should be self-aware.

This is ever our instruction to you.

And, beggars,
as a beggar so lives,
mindful,
self-aware,
careful,
ardent,
intent
up comes experience of the pleasant.

So he considers:

'There has come upon me
experience of the pleasant.

But such is dependent,
not without dependency.

On what dependent?

On this very body dependent.

And furthermore,
this body is changeable,
own-made,
itself arising dependent.

Arising dependent
on the changeable,
own-made body,
it follows
that this experience of the pleasant
also arises dependent —

How could it become unchangeable?'

And he lives overseeing change
in body and
experience of the pleasant;
lives overseeing the passing,
lives overseeing dispassion for,
lives overseeing the ending of,

**lives overseeing the abandoning of
body
and experience of the pleasant.**

**Living overseeing change in sense-experience,
living overseeing dispassion for,
living overseeing the ending of,
living overseeing the abandoning of,
body
and experience of the pleasant,
residual lust for sense-experience is let go.**

**And, beggars,
as a beggar so lives,
mindful,
self-aware,
careful,
ardent,
intent
up comes experience of the unpleasant.**

So he considers:

**'There has come upon me
experience of the unpleasant.**

**But such is dependent,
not without dependency.**

On what dependent?

On this very body dependent.

**And furthermore,
this body is changeable,
own-made,
itself arising dependent.**

**Arising dependent
on the changeable,
own-made body,
it follows
that this experience of the unpleasant
also arises dependent —**

How could it become unchangeable?'

And he lives overseeing change

**in body
and experience of the unpleasant;
lives overseeing the passing,
lives overseeing dispassion for,
lives overseeing the ending of,
lives overseeing the abandoning of
body
and experience of the unpleasant.**

**Living overseeing change in sense-experience,
living overseeing dispassion for,
living overseeing the ending of,
living overseeing the abandoning of,
body and experience of the unpleasant,
residual repugnance for sense-experience is let go.**

**And, beggars,
as a beggar so lives,
mindful,
self-aware,
careful,
ardent,
intent
up comes experience of the not-unpleasant-but-not-pleasant.**

So he considers:

**'There has come upon me
experience of the not-unpleasant-but-not-pleasant.**

**But such is dependent,
not without dependency.**

On what dependent?

On this very body dependent.

**And furthermore,
this body is changeable,
own-made,
itself arising dependent.**

**Arising dependent
on the changeable,
own-made body,
it follows
that this experience of the not-unpleasant-but-not-pleasant**

also arises dependent —

How could it become unchangeable?'

And he lives overseeing change
in body

and experience of the not-unpleasant-but-not-pleasant.

Lives overseeing the passing,
lives overseeing dispassion for,
lives overseeing the ending of,
lives overseeing the abandoning of
body

and experience of the not-unpleasant-but-not-pleasant.

Living overseeing change in sense-experience,
living overseeing dispassion for,
living overseeing the ending of,
living overseeing the abandoning of,
body and experience of the not-unpleasant-but-not-pleasant,
residual ignorance of sense-experience is let go.

If experiencing pleasant experience

he knows:

'It changes';

he knows:

'Therein I have no intentions';

he knows:

'Therein is no taking delight for me'.



If experiencing unpleasant experience

he knows:

'It changes';

he knows:

'Therein I have no intentions';

he knows:

'Therein is no taking delight for me'.

If experiencing the not-unpleasant-but-not-pleasant

he knows:

'It changes';

he knows:

'Therein I have no intentions';

he knows:

'Therein is no taking delight for me'.

**If experiencing pleasant experience,
disconnected he experiences it.**

**If experiencing unpleasant experience,
disconnected he experiences it.**

**If experiencing not-unpleasant-but-not-pleasant experience,
disconnected he experiences it.**

**If he experiences the experience
of the approach of body's end,
he knows:**

**'I am experiencing the experience
of the approach of body's end.'**

**If he experiences the experience
of the approach of life's end,
he knows:**

**'I am experiencing the experience
of the approach of life's end.'**

**Upon the break-up of the body
at the termination of life
he knows:**

**'At this point,
there being no taking delight,
all sense-experience becomes cool.'**

**Just as an oil-lamp, beggars,
in order to burn,
depends on oil,
depends on a wick,
and the oil,
and wick coming to an end,
is extinguished for want of food,
even so, beggars, a beggar
experiencing the experience of the approach of life's end,
knows:**

**'I am experiencing the experience
of the approach of life's end.'**

**Upon the break-up of the body
at the termination of life
knows:**

**'At this point,
there being no taking delight,
all sense-experience becomes cool.'**

SN 4.36.7

**"Three, beggars, are the sensations,
unsettled,
own-made,
appearing as results,
bodily things,
things that grow old,
things that fade away,
things that come to an end.**

What three?

**Pleasant sensation,
unpleasant sensation,
sensation that is not unpleasant but not pleasant.**

**These, beggars are the three sensations,
unsettled,
own-made,
appearing as results,
bodily things,
things that grow old,
things that fade away,
things that come to an end."**

SN 4.36.9

**Once upon a time a certain beggar
approached The Consummately Self-Awakened and drew close.**

**Having drawn close
and exchanged greetings and salutations,
he took a seat to one side.**

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

**"Here, Bhante, being alone in my chambers,
this train of thought arose:**

**'Three sensations
are spoken of by The Consummately Self-Awakened:**

**pleasant sensation,
painful sensation,
not-painful-but-not-pleasant sensation.**

**These are the three sensations
spoken of by The Consummately Self-Awakened.**

But then this was said by The Consummately Self-Awakened:

**"Whatsoever is experienced,
that is simply pain."**

**Now what then is the reconciliation of this
with what was said by The Consummately Self-Awakened:**

**'Whatsoever is experienced,
that is simply pain.'?"**

"Well done, well done, bhikkhu!

**There are three sensations spoken of by me:
pleasant sensation,
painful sensation,
not-painful-but-not-pleasant sensation.**

**These are the three sensations
spoken of by me.**

And additionally this was said by me:

**"Whatsoever is experienced,
that is simply pain."**

**This, bhikkhu, was said by me
in reference to the transience
of the own-made:**

**"Whatsoever is experienced,
that is simply pain."**

**This, bhikkhu, was said by me
in reference to the own-made being a destructible thing:**

**"Whatsoever is experienced,
that is simply pain."**

**This, bhikkhu, was said by me
in reference to the own-made being a thing that gets old:**

**"Whatsoever is experienced,
that is simply pain."**

This, bhikkhu, was said by me

in reference to the own-made being a thing that disappears:

**"Whatsoever is experienced,
that is simply pain."**

This, bhikkhu, was said by me

in reference to the own-made being a thing that ends:

**"Whatsoever is experienced,
that is simply pain."**

This, bhikkhu, was said by me

in reference to the own-made being a thing subject to reversal:

**"Whatsoever is experienced,
that is simply pain."**

**Furthermore, bhikkhu, I have declared
a sequential putting-away
of own-making:**

**In attaining the first knowing,
speech is put away.**

**In attaining the second knowing,
thinking and wandering thoughts are put away.**

**In attaining the third knowing,
affection is put away.**

**In attaining the fourth knowing,
in-and-out breathing is put away.**

**In attaining The Realm of Space,
perception of form is put away.**

**In attaining The Realm of Consciousness,
perception of The Realm of Space is put away.**

**In attaining The Realm of Nothing to be Had Here,
perception of The Realm of Consciousness is put away.**

**In attaining The Neither-Perception-nor-Non-Perception Realm,
perception of The Realm of Nothing to be Had Here is put away.**

**In attaining the ending of perception and sense-experience,
perception and sense-experience are put away.**

**The beggar who would destroy the corruptions,
has put away lust,
has put away anger,
has put away confusion.**

**Furthermore, bhikkhu,
I have declared a sequential reduction
of own-making:**

**In attaining the first knowing,
speech is reduced.**

**In attaining the second knowing,
thinking and wandering thoughts are reduced.**

**In attaining the third knowing,
affection is reduced.**

**In attaining the fourth knowing,
in-and-out breathing is reduced.**

**In attaining The Realm of Space,
perception of form is reduced.**

**In attaining The Realm of Consciousness,
perception of The Realm of Space is reduced.**

**In attaining The Realm of Nothing to be Had Here,
perception of The Realm of Consciousness is reduced.**

**In attaining The Neither-Perception-nor-Non-Perception Realm,
perception of The Realm of Nothing to be Had Here is reduced.**

**In attaining the ending of perception and sense-experience,
perception and sense-experience are reduced.**

**The beggar who would destroy the corruptions,
has reduced lust,
has reduced anger,
has reduced confusion.**

These six have been pacified:

**In attaining the first knowing,
speech has been pacified.**

**In attaining the second knowing,
thinking and wandering thoughts have been pacified.**

**In attaining the third knowing,
affection has been pacified.**

**In attaining the fourth knowing,
in-and-out breathing has been pacified.**

**In attaining the ending of perception and sense-experience,
perception and sense-experience has been pacified.**

**The beggar who would destroy the corruptions,
has pacified lust,
has pacified anger,
has pacified confusion."**

SN 4.36.11

The Consummately Self-Awakened once addressed the beggars gathered round, saying:

"Beggars!"

**"Bhante!" responded those beggars
and The Consummately Self-Awakened then said:**

"Five, beggars, are powers of women.

What five?

**The power of beauty,
the power of wealth,
the power of relatives,
the power of sons,
the power of ethical conduct.**

**Imagine, beggars, a woman having
the power of wealth,
the power of relatives,
the power of sons,
the power of ethical conduct,
but not of the power of beauty.**

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of wealth,
the power of relatives,
the power of sons,
the power of ethical conduct,
and of the power of beauty
then she is complete through that dimension.**

**Imagine, beggars, a woman having
the power of beauty,
the power of relatives,
the power of sons,
the power of ethical conduct,
but not of the power of wealth.**

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of beauty,
the power of relatives,
the power of sons,
the power of ethical conduct,
and of the power of wealth
then she is complete through that dimension.**

**Imagine, beggars, a woman having
the power of beauty,
the power of wealth,
the power of sons,
the power of ethical conduct,
but not of the power of relatives.**

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of beauty,
the power of wealth,
the power of sons,
the power of ethical conduct,
and of the power of relatives
then she is complete through that dimension.**

**Imagine, beggars, a woman having
the power of beauty,
the power of wealth,
the power of relatives,
the power of ethical conduct,
but not of the power of sons.**

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of beauty,
the power of wealth,
the power of relatives,
the power of ethical conduct,
and of the power of sons
then she is complete through that dimension.**

**Imagine, beggars, a woman having
the power of beauty,**

**the power of wealth,
the power of relatives,
the power of sons,
but not of the power of ethical conduct.**

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of beauty,
the power of wealth,
the power of relatives,
the power of sons,
and of the power of ethical conduct
then she is complete through that dimension.**

Such, beggars, are powers of women."

SN 4.37.29

"Five, beggars, are the powers of women.

What five?

**The power of beauty,
the power of wealth,
the power of relatives,
the power of sons,
the power of ethical conduct.**

**Imagine, beggars, a woman has
the power of beauty,
but not of the power of virtue.**

**Good families cannot abide her,
do not let her abide.**

**Imagine, beggars, a woman has
the power of beauty,
and the power of wealth,
but not of the power of virtue.**

**Good families cannot abide her,
do not let her abide.**

**Imagine, beggars, a woman has
the power of beauty,
and the power of wealth,
and the power of relatives,
but not of the power of virtue.**

**Good families cannot abide her,
do not let her abide.**

**Imagine, beggars, a woman has
the power of beauty,
and the power of wealth,
and the power of relatives,
and the power of sons,
but not of the power of virtue.**

**Good families cannot abide her,
do not let her abide.**

**But imagine, Brethren, a woman has
the power of beauty,
and the power of wealth,
and the power of relatives,
and the power of sons,
and the power of virtue.**

**Good families can live with her,
do not refuse her abode.**

**Imagine, beggars, a woman has
the power of wealth,
and the power of relatives,
and the power of sons,
and the power of virtue
but not the power of beauty.**

**Good families can live with her,
do not refuse her abode.**

**Imagine, beggars, a woman has
the power of relatives,
and the power of sons,
and the power of virtue
but not the power of beauty
and not the power of wealth.**

**Good families can live with her,
do not refuse her abode.**

**Imagine, beggars, a woman has
the power of sons,
and the power of virtue
but not the power of beauty**

**and not the power of wealth,
and not the power of relatives.**

**Good families can live with her,
do not refuse her abode.**

**Imagine, beggars, a woman has
the power of virtue
but not the power of beauty
and not the power of wealth,
and not the power of relatives,
and not the power of sons.**

**Good families can live with her,
do not refuse her abode.**

Such, beggars, are powers of women."

SN 4.37.30

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**'The First Knowing!
The First Knowing!'"**

so they say.

Now what then is the First Knowing?'

So then it recurred to me, friends:

**'Here a beggar,
just isolating himself from sense pleasures,
just isolating himself from unskillful things,
with-rethinking,
with pondering,**

**in the pleasant enjoyment
born of solitude
abides getting a grip
on The First Knowing.**

This is what they call The First Knowing.'

**Then I, friends,
just isolating himself from sense pleasures,
just isolating himself from unskillful things,
with-rethinking,
with pondering,
in the pleasant enjoyment
born of solitude
abided getting a grip
on The First Knowing.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind
to perceptions connected to sense-pleasures.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The First Knowing!**

Set your heart on The First Knowing!

Make one with your heart The First Knowing.

Steady your heart in The First Knowing!'

**So then I, friends
after a time,
just isolating myself from sense pleasures,
just isolating myself from unskillful things,
with-rethinking,
with pondering,
in the pleasant enjoyment
born of solitude**

**abided getting a grip
on The First Knowing.**

**He who would,
speaking highly of one,
friends,
say:**

**'The Master brought the student to attainment
of great higher knowledge,'**

**would,
speaking highly of me,
say:**

**'The Master brought the student to attainment
of great higher knowledge.'"**

SN 4.40.1

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**""The Second Knowing!
The Second Knowing!"
so they say.**

Now what then is The Second Knowing?'

So then it recurred to me, friends:

**'Here a beggar,
by the passing off of thinking and pondering,
internally impassive,
become one with the heart,
without thinking,**

without pondering
in the pleasant enjoyment
born of serenity,
abides getting a grip
on The Second Knowing.'

This is what they call The Second Knowing.'

Then I, friends,
by the passing off of thinking and pondering,
internally impassive,
become one with the heart,
without thinking,
without pondering
in the pleasant enjoyment
born of serenity,
abided getting a grip
on The Second Knowing.

But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to thinking.

There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:

'Moggallāna!

Moggallāna!

Do not, Brahmin,
be careless with The Second Knowing!

Set your heart on The Second Knowing!

Make one with your heart The Second Knowing.

Steady your heart in The Second Knowing!'

So then I, friends
after a time,
by the passing off of thinking and pondering,
internally impassive,
become one with the heart,
without thinking,

without pondering,
in the pleasant enjoyment
born of serenity,
abided getting a grip
on The Second Knowing.

He who would,
speaking highly of one,
friends,
say:

'The Master brought the student
to attainment of great higher knowledge,'
would, speaking highly of me, say:

'The Master brought the student
to attainment of great higher knowledge.'"

SN 4.40.2

Once upon a time Old Man Moggallāna The Great,
revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:

""The Third Knowing!
The Third Knowing!"
so they say.

Now what then is The Third Knowing?'

So then it recurred to me, friends:

'Here a beggar,
enjoyment fading-away
and living detached,
reclected and self-aware,

**and personally experiencing in body
the pleasure of which the Aristocrat declares:**

"Detached, recollected, he lives pleasantly."

**abides getting a grip
on The Third Knowing.**

This is what they call The Third Knowing.'

**Then I, friends,
enjoyment fading-away
and living detached,
recollected and self-aware,
and personally experiencing in body
the pleasure of which the Aristocrat declares:**

'Detached, recollected, he lives pleasantly.'

**abided getting a grip
on The Third Knowing.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to enjoyment.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The Third Knowing!**

Set your heart on The Third Knowing!

Make one with your heart The Third Knowing.

Steady your heart in The Third Knowing!'

**So then I, friends
after a time,
enjoyment fading-away
and living detached,
recollected and self-aware,
and personally experiencing in body**

the pleasure of which the Aristocrat declares:

'Detached, recollected, he lives pleasantly.'

**abided getting a grip
on The Third Knowing.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.3

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**""The Fourth Knowing!
The Fourth Knowing!"
so they say.**

Now what then is The Fourth Knowing?'

So then it recurred to me, friends:

**'Here a beggar,
letting go of his pleasures
letting go of his pains
his antecedent mental ease and mental pain retiring
without pain
without pleasure
detached-recollected-thoroughly purified**

**abides getting a grip
on The Fourth Knowing.**

This is what they call The Fourth Knowing.'

**Then I, friends,
letting go of my pleasures
letting go of my pains
my antecedent mental ease and mental pain retiring
without pain
without pleasure
detached-recollected-thoroughly purified
abided getting a grip
on The Fourth Knowing.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to pleasure.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The Fourth Knowing!**

Set your heart on The Fourth Knowing!

Make one with your heart The Fourth Knowing.

Steady your heart in The Fourth Knowing!'

**So then I, friends,
letting go of my pleasures
letting go of my pains
my antecedent mental ease and mental pain retiring
without pain
without pleasure
detached-recollected-thoroughly purified
abided getting a grip
on The Fourth Knowing.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'
would, speaking highly of me, say:
'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.4

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**""The Realm of Space!
The Realm of Space!"
so they say.**

Now what then is The Realm of Space?'

So then it recurred to me, friends:

**'Here a beggar,
with the passing beyond of all form-perception
the retreating of perception of resistance,
inattentive to perception of diversity,
thinking "Endless Space!"
abides getting a grip
on The Realm of Space.**

This is what they call The Realm of Space.'

**Then I, friends,
with the passing beyond of all form-perception
the retreating of perception of resistance,
inattentive to perception of diversity,
thinking 'Endless Space!'**

**abided getting a grip
on The Realm of Space.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to forms.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The Realm of Space!**

Set your heart on The Realm of Space!

Make one with your heart The Realm of Space.

Steady your heart in The Realm of Space!'

**So then I, friends,
with the passing beyond of all form-perception
the retreating of perception of resistance,
inattentive to perception of diversity,
thinking 'Endless Space!'
abided getting a grip
on The Realm of Space.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.5

**Once upon a time Old Man Moggallāna The Great,
revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**""The Realm of Consciousness!
The Realm of Consciousness!"
so they say.**

Now what then is The Realm of Consciousness?'

So then it recurred to me, friends:

**'Here a beggar,
passing entirely beyond The Realm of Space
thinking "Endless Consciousness!"
abides getting a grip
on The Realm of Consciousness.**

This is what they call The Realm of Consciousness.'

**Then I, friends,
passing entirely beyond The Realm of Space
thinking 'Endless Consciousness!'
abided getting a grip
on The Realm of Consciousness.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to The Realm of Space.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The Realm of Consciousness!
Set your heart on The Realm of Consciousness!**

Make one with your heart The Realm of Consciousness.

Steady your heart in The Realm of Consciousness!

**So then I, friends,
passing entirely beyond The Realm of Space
thinking 'Endless Consciousness!'
abided getting a grip
on The Realm of Consciousness.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.6

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends, as I had retreated into solitude
there arose in my heart
this train of thought:**

**""The Realm of Naught Whose-Whatever!
The Realm of Naught Whose Whatever!"
so they say.**

Now what then is The Realm of Naught Whose-Whatever?'

So then it recurred to me, friends:

**'Here a beggar,
passing entirely beyond The Realm of Consciousness
thinking "There's no someone's whatever!"
abides getting a grip
on The Realm of Naught Whose-Whatever.'"**

This is what they call The Realm of Naught Whose-Whatever'

**Then I, friends,
passing entirely beyond The Realm of Consciousness
thinking 'There's no someone's whatever!'
abided getting a grip
on The Realm of Naught Whose-Whatever.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to The Realm of Consciousness.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The Realm of Consciousness!**

Set your heart on The Realm of Naught Whose-Whatever!

Make one with your heart The Realm of Naught Whose-Whatever.

Steady your heart in The Realm of Naught Whose-Whatever!'

**So then I, friends,
passing entirely beyond The Realm of Consciousness
thinking 'There's no someone's whatever!'
abided getting a grip
on The Realm of Naught Whose-Whatever.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.7

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,**

Anāthapiṇḍika's Park.

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

"Here, friends,

as I had retreated into solitude

there arose in my heart

this train of thought:

""The Realm of Neither-perception-nor-non-perception!

The Realm of Neither-perception-nor-non-perception!"

so they say.

Now what then is The Realm of Neither-perception-nor-non-perception?'

So then it recurred to me, friends:

'Here a beggar,

passing entirely beyond The Realm of Naught Whose-Whatever

abides getting a grip

on The Realm of Neither-perception-nor-non-perception.

This is what they call The Realm of Neither-perception-nor-non-perception'

Then I, friends,

passing entirely beyond The Realm of Naught Whose-Whatever

abided getting a grip

on The Realm of Neither-perception-nor-non-perception.

But then, friends,

as I abided in this abiding,

there arose and came about me

attention of mind to

perceptions connected to The Realm of Naught Whose-Whatever.

There then, friends,

The Consummately Self-Awakened, through his majesty,

approached me and said:

'Moggallāna!

Moggallāna!

Do not, Brahmin,

be careless with The Realm of Neither-perception-nor-non-perception!

Set your heart on The Realm of Neither-perception-nor-non-perception!

Make one with your heart The Realm of Neither-perception-nor-non-perception.

Steady your heart in The Realm of Neither-perception-nor-non-perception!

**So then I, friends,
passing entirely beyond The Realm of Naught Whose-Whatever
abided getting a grip
on The Realm of Neither-perception-nor-non-perception.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.8

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**""Signless serenity of heart!
signless serenity of heart!"
so they say.**

Now what then is signless serenity of heart?'

So then it recurred to me, friends:

**'Here a beggar,
by not studying any signs**

**abides getting a grip
on signless serenity of heart.**

This is what they call signless serenity of heart'

**Then I, friends,
by not studying any signs
abided getting a grip
on signless serenity of heart.**

**But then, friends,
as I abided in this abiding,
there came consciousness of following signs.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with signless serenity of heart!**

Set your heart on signless serenity of heart!

Make one with your heart signless serenity of heart.

Steady your heart in signless serenity of heart!'

**So then I, friends,
by not studying any signs
abided getting a grip
on signless serenity of heart.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**



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