

**SAM̐YUTTA NIKĀYA**

**Book Three**

# **On the Stockpiles**

**Selected Suttas**

Translated from the Pāli by Michael. M. Olds



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Los Altos

2021



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## **Buddha Dust**

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



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

**Samyutta Nikāya**

**Book Three**

# **On the Stockpiles**

**Selected Suttas**

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*Namo tassa bhagavato arahato sammā sambuddhassa*

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

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

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

# CHAPTER 22. STOCKPILES

## Sutta 5

### Samādhi Suttaṃ

## Serenity

**I HEAR TELL:**

**Once upon a time The Lucky Man,  
Sāvatti-town revisiting,  
Anāthapiṇḍika's Jeta Grove Park**

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

**"Beggars!"**

**"Bhante!" the Beggars responded.**

**So the Lucky Man 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 self of form  
and the settling down of form,  
the arising to self of sense experience  
and the settling down of sense experience  
the arising to self of perception  
and the settling down of perception  
the arising to self of own-making  
and the settling down of own-making  
the arising to self of consciousness  
and the settling down of consciousness.**

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

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

he remains tied down.

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

Overjoyed at,  
overly thrilled with form  
he remains tied down.

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

Whatever is delight with form,  
that is supporting fuel,  
the counterpart of supporting fuel 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 self of this whole pile of do-do painful ugly  
ukky k-kha!

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

Overjoyed at,  
overly thrilled with sense experience  
he remains tied down.

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

Whatever is delight with sense experience,  
that is supporting fuel,  
the counterpart of supporting fuel 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 self of this whole pile of do-do painful ugly  
ukky k-kha!

**And what, beggars, is the arising to self of perception?**

**Here, beggars, overjoyed at,  
overly thrilled with perception  
he remains tied down.**

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

**Whatever is delight with perception,  
that is supporting fuel,  
the counterpart of supporting fuel 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 self of this whole pile of do-do painful ugly  
ukky k-kha!**

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

**Here, beggars, overjoyed at,  
overly thrilled with own-making  
he remains tied down.**

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

**Whatever is delight with own-making,  
that is supporting fuel,  
the counterpart of supporting fuel 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 self of this whole pile of do-do painful ugly  
ukky k-kha!**

**And what, beggars, is the arising to self of consciousness?**

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

he remains tied down.

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

Whatever is delight with consciousness,  
that is supporting fuel,  
the counterpart of supporting fuel 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 self of this whole pile of du-du painful ugly  
ukky k-kha!

This, beggars, is the arising to self of form  
this the arising to self of sense experience  
this the arising to self of perception  
this the arising to self of own-making  
this the arising to self 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,  
he does not remain tied down.

But not overjoyed at,  
not overly thrilled with what,  
does he not remain tied down?

Not overjoyed at,  
not overly thrilled with form  
he does not remain tied down.

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

Delight ending, supporting fuel ends,

supporting fuel 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 arising to self of this whole pile of do-do painful ugly  
ukky k-kha!

Not overjoyed at,  
not overly thrilled with sense-experience  
he does not remain tied down.

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

Delight ending, supporting fuel ends,  
supporting fuel 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 arising to self of this whole pile of do-do painful ugly  
ukky k-kha!

Not overjoyed at,  
not overly thrilled with perception  
he does not remain tied down.

Not overjoyed at,  
not overly thrilled with  
not remaining tied down to perception,  
one's delight in perception subsides.

Delight ending, supporting fuel ends,  
supporting fuel 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 arising to self of this whole pile of do-do painful ugly  
ukky k-kha!

**Not overjoyed at,  
not overly thrilled with own-making  
he does not remain tied down.**

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

**Delight ending, supporting fuel ends,  
supporting fuel 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 arising to self of this whole pile of do-do painful ugly  
ukky k-kha!**

**Not overjoyed at,  
not overly thrilled with consciousness  
he does not remain tied down.**

**Not overjoyed at,  
not overly thrilled with  
not remaining tied down to consciousness,  
one's delight in consciousness subsides.**

**Delight ending, supporting fuel ends,  
supporting fuel 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."**

## In Pain

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattḥī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man 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."**

## **Sutta 31**

### **Agha-Mūla Suttaṃ**

# **The Root of the Abyss**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man 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?"**

**Shape, beggars is the abyss,  
sense-exp[erience 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?"**

**Whatever 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 intensified existence.**

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

## **Sutta 39**

### **Paṭhama Anu-Dhamma Suttaṃ**

# **Following Dhamma (1)**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

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

**Whatever the shape,**

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 shape,  
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 shape,  
understands sense-experience,  
understands perception,  
understands own-making,  
understands consciousness.

He understanding shape,  
understanding sense-experience,  
understanding perception,  
understanding own-making,  
understanding consciousness;  
is rid of shape,  
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."

## Following Dhamma (2)

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

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

Whatever the shape,  
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 shape,  
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 shape,  
understands sense-experience,  
understands perception,  
understands own-making,  
understands consciousness.

He understanding shape,  
understanding sense-experience,

understanding perception,  
understanding own-making,  
understanding consciousness;  
is rid of shape,  
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."

## Sutta 41

### Tatiya Anu-Dhamma Suttaṃ

## Following Dhamma (3)

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

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

Whatever the shape,  
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 shape,

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 shape,  
understands sense-experience,  
understands perception,  
understands own-making,  
understands consciousness.

He understanding shape,  
understanding sense-experience,  
understanding perception,  
understanding own-making,  
understanding consciousness;  
is rid of shape,  
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."

## Sutta 42

### Catuttha Anu-Dhamma Suttaṃ

## Following Dhamma (4)

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

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

**Whatever the shape,  
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 shape,  
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 shape,  
understands sense-experience,  
understands perception,  
understands own-making,  
understands consciousness.**

**He understanding shape,  
understanding sense-experience,  
understanding perception,  
understanding own-making,  
understanding consciousness;  
is rid of shape,  
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."**

## **Sutta 43**

### **Atta-Dīpa Suttam**

# **Self Illuminated**

**I HEAR TELL:**

**Once Upon a Time, the Lucky Man, 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 Real men,  
unwise to the Dhamma of Real men,  
untrained in the Dhamma of Real men,  
holds the view:  
material is self,  
or self has material,  
or material is in self,  
or self is in material.**

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

**For such a one,  
that material changing and becoming 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 becoming 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 becoming 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 becoming 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 becoming something else  
is the appearance of the birth  
of Grief and Lamentation,  
Pain and Misery,  
and Despair.**

**But viewing material, Beggars, as changing,  
corrupt,  
dying out,  
ending,  
thinking:**

**'Before, as well as in the here and now,  
material 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.'

## Sutta 47

### Samanupassanā Suttaṃ

## Observations

**I HEAR TELL:**

Once Upon a Time, the Lucky Man, Sāvattihī-Town, Anāthapiṇḍika Park,  
came-a ReVisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"Whatever shamen or brahmin there are, beggars,  
who lay out various observations concerning self,  
observe it as the five fuel-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 superior,  
untamed by the superior Dhamma,  
untrained in the superior Dhamma,  
observes:

'Shape is self,' or

'Self has shape,' or

'Self is in shape,' or

**'Shape 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 'Shape exists' is had,  
just this very 'Shapelessness 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 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 'Shape exists' is not had,  
just this very 'Shapelessness 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."

## Sutta 48

### Khandhā Suttaṃ

# The Stockpiles

**I HEAR TELL:**

Once Upon a Time, the Lucky Man, Sāvattī-Town, Anāthapiṇḍika Park,  
came-a revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"I will teach you, beggars,  
the five stockpiles,

**and the five fuel-stockpiles.**

**Listen up!**

**Pay good attention!**

**I will speak!"**

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

**Then The Lucky Man said:**

**"And what, beggars are the five stockpiles?"**

**Whatever is shape, beggars,  
whether past, future, or present,  
internal or external,  
gross or subtle,  
inferior or exalted  
far or near,  
this is called 'the shape 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 ownmaking, beggars,  
whether past, future, or present,  
internal or external,  
gross or subtle,  
inferior or exalted  
far or near,  
this is called 'the ownmaking 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 fuel-stockpiles?

Whatever is shape, beggars,  
whether past, future, or present,  
internal or external,  
gross or subtle,  
inferior or exalted  
far or near,  
that is turned into fuel by the corrupting influences,  
this is called 'the shape-fuel 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 fuel by the corrupting influences,  
this is called 'the sense-experience-fuel 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 fuel by the corrupting influences,  
this is called 'the perception-fuel 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 fuel by the corrupting influences,  
this is called 'the own-making-fuel 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 fuel by the corrupting influences,  
this is called 'the sense-consciousness-fuel stockpile'**

## **Sutta 51**

### **Paṭhama Nandi-k-Khaya Suttaṃ**

# **Destruction of Delight, The First**

**I HEAR TELL:**

**Once Upon a Time, the Lucky Man, Sāvattḥī-Town, Anāthapiṇḍika Park,  
came-a revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**And the beggars responding**

**"Bhante!"**

**The Lucky Man 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 lousy 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 lousy 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.'"**

## **Sutta 52**

### **Dutiya Nandi-k-Khaya Suttaṃ**

# **Destruction of Delight, The Second**

**I HEAR TELL:**

**Once Upon a Time, the Lucky Man, Sāvattī-Town, Anāthapiṇḍika Park,  
came-a revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**And the beggars responding**

**"Bhante!"**

**The Lucky Man said this to them:**

**"Trace form in mind, beggars, to its origins,  
and form will be consummately seen as it really is  
as unstable.**

**Form, beggars, if traced in mind by a beggar to its origins  
and form being consummately seen as it really is  
as unstable,  
form 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.'**

**"Trace sense-experience in mind, beggars, to its origins,  
and sense-experience will be consummately seen as it really is  
as unstable.**

**Sense-experience, beggars, if traced in mind by a beggar to its origins  
and sense-experience being consummately seen as it really is  
as unstable,  
sense-experience 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.'**

**"Trace sense-perception in mind, beggars, to its origins,  
and sense-perception will be consummately seen as it really is  
as unstable.**

**Sense-perception, beggars, if traced in mind by a beggar to its origins  
and sense-perception being consummately seen as it really is  
as unstable,  
sense-perception 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.'**

**"Trace the own-made in mind, beggars, to its origins,  
and own-making will be consummately seen as it really is  
as unstable.**

**The own-made, beggars, if traced in mind by a beggar to its origins  
and the own-made being consummately seen as it really is  
as unstable,  
the own-made 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.'**

**"Trace sense-consciousness in mind, beggars, to its origins,  
and sense-consciousness will be consummately seen as it really is  
as unstable.**

**Sense-consciousness, beggars, if traced in mind by a beggar to its origins  
and sense-consciousness being consummately seen as it really is  
as unstable,  
sense-consciousness 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.'"**

## **Sutta 53**

### **Upaya Suttam**

# **Taking Up**

**I HEAR TELL:**

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

**There the The Lucky Man said this to the beggars:**

**"Beggars!"**

**"Bhante!" they replied, and the Lucky Man said:**

**"Taking up, beggars:**

**not freedom,**

**not taking up:**

**freedom.**

**The Four Sticking-Points of Consciousness**

**Taking up form, beggars,**

**consciousness having got standing,**

**might stand —**

**with a foothold in form,**

**standing on form,**

**watered by pleasure,**

**it might flourish,**

**grow,**

**increase.**

**Taking up sensation, beggars,**

**consciousness having got stuck,**

**might stand —**

**planted in sensation,**

**standing on sensation,**

**watered by pleasure,**

**it might flourish,**

**grow,**

**increase.**

**Taking up perception, beggars,**

**consciousness having got stuck,**

**might stand —**

**planted in perception,**

**standing on perception,**

**watered by pleasure,**

**it might flourish,**

**grow,**

**increase.**

**Taking up own-making, beggars,**

**consciousness having got stuck,**

**might stand —**

**planted in own-making,**

**standing on own-making,**

**watered by pleasure,**

it might flourish,  
grow,  
increase.

Taking up consciousness, beggars,  
consciousness having got stuck,  
might stand —  
planted in own-making,  
standing on own-making,  
watered by pleasure,  
it might flourish,  
grow,  
increase.

He who, beggars, would say:

'I will point out —  
other than through form  
other than through sensation  
other than through perception  
other than through own-making  
other than through consciousness —  
the getting or  
the going or  
the ceasing or  
the flourishing or  
the growth or  
the increase of consciousness' —  
this is not anywhere to be seen.

If beggars, a beggar has let go of  
lust for the characteristic of form  
with lust let go,  
there is no foothold  
for the sticking of consciousness.

If beggars, a beggar has let go of  
lust for the characteristic of sensation  
with lust let go,  
there is no foothold  
for the sticking of consciousness.

If beggars, a beggar has let go of  
lust for the characteristic of perception  
with lust let go,  
there is no foothold

for the sticking of consciousness.

If beggars, a beggar has let go of  
lust for the characteristic of own-making  
with lust let go,  
there is no foothold  
for the sticking of consciousness.

If beggars, a beggar has let go of  
lust for the characteristic of consciousness  
with lust let go,  
there is no foothold  
for the sticking of consciousness.

This consciousness,  
without even a miniscule foothold for sticking,  
without growth,  
without on-going own-making and free,  
stuck on it's own-freedom,  
stuck on it's own self-contentment,  
with it's own self-contentment not unsatisfied,  
in and of itself thoroughly cool,  
knows:

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

## Sutta 59

Pañca or Anatta-Lakkhana Suttaṃ

# The Group of Five

I HEAR TELL:

Once upon a time the Lucky Man Benares residing,  
The Deer Park,  
Seer's Landing.

There the The Lucky Man said this to the Group of Five beggars:

"Beggars!"

"Bhante!" they replied,

and the Lucky Man said to them:

**"Shape, beggars: not-self.**

**For if shape, beggars, were self,  
it would follow**

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

**'Let my shape be thus.**

**Let my shape not be thus.'**

**However, beggars, shape: not self.**

**Therefore of shape**

**it follows**

**that there is oppression from shape,  
and of shape it is not possible to say:**

**'Let my shape be thus.**

**Let my shape 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?**

**Shape: 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 shape  
past, future, present;  
internal or external;  
material or immaterial;  
discarded or exalted;  
romote or nearby;  
of all shape:**

**'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;  
romote 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;  
romote 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;  
romote 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 just enough of shape;  
has seen just enough of sense-experience;  
has seen just enough of sense-perception;  
has seen just enough of own-making;  
has seen just 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 Lucky Man said.**

**Pleased by the word of the Lucky Man  
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 corrputing influences.

## Sutta 62

### Nirutti-Patha Suttaṃ

# Getting Down to the Fundamentals

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattḥī-town revisiting.

There the The Lucky Man said this to the Group of Five beggars:

"Beggars!"

"Bhante!" they replied,

and the Lucky Man 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 shape, beggars is past,  
ended,

wound up —

'was' is suchas this reckoned,

'was' is suchas this designated,

'was' is suchas this made known.

Suchas this is not reckoned 'is'.

Suchas this is not reckoned 'will be.'

Whatever sense-experience, beggars is past,  
ended,

wound up —

'was' is suchas this reckoned,

'was' is suchas this designated,

'was' is suchas this made known.

Suchas this is not reckoned 'is'.

**Suchas this is not reckoned 'will be.'**

**Whatever perception, beggars is past,  
ended,  
wound up —**

**'was' is suchas this reckoned,  
'was' is suchas this designated,  
'was' is suchas this made known.**

**Suchas this is not reckoned 'is'.**

**Suchas this is not reckoned 'will be.'**

**Whatever own-making, beggars is past,  
ended,  
wound up —**

**'was' is suchas this reckoned,  
'was' is suchas this designated,  
'was' is suchas this made known.**

**Suchas this is not reckoned 'is'.**

**Suchas this is not reckoned 'will be.'**

**Whatever sense-consciousness, beggars is past,  
ended,  
wound up —**

**'was' is suchas this reckoned,  
'was' is suchas this designated,  
'was' is suchas this made known.**

**Suchas this is not reckoned 'is'.**

**Suchas this is not reckoned 'will be.'**

**Whatever shape, beggars is unborn,  
not come into being —**

**'will be' is suchas this reckoned,  
'will be' is suchas this designated,  
'will be' is suchas this made known.**

**Suchas this is not reckoned 'is'.**

**Suchas this is not reckoned 'was.'**

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

**'will be' is suchas this reckoned,  
'will be' is suchas this designated,  
'will be' is suchas this made known.**

**Suchas this is not reckoned 'is'.**

**Suchas this is not reckoned 'was.'**

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

**'will be' is suchas this reckoned,**

**'will be' is suchas this designated,**

**'will be' is suchas this made known.**

**Suchas this is not reckoned 'is'.**

**Suchas this is not reckoned 'was.'**

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

**'will be' is suchas this reckoned,**

**'will be' is suchas this designated,**

**'will be' is suchas this made known.**

**Suchas this is not reckoned 'is'.**

**Suchas this is not reckoned 'was.'**

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

**'will be' is suchas this reckoned,**

**'will be' is suchas this designated,**

**'will be' is suchas this made known.**

**Suchas this is not reckoned 'is'.**

**Suchas this is not reckoned 'was.'**

**Whatever shape, beggars is born,  
come into being —**

**'is' is suchas this reckoned,**

**'is' is suchas this designated,**

**'is' is suchas this made known.**

**Suchas this is not reckoned 'was'.**

**Suchas this is not reckoned 'will be.'**

**Whatever sense-experience, beggars is born,  
come into being —**

**'is' is suchas this reckoned,**

**'is' is suchas this designated,**

**'is' is suchas this made known.**

**Suchas this is not reckoned 'was'.**

**Suchas this is not reckoned 'will be.'**

**Whatever perception, beggars is born,  
come into being —**

'is' is suchas this reckoned,  
'is' is suchas this designated,  
'is' is suchas this made known.

Suchas this is not reckoned 'was'.

Suchas this is not reckoned 'will be.'

Whatever own-making, beggars is born,  
come into being —

'is' is suchas this reckoned,  
'is' is suchas this designated,  
'is' is suchas this made known.

Suchas this is not reckoned 'was'.

Suchas this is not reckoned 'will be.'

Whatever sense-consciousness, beggars is born,  
come into being —

'is' is suchas this reckoned,  
'is' is suchas this designated,  
'is' is suchas this made known.

Suchas this is not reckoned 'was'.

Suchas 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 Bhaññā 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."

## Sutta 79

### Khajjanīya Suttaṃ

# Consumed

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There the The Lucky Man said this to the Group of Five beggars:**

**"Beggars!"**

**And the beggars there replying, "Bhante!"  
the Lucky Man said to them:**

**"Beggars, whatever shamins or brahmins  
recall the memory of more than one previously inhabited situation —  
are all recollecting the five fueled-stockpiles,  
or this 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,**

**backward or exalted,**

**whatever it's 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,**

**backward or exalted,**

**whatever being it's 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,  
backward or exalted,  
whatever being it's 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,  
backward or exalted,  
whatever being it's 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,  
backward or exalted,  
whatever being it's 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-read 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.'"

## Tissa Suttaṃ

# Tissa

[Abridged]

**I HEAR TELL:**

**Once Upon a Time, the Lucky Man, Sāvatti Town,  
Anāthapiṇḍika Park came-a ReVisiting,  
and at that time BrokeTooth Tissa,  
Gotama's cousin  
said this to a number of Beggars:**

**"Truth is, my friends,  
it's 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 Lucky Man,  
greeted him with closed palms,  
and, sitting to one side, said:**

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

**'Truth is, my friends,  
it's 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 Lucky Man 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 BrokeTooth!" replied that Beggar,  
and going to BrokeTooth Tissa, he said:**

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

**"So be it, Beggar!" said Tissa,  
and coming to the Lucky Man,  
greeted him with closed palms  
and sat to one side.**

**So sitting, the Lucky Man said this to Tissa:**

**"Is it true, Tissa?**

**They say you said:**

**'Truth is, my friends,  
it's 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, Bhaggava."**

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

**In Material associated with Lust,  
associated with wanting,  
associated with love,  
associated with thirst,  
associated with passion,  
associated with hunger,  
is such Material subject to setbacks and reversals,  
Grief and Lamentation,  
Pain and Misery?"**

**"It is that, Bhaggava."**

**"Well said, well said, Tissa!**

**And is it not the same with Perception,  
Sense Experience,  
The Personal World,  
and Consciousness?"**

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

**"It is that, Bhaggava."**

**"Well said, well said, Tissa!**

**So then, Tissa, what do you think?**

**In Material free from Lust,  
free from wanting,  
free from love,  
free from thirst,  
free from passion,  
free from hunger,  
is such Material subject to setbacks and reversals,  
Grief and Lamentation,  
Pain and Misery?"**

**"It is not, Bhaggava."**

**"Well said, well said, Tissa!**

**And is it not the same with Perception,  
Sense Experience,  
the Personal World,  
and Consciousness?"**

**"It is that, Bhaggava."**

**"Well said, well said, Tissa!**

**So then, Tissa, what do you think?**

**Is material unchanging or changeable?"**

**"Changeable, Bhaggava."**

**"And how is it with Perception,  
Sense Experience,  
the Personal World  
and Consciousness?**

**Unchangeable or Changeable?"**

**"Changeable, Bhaggava."**

**"So seeing, Tissa,  
the well tamed,  
well trained,  
well educated student of the Aristocrats  
disassociates from Material,  
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 high 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, Arahato Samma-sambuddhassa.**

**By 'seeing the way divide' is meant Doubt.**

**'The left hand way' means the way contrary to the Way.**

**'The right hand way' is a Name for The Aristocratic Multidimensional**

**Way, that is:  
High View,  
High Principles,  
High Talk,  
High Works,  
High Lifestyle,  
High Self Control,  
High Mental Preparation, and  
High Getting High.**

**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 high 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 Bhaggava  
and the BrokeTooth Tissa was given peace of mind  
and made happy  
as a consequence of what the Bhaggava said.**

## **Sutta 85**

### **Yamaka Suttaṃ**

# **Yamaka**

**[Excerpt]**

**I HEAR TELL:**

**Once upon a time, the venerable Sāriputta was Sāvatti-town,  
Jeta Grove, Anāthapiṇḍika's Park revisiting.**

**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 *āsavas*, 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 his sense-experiences,**

**or perception,  
or own-making  
or consciousness?"**

**"No."**

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

"No."

"Do you regard the Tathāgata  
as not having body,  
sense-experiences,  
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 *āsavas*, at the break up of the elements at  
death, he has reached his end and becomes non existent'?"

### Sutta 93

#### Nadi Suttaṃ

## Stream

or

### Grasping at Straws

#### I HEAR TELL

Once Upon a Time in Sāvatti-town the Bhagava came a revisit'n,  
and there, to the Beggars gathered round he said:

"Imagine, beggars, a roaring river,  
it's swift stream tearing down the treacherous cliffs  
from its origins in the high 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 kasa 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 matter as the self;  
self as having produced matter;  
self as within matter;  
matter as within self.

But then matter 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 matter 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 matter there is,  
past, future or present,  
personal or external,  
tangible or intangible,  
inferior or superior,  
low or high,  
far off or near by,  
all matter 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 high,  
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 matter,  
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!'"

## Sutta 94

### Puppha (or Vaddha) Suttaṃ

# Flowers

(or Growth)

#### I HEAR TELL

Once Upon a Time in Sāvatti-town the Bhagava came a revisit'n,  
and there, to the Beggars gathered round he said:

"It is not, Beggars, I that dispute 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 personal 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 personal 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,  
analysed,  
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,  
analysed,**

**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,  
analysed,  
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,  
analysed,  
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,  
analysed,  
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?

The personal world, 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,  
analysed,  
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,  
analysed,  
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.

## Sutta 98

Suddhika (or Samuddaka) Suttaṃ

# The Pure or Oceanic Version

**I HEAR TELL:**

Once Upon a Time, The Lucky Man, Sāvattihī-town  
Anāthapiṇḍika's Jeta Grove,  
came-a revisiting.

There then a certain beggar approached the Lucky Man.

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

Seated to one side then, that beggar said this to the Lucky Man:

"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."**

## Sutta 103

### Anta Suttaṃ

# Ends

**I HEAR TELL:**

**Once Upon a Time, Sāvatti-town,  
the Bhagava 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 fuel stockpiles.**

**What five?**

**That which is:**

**the stockpile of shape fuel,  
the stockpile of sense-experience fuel,  
the stockpile of perception fuel,  
the stockpile of own-making fuel,  
the stockpile of consciousness fuel.**

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

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

**Whatsoever is thirst,  
leads on to delight in existence,  
is connected with lust,  
rejoicing in this and that,  
suchas:**

**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 alaying 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:**

**High view,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high mind,  
high 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."**

**Sutta 113**

**Paṭhama Avijjā (or Bhikkhu) Suttaṃ**

## **Blindness (1)**

**I HEAR TELL:**

**Once Upon a Time, Sāvatti-town,  
the Bhagava came a revisit'n.**

**There then, a certain beggar approached the Lucky Man 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 Lucky Man this question:**

**"Blindness, blindness' they say, Bhante.**

**To what extent then, bhante, is there being blind?**

"Here, beggar the unread commoner  
does not comprehend form,  
does not comprehend the arising as self 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 as self 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 as self 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 as self 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 as self 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."

Sutta 122

Sīla Suttaṃ

## The Fruit of Studious Etiological Examination

I HEAR TELL:

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 cronic disease of,  
the emptiness of,  
the not-selfness of  
the five fuel-stockpiles  
should the etiology be given studious examination.**

**What five?**

**These:**

**The form-fuel-stockpile,  
the sense-experience-fuel-stockpile,  
the perception-fuel-stockpile,  
the own-making-fuel-stockpile,  
the consciousness-fuel-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 cronic disease of,  
the emptiness of,**

**the not-selfness of  
these five fuel-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 fuel-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 fuel-stockpiles  
should the etiology be given studious examination.**

**What five?**

**These:**

**The form-fuel-stockpile,  
the sense-experience-fuel-stockpile,**

**the perception-fuel-stockpile,  
the own-making-fuel-stockpile,  
the consciousness-fuel-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 fuel-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 fuel-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 cronic disease of,  
the emptiness of,  
the not-selfness of  
the five fuel-stockpiles  
should the etiology be given studious examination.**

**What five?**

**These:**

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

**By the Once-returner, friend Kotṭhita,  
the instability of,  
the pain of,  
the disese of,  
the tumer of,  
the sting of,  
the abyss of,  
the affliction of,  
the 'otherness' of,  
the cronic disease of,  
the emptiness of,  
the not-selfness of  
these five fuel-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 disese,  
the tumer,  
the sting,  
the abyss,  
the affliction,**

the 'otherness',  
the cronic disease,  
the emptiness,  
the not-selfness  
of these five fuel-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 disese of,  
the tumer of,  
the sting of,  
the abyss of,  
the affliction of,  
the 'otherness' of,  
the cronic disease of,  
the emptiness of,  
the not-selfness of  
the five fuel-stockpiles  
should the etiology be given studious examination.

What five?

These:

The form-fuel-stockpile,  
the sense-experience-fuel-stockpile,  
the perception-fuel-stockpile,  
the own-making-fuel-stockpile,  
the consciousness-fuel-stockpile.

By the Non-returner, friend Koṭṭhita,  
the instability of,  
the pain of,  
the disese of,  
the tumer of,  
the sting of,  
the abyss of,  
the affliction of,  
the 'otherness' of,  
the cronic disease of,  
the emptiness of,

**the not-selfness of  
these five fuel-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 fuel-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 fuel-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."

## CHAPTER 23. SUTTAS LINKED TO RĀDHA

### Sutta 1

#### Māra Suttaṃ

## Māra

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Radha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
the Ancient Radha said this to Bhagava:

"'Mara! Mara!' is the expression.

To what extent, bhante, can there be said to be Mara?"

"Where there is Form, Radha,  
there is Mara,  
or death  
or suchas dies.

Therefore, Radha, you should see Form as Mara,  
see it as death,  
see it as suchas 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 Mara,  
or death

or suchas dies.

Therefore, Radha, you should see Sense Experience as Mara,  
see it as death,  
see it as suchas 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 Mara,  
or death  
or suchas dies.

Therefore, Radha, you should see Perception as Mara,  
see it as death,  
see it as suchas 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 Mara,  
or death  
or suchas dies.

Therefore, Radha, you should see own-making as Mara,  
see it as death,  
see it as suchas 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 Mara,  
or death  
or suchas dies.

Therefore, Radha, you should see Consciousness as Mara,  
see it as death,

see it as suchas 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."

## Suttas 1-46

Translated from the Pali by  
Michael M. Olds

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## Sutta 2

Satta Suttaṃ

# A Being

I HEAR TELL:

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**''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, Rādha,  
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, Rādha, 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, Rādha, 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."**

### **Sutta 3**

#### **Bhava-Netti Suttaṃ**

## **A Causeway to Becoming**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"'A causeway to becoming,  
a causeway to the end of becoming'**

is the expression, bhante.

To what extent, bhante,  
can there be said to be a causeway to becoming,  
a causeway to the end of becoming?"

"In regard to this, then, Rādhā  
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 becoming.

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 becoming.

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 becoming.

The ending of  
whatever is desire,  
whatever is lust for,  
whatever is delight in;

whatever is thirst for,  
whatever is effort to grasp at;  
whichever 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 becoming.

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

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

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

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 becoming.

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 becoming.

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 becoming."

Sutta 4

Pariññeyya Suttam

**Thorough Knowing**

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
the Lucky Man 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 Lucky Man 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."

## Sutta 5

### Paṭhama Samaṇa Suttaṃ

# Shaman (1)

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Lucky Man said this to the Ancient Radha:**

**"These five, Rādha, are the grasped-after stockpiles.**

**What five?**

**These:**

**Grasped-after form,  
grasped-after sense-experience,  
grasped-after perception,  
grasped-after own-making,  
grasped-after 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 grasped-after stockpiles  
as they really are,  
these those shamans and brahmans, Rādha,  
are not, by me,  
measured among shaman as shaman,  
nor as brahmans among brahmans,  
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 grasped-after stockpiles  
as they really are,  
these those shamans and brahmans, Rādha,  
are, by me,  
measured among shaman as shaman,  
as brahmans among brahmans  
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.

## Sutta 6

### Dutiya Samaṇa Suttaṃ

## Shaman (2)

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
the Lucky Man said this to the Ancient Radha:

"These five, Rādha, are the grasped-after stockpiles.

What five?

These:

Grasped-after form,  
grasped-after sense-experience,  
grasped-after perception,  
grasped-after own-making,

**grasped-after consciousness.**

**Whatever those shamans and brahmans, Rādha,  
that do not understand as it really is  
the self-ariseing of  
the settling down of  
the halting of,  
these five grasped-after stockpiles  
as they really are,  
these those shamans and brahmans, Rādha,  
are not, by me,  
measured among shaman as shaman,  
nor as brahmans among brahmans,  
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 self-ariseing of  
the settling down of  
the halting of,  
these five grasped-after stockpiles  
as they really are,  
these those shamans and brahmans, Rādha,  
are, by me,  
measured among shaman as shaman,  
as brahmans among brahmans  
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.**

### **Suttas 1-46**

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## Sutta 7

### Sot'Āpanna Suttaṃ

# Stream-Winner

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
the Lucky Man said this to the Ancient Radha:

"These five, Rādha, are the grasped-after stockpiles.

What five?

These:

Grasped-after form,  
grasped-after sense-experience,  
grasped-after perception,  
grasped-after own-making,  
grasped-after consciousness.

Now, Rādha, whatever those shamans and brahmans  
do understand as it really is  
the self-ariseing of  
the settling down of  
the satisfaction in  
the disadvantages of,  
the halting of,  
these five grasped-after 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.

## Sutta 8

### Arahanta Suttaṃ

# Arahant

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
the Lucky Man said this to the Ancient Radha:

"These five, Rādha, are the grasped-after stockpiles.

What five?

These:

Grasped-after form,  
grasped-after sense-experience,  
grasped-after perception,  
grasped-after own-making,  
grasped-after consciousness.

Now, Rādha, whatever those shamans and brahmans  
do understand as it really is  
the self-ariseing of  
the settling down of  
the satisfaction in  
the disadvantages of,  
the halting of,  
these five grasped-after 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 becoming exhausted,  
freed by consummate enlightenment.

## Sutta 9

### Paṭhama Chanda-Rāga Suttaṃ

## Lustful Desire (1)

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
the Lucky Man 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.**

## **Sutta 10**

### **Dutiya Chanda-Rāga Suttaṃ**

## **Lustful Desire (2)**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Lucky Man 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, Rādha,  
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, Rādha,  
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.**

## **Sutta 11**

### **Māra Suttaṃ**

# Māra

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"'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 wearyness 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.'"**

**Sutta 12**

**Māra-Dhamma Suttaṃ**

# Māra's Thing

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"'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 wearyness 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.'"**

**Sutta 13**

**Anicca Suttaṃ**

# Unstable

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"'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 wearyness 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.'"**

## Suttas 1-46

Translated from the Pali by  
Michael M. Olds

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## Sutta 14

### Anicca-Dhamma Suttaṃ

# An Unstable Thing

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
the Ancient Radha said this to Bhagava:

"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 wearyness 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.'"

## Sutta 15

### Dukkha Suttaṃ

# Pain

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"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 wearyness 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.'"**

## Sutta 16

### Dukkha-Dhamma Suttaṃ

# A Painful Thing

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
the Ancient Radha said this to Bhagava:

"'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 wearyness 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.'"

## Anatta Suttaṃ

# Not-Self

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**'''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 wearyness 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.'''**

## A Not-Self Thing

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"'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 wearyness 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.'"**

**Sutta 19**

# A Waning Thing

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"'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 wearyness 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.'"**

**Sutta 20**

**Vaya-Dhamma Suttaṃ**

# An Aging Thing

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"'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 wearyness 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.'"**

**Sutta 21**

**Samudaya-Dhamma Suttaṃ**

# A Self-Arising Thing

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
the Ancient Radha said this to Bhagava:

"'A self-arising thing! A self-arising thing!' is the expression.

Now what then, bhante, is a self-arising thing?"

"Form, Rādha is a self-arising thing,  
sense experience is a self-arising thing,  
perception is a self-arising thing,  
own-making is a self-arising thing,  
consciousness a self-arising 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 wearyness 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.'"

Sutta 22

Nirodha-Dhamma Suttaṃ

# An Ending Thing

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
the Ancient Radha said this to Bhagava:

''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 wearyness 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.'''

**Sutta 23**

**Māra Suttaṃ**

# Māra

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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."**

## **Sutta 24**

### **Māra-Dhamma Suttaṃ**

## **Māra's Thing**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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."**

## **Sutta 25**

### **Anicca Suttaṃ**

## **Unstable**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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."

## Sutta 26

### Anicca-Dhamma Suttaṃ

# An Unstable Thing

I HEAR TELL:

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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 unstable thing.**

**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."**

## Sutta 27

### Dukkha Suttaṃ

# Pain

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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."**

## **Sutta 28**

### **Dukkha-Dhamma Suttaṃ**

# **A Painful Thing**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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."**

## **Sutta 29**

### **Anatta Suttaṃ**

## **Not-Self**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,**

**if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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."**

### **Sutta 30**

**Anatta-Dhamma Suttaṃ**

**A Not-Self Thing**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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."**

## **Sutta 31**

**Khaya-Dhamma Suttaṃ**

# **A Waning Thing**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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."**

## **Sutta 32**

### **Vaya-Dhamma Suttaṃ**

# **An Aging Thing**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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."**

### **Sutta 33**

#### **Samudaya-Dhamma Suttaṃ**

## **A Self-Arising Thing**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,**

**and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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 self-arising thing.**

**And what, Rādha, is a self-arising thing?**

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

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

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

## A Ending Thing

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
the Ancient Radha said this to Bhagava:**

**"It would be a good thing for me, bhante,  
if the Lucky Man were to teach me Dhamma concisely.**

**As a result of hearing Dhamma  
from the Lucky Man  
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."**

## **Sutta 35**

### **Māra Suttaṃ**

# **Māra**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
Bhagava 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."**

## **Sutta 36**

### **Māra-Dhamma Suttaṃ**

## **Māra's Thing**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
Bhagava 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."**

### **Sutta 37**

#### **Anicca Suttaṃ**

## **Unstable**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
Bhagava 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."

## Sutta 38

### Anicca-Dhamma Suttaṃ

# An Unstable Thing

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,

**gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
Bhagava 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."**

**Sutta 39**

**Dukkha Suttaṃ**

**Pain**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvātthi-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
Bhagava 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."**

## Sutta 40

### Dukkha-Dhamma Suttam

# A Painful Thing

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
Bhagava 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."**

## **Sutta 41**

### **Anatta Suttaṃ**

# **Not-Self**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
Bhagava 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."**

## **Sutta 42**

### **Anatta-Dhamma Suttaṃ**

## **A Not-Self Thing**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
Bhagava 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."

### Sutta 43

#### Khaya-Dhamma Suttaṃ

## A Waning Thing

**I HEAR TELL:**

Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.

At that time, so seated,  
Bhagava 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."**

#### **Sutta 44**

#### **Vaya-Dhamma Suttaṃ**

## **An Aging Thing**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,**

**Bhagava 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."**

## **Sutta 45**

### **Samudaya-Dhamma Suttaṃ**

# **A Self-Arising Thing**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,**

**Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
Bhagava said this to the Ancient Radha:**

**"For that which is a self-arising thing, Rādha  
you should give up desire,  
you should give up lust,  
you should give up desire and lust.**

**And what, Rādha, is a self-arising thing thing?**

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

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

**Consciousness Rādha, is a self-arising thing 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 self-arising thing thing, Rādha  
you should give up desire,  
you should give up lust,  
you should give up desire and lust."**

## An Ending Thing

**I HEAR TELL:**

**Once upon a time, The Lucky man, Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then one time there the Ancient Rādha drew near Bhagava,  
gave salutation,  
and took a seat to one side.**

**At that time, so seated,  
Bhagava 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 thing?**

**Form Rādha, is an ending thing 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 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 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 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 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 thing, Rādha  
you should give up desire,  
you should give up lust,  
you should give up desire and lust."**

## **CHAPTER 29. DRAGONS**

**Sutta 2**

**Pañīta-Tara Suttaṃ**

### **Passing Superior**

**I HEAR TELL:**

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

**There then the Lucky Man said this to the beggars there::**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said:**

**"There are these four sorts of birth, beggars,  
as *nāgas*.**

**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 *nāgas*."**

## **CHAPTER 34. LINKED SUTTAS ON BRIGHTLY- BURNING-BRILLIANT-KNOWING**

### **I**

#### **Sutta 1**

#### **Samādhi/Samāpatti Suttaṃ**

### **Serenity/Attainment**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvathī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man 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 practices 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 practices 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."

## Sutta 2

### Ṭhiti Kusala Suttaṃ

# Skill at Keeping Up

I HEAR TELL:

Once upon a time The Lucky Man, Sāvattḥī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

**"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 practices 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 practices 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."**

## Sutta 3

### Vuṭṭhāna Kusala Suttaṃ

# Skill at Withdrawing

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

#### Sutta 4

#### Kallavā Kusala Suttaṃ

## Skill at Readiness

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."**

## **Sutta 5**

### **Ārammaṇa Kusala Suttaṃ**

## **Skill at Preliminaries**

**I HEAR TELL:**

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

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."**

## **Sutta 6**

### **Gocara Kusala Suttaṃ**

## **Skill at Nourishment**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattḥī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."**

## **Sutta 7**

### **Abhinīhāra Kusala Suttaṃ**

## **Skill at Coming Down**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."**

## **Sutta 8**

### **Sakkacca-kāri Suttaṃ**

# **Respectfully-Engaged**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## Sutta 9

### Sātacca-kārī Suttaṃ

# Consistently-Engaged

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## Sutta 10

### Sappāya-kārī Suttaṃ

# Profitably-Engaged

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."**

## **II**

## Skill at Keeping Up/Attainment

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## Sutta 12

### Samāpatti/Vuṭṭhāna Kusala Suttaṃ

## Skill at Withdrawl/Attainment

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 withdrawl from serenity.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having skill in withdrawl from serenity,  
not serenity attainment-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having neither serenity attainment-skill  
nor skill in withdrawl from serenity.

Another here, beggars, practices brightly-burning-brilliant-knowing,

having both serenity attainment-skill  
and skill in withdrawl from serenity.

Of these four who practices brightly-burning-brilliant-knowing, beggars,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity attainment-skill  
and skill in withdrawl 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 practices brightly-burning-brilliant-  
knowing,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity attainment-skill  
and skill in withdrawl from serenity  
is figured to be the head,  
the highest,  
the utmost,  
the most excellent."

### Sutta 13

#### Samāpatti/Kallita Suttaṃ

## Readyness/Attainment

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## Sutta 14

### Samāpatti Ārammaṇa Kusala Suttaṃ

## Skill in Preliminaries of Attainment

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## Sutta 15

### Samāpatti Gocara Kusala Suttaṃ

## Skill in Nourishment of Attainment

I HEAR TELL:

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## Sutta 16

### Samāpatti Abhinīhāra Kusala Suttaṃ

# Skill in Coming Down from Attainment

I HEAR TELL:

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## Sutta 17

### Samāpatti Sakkacca Kusala Suttam

# Skill in Respectfully Engaging Attainment

I HEAR TELL:

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

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."**

## **Sutta 18**

### **Samāpatti Sātacca-kārī Suttaṃ**

# **Consistently-Engaged Attainment**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattḥī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."**

**Sutta 19**

**Samāpatti Sappāya-kāri Suttaṃ**

**Profitably-Engaged Attainment**

**I HEAR TELL:**

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

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

### III

#### Sutta 20

#### Ṭhiti-Vuṭṭhāna Suttaṃ

## Keeping-Up/Withdrawing

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## Sutta 21

### Ṭhiti Kallita Suttaṃ

# Keeping-Up/Readyness

I HEAR TELL:

Once upon a time The Lucky Man, Sāvattḥī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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-skill.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,  
having serenity readiness-skill,  
not serenity keeping-up-skill.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,  
having neither serenity keeping-up-skill  
nor serenity readiness-skill.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,  
having both serenity keeping-up-skill  
and serenity readiness-skill.**

**Of these four who practices brightly-burning-brilliant-knowing, beggars,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity keeping-up-skill  
and serenity readiness-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 practices brightly-burning-brilliant-  
knowing,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity keeping-up-skill  
and serenity readiness-skill  
is figured to be the head,  
the highest,  
the utmost,  
the most excellent."**

## Keeping-Up/Preliminaries

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

### Sutta 23

#### Ṭhiti Gocara Suttaṃ

## Keeping-Up/Nourishment

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattḥī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## Sutta 24

### Ṭhiti Abhinhāra Suttaṃ

# Keeping-Up/Coming-Down

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## Sutta 25

### Ṭhiti Sakkacca-kārī Suttam

# Keeping-Up/Respectfully-engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## Sutta 26

### Ṭhiti Sātacca-kārī Suttaṃ

## Keeping-Up/Consistently-engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## Sutta 27

### Ṭhiti Sappāya-kārī Suttaṃ

# Keeping-Up/Profitably-engaging

I HEAR TELL:

Once upon a time The Lucky Man, Sāvattḥī-town revisiting.

There he addressed the beggars:

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

#### IV

#### Sutta 28

#### Vuṭṭhāna Kallita Suttaṃ

## Withdrawing/Readiness

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having serenity readiness-skill,  
not serenity withdrawing-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having neither serenity withdrawing-skill  
nor serenity readiness-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having both serenity withdrawing-skill  
and serenity readiness-skill.

Of these four who practices brightly-burning-brilliant-knowing, beggars,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity withdrawing-skill  
and serenity readiness-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 practices brightly-burning-brilliant-  
knowing,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity withdrawing-skill  
and serenity readiness-skill  
is figured to be the head,  
the highest,  
the utmost,  
the most excellent."

## Sutta 29

### Vuṭṭhāna Ārammaṇa Suttaṃ

## Withdrawing/Preliminaries

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."**

### **Sutta 30**

### **Vuṭṭhāna Gocara Suttaṃ**

# Withdrawing/Nourishment

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## Sutta 31

### Vuṭṭhāna Abhinīhāra Suttaṃ

# Withdrawing/Coming Down

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."**

## **Sutta 32**

### **Vuṭṭhāna Sakkacca-kārī Suttaṃ**

## **Withdrawing/Respectfully-Engaging**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## Withdrawing/Consistently-Engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

### Sutta 34

#### Vuṭṭhāna Sappāya-kārī Suttaṃ

## Withdrawing/Profitably-Engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."**

**V**

**Sutta 35**

**Kalalita Ārammaṇa Suttaṃ**

## **Readyness/Preliminaries**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattḥī-town revisiting.  
There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"There are these four, beggars that cultivate brightly-burning-brilliant-knowing.**

**What four?**

**Here beggars one practices brightly-burning-brilliant-knowing,  
having serenity readiness-skill  
not serenity preliminaries-skill.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,  
having serenity preliminaries-skill,  
not serenity readiness-skill.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,  
having neither serenity readiness-skill  
nor serenity preliminaries-skill.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity preliminaries-skill.**

**Of these four who practices brightly-burning-brilliant-knowing, beggars,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-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 practices brightly-burning-brilliant-knowing,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity preliminaries-skill**

is figured to be the head,  
the highest,  
the utmost,  
the most excellent."

## Sutta 36

### Kallitā Gocara Suttaṃ

# Readyness/Nourishment

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"There are these four, beggars that cultivate brightly-burning-brilliant-knowing.

What four?

Here beggars one practices brightly-burning-brilliant-knowing,  
having serenity readyness-skill  
not serenity nourishment-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having serenity nourishment-skill,  
not serenity readyness-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having neither serenity readyness-skill  
nor serenity nourishment-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having both serenity readyness-skill  
and serenity nourishment-skill.

Of these four who practices brightly-burning-brilliant-knowing, beggars,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readyness-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 practices brightly-burning-brilliant-  
knowing,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity nourishment-skill  
is figured to be the head,  
the highest,  
the utmost,  
the most excellent."**

### **Sutta 37**

#### **Kallita Abhinīhāra Suttaṃ**

## **Readyness/Coming Down**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"There are these four, beggars that cultivate brightly-burning-brilliant-  
knowing.**

**What four?**

**Here beggars one practices brightly-burning-brilliant-knowing,  
having serenity readiness-skill  
not serenity coming-down-skill.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,**

having serenity coming-down-skill,  
not serenity readiness-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having neither serenity readiness-skill  
nor serenity coming-down-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity coming-down-skill.

Of these four who practices brightly-burning-brilliant-knowing, beggars,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-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 practices brightly-burning-brilliant-  
knowing,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity coming-down-skill  
is figured to be the head,  
the highest,  
the utmost,  
the most excellent."

**Sutta 38**

**Kallita Sakkacca-kārī Suttaṃ**

**Readiness/Respectfully-Engaging**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattḥī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"There are these four, beggars that cultivate brightly-burning-brilliant-knowing.**

**What four?**

**Here beggars one practices brightly-burning-brilliant-knowing,  
having serenity readiness-skill  
not serenity respectfully-engaging-skill.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,  
having serenity respectfully-engaging-skill,  
not serenity readiness-skill.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,  
having neither serenity readiness-skill  
nor serenity respectfully-engaging-skill.**

**Another here, beggars, practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity respectfully-engaging-skill.**

**Of these four who practices brightly-burning-brilliant-knowing, beggars,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-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 practices brightly-burning-brilliant-knowing,**

he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity respectfully-engaging-skill  
is figured to be the head,  
the highest,  
the utmost,  
the most excellent."

## Sutta 39

### Kallita Sātacca-kāri Suttam

# Readiness/Consistently-Engaging

I HEAR TELL:

Once upon a time The Lucky Man, Sāvattī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"There are these four, beggars that cultivate brightly-burning-brilliant-knowing.

What four?

Here beggars one practices brightly-burning-brilliant-knowing,  
having serenity readiness-skill  
not serenity consistently-engaging-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having serenity consistently-engaging-skill,  
not serenity readiness-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having neither serenity readiness-skill  
nor serenity consistently-engaging-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity consistently-engaging-skill.

Of these four who practices brightly-burning-brilliant-knowing, beggars,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-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 practices brightly-burning-brilliant-  
knowing,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity consistently-engaging-skill  
is figured to be the head,  
the highest,  
the utmost,  
the most excellent."**

#### **Sutta 40**

#### **Kallita Sappāya-kāri Suttaṃ**

## **Readiness/Profitably-Engaging**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"There are these four, beggars that cultivate brightly-burning-brilliant-  
knowing.**

**What four?**

**Here beggars one practices brightly-burning-brilliant-knowing,**

having serenity readiness-skill  
not serenity profitably-engaging-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having serenity profitably-engaging-skill,  
not serenity readiness-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having neither serenity readiness-skill  
nor serenity profitably-engaging-skill.

Another here, beggars, practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity profitably-engaging-skill.

Of these four who practices brightly-burning-brilliant-knowing, beggars,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-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 practices brightly-burning-brilliant-  
knowing,  
he who practices brightly-burning-brilliant-knowing,  
having both serenity readiness-skill  
and serenity profitably-engaging-skill  
is figured to be the head,  
the highest,  
the utmost,  
the most excellent."

## VI

## Preliminaries/Nourishment

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvattḥī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## Sutta 42

### Ārammaṇa Abhinhāra Suttaṃ

## Preliminaries/Coming Down

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

### Sutta 43

#### Ārammaṇa Sakkacca-kārī Suttaṃ

## Preliminaries/Respectfully-Engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## Sutta 44

### Ārammaṇa Sātacca-kārī Suttaṃ

## Preliminaries/Consistently-Engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

#### Sutta 45

#### Ārammaṇa Sappāya-kāri Suttaṃ

## Preliminaries/Profitably-Engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## VII

### Sutta 46

#### Gocara Abhināhāra Suttaṃ

## Nourishment/Coming Down

I HEAR TELL:

**Once upon a time The Lucky Man, Sāvattihī-town revisiting.**

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## Sutta 47

### Gocara Sakkacca-kāri Suttaṃ

# Nourishment/Respectfully-Engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattihī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## Sutta 48

### Gocara Sātacca-kārī Suttaṃ

## Nourishment/Consistently-Engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."**

## **Sutta 49**

### **Gocara Sappāya-kārī Suttam**

# Nourishment/Profitably-Engaging

**I HEAR TELL:**

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

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## VIII

### Sutta 50

#### Abhinhāra Sakkacca-kāri Suttaṃ

## Coming Down/Respectfully-Engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvattī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## Sutta 51

### Abhinhāra Sātacca-kāri Suttaṃ

## Coming Down/Consistently-Engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

## Sutta 52

Abhināhāra Sappāya-kāri Suttaṃ

# Coming Down/Profitably-Engaging

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."

## IX

### Sutta 53

#### Sakkacca Sātacca-kārī Suttaṃ

## Respectfully-Engaging/Consistently- Engaging

**I HEAR TELL:**

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

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."**

## **Sutta 54**

**Sakkacca Sappāya-kārī Suttaṃ**

**Respectfully-Engaging/Profitably-Engaging**

**I HEAR TELL:**

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

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

**The Lucky Man said this to them:**

**"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 practices 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 practices 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."

X

Sutta 55

Sātacca Sappāya-kārī Suttam

## Consistently-Engaging/Profitably-Engaging

I HEAR TELL:

Once upon a time The Lucky Man, Sāvathī-town revisiting.

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Lucky Man said this to them:

"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 practices 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 practices 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."**