

Samyutta Nikāya

The Linked Basket

Part IV

**Translated from the Pāli
by
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**BuddhaDust Publications
Los Altos
2023**



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Namo tassa arahato, sammā sambuddhassa

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

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

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

To my book-learn'n teachers
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 laid the foundations of these *Dhamma* resources:
Lord Robert Chalmers, Robert Cæsar Childers, Rupert Gethin, E. Hardy,
Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,
William Pruitt, William Stede, V. Trenckner, and A.K. Warder.

To the translators:
Bhikkhu Bodhi, Bhikkhu Ñāṇamoli, Bhikkhu Thannissaro, Sister
Upalavanna, Maurice Walshe.

To the face-to-face teachers:

Ven Loc Tō,
Ven. Jinamurti,
Ven. Mew Fung Chen,
Ven. M. Puṇṇaji

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

Buddha Dust

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

Book 4

I Hear Tell:

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

There to the Beggars gathered round, he said:

"Bhikkhus!"

And upon the bhikkhus responding "Bhante!" The Consummately Self-Awakened said:

**"I will teach you, beggars,
the All.**

Pay heed!

**This, Beggars,
is the all:**

The eye and visible objects.

The ear and sounds.

The nose and scents.

The tongue and tastes.

The body and touch.

The mind and things.

I have spoken, beggars, of the all.

Any Beggar, Beggars, who came along saying:

**'I will show you another all
beyond this all
would be unable to do so,
and furthermore
would find himself
over the abyss!**

THE

AGHA!

How come?

**Because to point to another all
beyond this all
would be beyond his scope,
That's how come."**

SN 4.35.23

**There to the Beggars gathered round,
The Consummately Self-Awakened said this:**

"Letting go the all!

**For such, beggars,
I will point out *Dhamma*.**

Listen up!

And what, beggars, is *Dhamma* for letting go the all?

**Letting go the eye, beggars,
letting go forms,
letting go eye-consciousness,
letting go eye-contact,
and letting go, too,
whatsoever repercussions arise from eye-contact,
whether pleasant, painful or neither-painful-nor-pleasant.**

**Letting go the ear, beggars,
letting go sounds,
letting go ear-consciousness,
letting go ear-contact,
and letting go, too,
whatsoever repercussions arise from ear-contact,
whether pleasant, painful or neither-painful-nor-pleasant.**

**Letting go the nose, beggars,
letting go scents,
letting go nose-consciousness,
letting go nose-contact,
and letting go, too,
whatsoever repercussions arise from nose-contact,
whether pleasant, painful or neither-painful-nor-pleasant;**

**Letting go the tongue, beggars,
letting go tastes,
letting go tongue-consciousness,
letting go tongue-contact,**

**and letting go, too,
whatsoever repercussions arise from tongue-contact,
whether pleasant, painful or neither-painful-nor-pleasant.**

**Letting go the body, beggars,
letting go touching,
letting go body-consciousness,
letting go body-contact,
and letting go, too,
whatsoever repercussions arise from body-contact,
whether pleasant, painful or neither-painful-nor-pleasant.**

**"Letting go the mind, beggars,
letting go things,
letting go mind-consciousness,
letting go mind-contact,
and letting go, too,
whatsoever repercussions arise from mind-contact,
whether pleasant, painful or neither-painful-nor-pleasant.**

**Such, beggars, is *Dhamma* for letting go the all,
Say I."**

SN 4.35.24

**Once upon a time, The Consummately Self-Awakened,
Gaya Head revisiting
together with a thousand beggars.**

There he addressed the beggars gathered round:

"The all, Beggars, is in flames!

What all, Beggars, is in flames?

The Eye and Sights, Beggars, are in flames!

The Ear and Sounds, Beggars, are in flames!

The Nose and Scents, Beggars, are in flames!

**The Tongue and Tastes, The Body and Touches, and The Mind and Ideas,
Beggars, are all in flames!**

Inflamed with what?

Inflamed with the flames of Lust!

Inflamed with the flames of Anger!

Inflamed with the flames of Blindness!

Inflamed with the flames of Birth!

**Inflamed with the flames of Aging, Sickness and Death
Grief and Lamentation
Pain and Misery
and Despair!"**

SN 4.35.28

Once upon a time in Sāvathī another bhikkhu drew near to The Consummately Self-Awakened.

**Drawing near,
he saluted and exchanged greetings with The Consummately Self-Awakened
and took a seat to one side.**

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

**"Is there, bhante, one thing,
which when let go by a beggar,
blindness is let go,
vision is born?"**

**"There is, beggar, one thing,
which when let go by a beggar,
blindness is let go,
vision is born."**

**"Following up, bhante,
what one thing
which when let go by a beggar,
is blindness let go,
vision born?"**

**"Here, beggar, a beggar has heard:
'All things are hollow over-indulgences.'**

Thus having heard, beggar, that:

'All things are hollow over-indulgences,'

**he understands all things,
comprehends all things,
thoroughly knows all things,
sees all signs as 'alien.'**

He sees the eye as alien,

sees forms as alien,
sees eye-consciousness as alien,
sees eye-contact as alien,
whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of eye-contact,
sees that too as alien.

He sees the ear as alien,
sees sounds as alien,
sees ear-consciousness as alien,
sees ear-contact as alien,
whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of ear-contact,
sees that too as alien.

He sees the nose as alien,
sees scents as alien,
sees nose-consciousness as alien,
sees nose-contact as alien,
whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of nose-contact,
sees that too as alien.

He sees the tongue as alien,
sees flavours as alien,
sees tongue-consciousness as alien,
sees tongue-contact as alien,
whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of tongue-contact,
sees that too as alien.

He sees the body as alien,
sees touch as alien,
sees body-consciousness as alien,
sees body-contact as alien,

whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of body-contact,
sees that too as alien.

He sees the mind as alien,
sees things as alien,
sees mind-consciousness as alien,
sees mind-contact as alien,
whatever pleasure or
pain or
not-painful-but-not-pleasant
born as a result of mind-contact,
sees that too as alien.

Thus knowing then, beggar,
in a beggar thus seeing
blindness is let go,
vision is born".

SN 4.35.80

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

There to the Beggars gathered round,
The Consummately Self-Awakened said this:

"I will teach you, beggars,
duality.

Pay heed!

This, Beggars,
is duality:

The eye and visible objects
the ear and sounds
the nose and scents
the tongue and tastes
the body and touch
the mind and things.

This, beggars, is duality.

Any Beggar, Beggars, who came along saying:

**'Rejecting this duality
I will show you another duality'**

**Would be unable to do so,
and furthermore
would find himself
over the Abyss!**

How Come?

Because this is beyond scope.

That's how come."

SN 4.35.92

**There to the Beggars gathered round,
The Consummately Self-Awakened said this:**

**"A duality, beggars,
results in itself existence conscious.**

**And what duality, beggars,
results in itself existence conscious?**

**The eye and shapes
result in the appearance of eye-consciousness.**

**Unstable,
changing,
the eye becomes 'otherwise'.**

**Unstable,
changing,
shapes become 'otherwise'.**

**Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
eye-consciousness
is unstable,
changing,
become 'otherwise'.**

**Just as that driving force,
just as that result,
set up eye-consciousness,**

so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could eye-consciousness become constant?

Now then, beggars,
whatever is the self-getting,
coinciding,
combining
of these three things,
this is called, beggars,
'eye-touch'.

Eye-touch also is
unstable,
changing,
existence 'otherwise'.

Just as that driving force,
just as that result,
set up eye-touch,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could eye-touch become constant?

Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.

And thus these things too

gelatinous and wavering,
unstable,
changing,
become 'otherwise'.

The ear and sounds
result in the appearance
of ear-consciousness.

Unstable,
changing,
the ear becomes 'otherwise'.

Unstable,
changing,
sounds become 'otherwise'.

Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
ear-consciousness
is unstable,
changing,
become 'otherwise'.

Just as that driving force,
just as that result,
set up ear-consciousness,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could ear-consciousness become constant?

Now then, beggars, whatever is the
self-getting,
coinciding,

combining
of these three things,
this is called, beggars,
'ear-touch'.

Ear-touch also is
unstable,
changing,
existence 'otherwise'.

Just as that driving force,
just as that result,
set up ear-touch,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could ear-touch become constant?

Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.

And thus these things too
gelatinous and wavering,
unstable,
changing,
become 'otherwise'.

The nose and scents
result in the appearance
of nose-consciousness.

Unstable,
changing,
the nose becomes 'otherwise'.

Unstable,
changing,
scents become 'otherwise'.

**Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
nose-consciousness
is unstable,
changing,
become 'otherwise'.**

**Just as that driving force,
just as that result,
set up nose-consciousness,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could nose-consciousness become constant?**

**Now then, beggars, whatever is the
self-getting,
coinciding,
combining
of these three things,
this is called, beggars,
'nose-touch'.**

**Nose-touch also is
unstable,
changing,
existence 'otherwise'.**

**Just as that driving force,
just as that result,
set up nose-touch,
so just that driving force,
so just that result
is unstable,**

changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could nose-touch become constant?

Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.

And thus these things too
gelatinous and wavering,
unstable,
changing,
become 'otherwise'.

The tongue and tastes
result in the appearance
of tongue-consciousness.

Unstable,
changing,
the tongue becomes 'otherwise'.

Unstable,
changing,
tastes become 'otherwise'.

Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
tongue-consciousness
is unstable,
changing,
become 'otherwise'.

Just as that driving force,
just as that result,
set up tongue-consciousness,
so just that driving force,
so just that result

is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could tongue-consciousness become constant?

Now then, beggars, whatever is the
self-getting,
coinciding,
combining
of these three things,
this is called, beggars,
'tongue-touch'.

Tongue-touch also is
unstable,
changing,
existence 'otherwise'.

Just as that driving force,
just as that result,
set up tongue-touch,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.

Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could tongue-touch become constant?

Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.

And thus these things too
gelatinous and wavering,
unstable,

**changing,
become 'otherwise'.**

The body and touches result in the appearance of body-consciousness.

**Unstable,
changing,
the body becomes 'otherwise'.**

**Unstable,
changing,
touches become 'otherwise'.**

**Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
body-consciousness
is unstable,
changing,
become 'otherwise'.**

**Just as that driving force,
just as that result,
set up body-consciousness,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could body-consciousness become constant?**

**Now then, beggars, whatever is the
self-getting,
coinciding,
combining
of these three things,
this is called, beggars,
'body-touch'.**

**Body-touch also is
unstable,
changing,
existence 'otherwise'.**

**Just as that driving force,
just as that result,
set up body-touch,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could body-touch become constant?**

**Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.**

**And thus these things too
gelatinous and wavering,
unstable,
changing,
become 'otherwise'.**

The mind and things result in the appearance of mind-consciousness.

**Unstable,
changing,
the mind becomes 'otherwise'.**

**Unstable,
changing,
things become 'otherwise'.**

**Thus this duality
thus gelatinous and wavering,
unstable,
changing,
become 'otherwise'
mind-consciousness**

**is unstable,
changing,
become 'otherwise'.**

**Just as that driving force,
just as that result,
set up mind-consciousness,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could mind-consciousness become constant?**

**Now then, beggars, whatever is the
self-getting,
coinciding,
combining
of these three things,
this is called, beggars, 'mind-touch'.**

**Mind-touch also is
unstable,
changing,
existence 'otherwise'.**

**Just as that driving force,
just as that result,
set up mind-touch,
so just that driving force,
so just that result
is unstable,
changing,
existence 'otherwise'.**

**Again, beggars,
following on,
based on the unstable,
a result of self-rising,
how could mind-touch become constant?**

**Touch, beggars, is sensing
touch is feeling,
touch is self-knowing.**

**And thus these things too
gelatinous and wavering,
unstable,
changing,
become 'otherwise'.**

**Thus then, beggars,
a duality results in itself existence conscious."**

SN 4.35.93

**There to the Beggars gathered round, The Consummately Self-Awakened
said this:**

**"These six spheres of touch, Beggars,
untamed,
unguarded,
unwatched,
unrestrained,
are pain-carriers.**

What six?

**The eye sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,
is a pain-carrier.**

**The ear sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,
is a pain-carrier.**

**The nose sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,**

is a pain-carrier.

**The tongue sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,
is a pain-carrier.**

**The body sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,
is a pain-carrier.**

**The mind sphere of touch, beggars,
untamed,
unguarded,
unwatched,
unrestrained,
is a pain-carrier.**

**"These six spheres of touch, Beggars,
well tamed,
well guarded,
well watched,
well restrained,
are pleasure-carriers.**

What six?

**The eye sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier.**

**The ear sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier.**

The nose sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier.

The tongue sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier.

The body sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier.

The mind sphere of touch, beggars,
well tamed,
well guarded,
well watched,
well restrained,
is a pleasure-carrier."

SN 4.35.94

Once upon a time, The Consummately Self-Awakened,
Rājagaha revisiting,
the Squirrel's Veluva Grove.

There he addressed the beggars gathered round:

"Bhikkhus!"

And "Bhaghava!" the beggars responded.

Then The Consummately Self-Awakened said:

"I will delineate for you, beggars,
losing your grip,
not losing your grip,
and mastery over the six realms:

And what, beggars, is losing your grip?

**In the case of this case,
we have the case of the beggar
who at the sight of an object by the eye
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,
does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at the hearing of a sound by the ear
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,
does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at the smell of a scent by the nose
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,**

**does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at the savour of a taste by the tongue
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,
does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at the feel of a touch by the body
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,
does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at consciousness of a thing by the mind
is assailed by bad,
unprincipled,**

**unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar allows in,
does not let go of,
does not dispel,
does not end,
does not cause them to stop existence,
this is how he should understand the case:**

'I am losing my grip of skillful things!

This is called "losing your grip" by The Consummately Self-Awakened.'

This is called 'losing your grip'.

And what, beggars, is not losing your grip?

**In the case of this case,
we have the case of the beggar
who at the sight of an object by the eye
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar does not allow in,
lets go of,
dispels,
ends,
and causes them to stop existence,
this is how he should understand the case:**

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar
who at the hearing of a sound by the ear
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**If such a beggar does not allow in,
lets go of,
dispels,**

ends,
and causes them to stop existence,
this is how he should understand the case:

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

And again, we have the case of the beggar
who at the smell of a scent by the nose
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

If such a beggar does not allow in,
lets go of,
dispels,
ends,

and causes them to stop existence,
this is how he should understand the case:

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

And again, we have the case of the beggar
who at the savour of a taste by the tongue
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

If such a beggar does not allow in,
lets go of,
dispels,
ends,

and causes them to stop existence,
this is how he should understand the case:

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

And again, we have the case of the beggar

who at the feel of a touch by the body
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

If such a beggar does not allow in,
lets go of,
dispels,
ends,
and causes them to stop existence,
this is how he should understand the case:

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

And again, we have the case of the beggar
who at consciousness of a thing by the mind
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

If such a beggar does not allow in,
lets go of,
dispels,
ends,
and causes them to stop existence,
this is how he should understand the case:

'I am not losing my grip of skillful things!

This is called "not losing your grip" by The Consummately Self-Awakened.'

This is 'not losing your grip' say I.

And what, beggars, is mastery over the six realms?

In the case of this case,
we have the case of the beggar who
at the sight of an object by the eye
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar who
at the hearing of a sound by the ear
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar who
at the smell of a scent by the nose
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar who
at the savour of a taste by the tongue
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar who
at the feel of a touch by the body
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

**And again, we have the case of the beggar who
at consciousness of a thing by the mind
is not assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.**

**In this case
such a beggar should understand it this way:**

'I have mastered this realm.

This is called "mastery over a realm" by The Consummately Self-Awakened.'

This is 'mastery over the six realms' say I."

SN 4.35.96

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

There he addressed the beggars gathered round saying:

"Bhikkhus!"

And "Bhaghava!" the beggars responded.

Then The Consummately Self-Awakened said:

**"I will delineate for you, beggars,
living dangerously
and living without carelessness.**

Listen up!

Pay attention!

I will speak!"

"Even so, Bhante!" replied the bhikkhus.

The Consummately Self-Awakened said this:

"And how, beggars is there 'living dangerously?'

**Living with the eye-force uncontrolled, beggars,
the heart is unrelieved
from the eye's-consciousness of shapes.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

**With things being unclear
you thus get a measure of living dangerously.**

**Living with the ear-force uncontrolled, beggars,
the heart is unrelieved
from the ear's-consciousness of sounds.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

With things being unclear

you thus get a measure of living dangerously.

**Living with the nose-force uncontrolled, beggars,
the heart is unrelieved
from the nose's-consciousness of scents.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

**With things being unclear
you thus get a measure of living dangerously.**

**Living with the tongue-force uncontrolled, beggars,
the heart is unrelieved
from the tongue's-consciousness of savours.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

**With things being unclear
you thus get a measure of living dangerously.**

**Living with the body-force uncontrolled, beggars,
the heart is unrelieved
from the body's-consciousness of touch.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

**With things being unclear
you thus get a measure of living dangerously.**

**Living with the mind-force uncontrolled, beggars,
the heart is unrelieved
from the mind's-consciousness of things.**

As such, the unrelieved heart has no enjoyment.

**Not being joyful,
no enthusiasm is had.**

**Not being enthusiastic
no impassivity is had.**

**Not being impassive
living is painful.**

A heart in pain is not serene.

**Without serenity
things do not become clear to the heart.**

**With things being unclear
you thus get a measure of living dangerously.**

This, beggars is how there is 'living dangerously?'

And how, beggars is there 'living without carelessness?'

**Living with the eye-force controlled, beggars,
the heart is relived
from the eye's-consciousness of shapes.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

Enthusiastic in mind,

the body experiences impassivity.

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

**Living with the ear-force controlled, beggars,
the heart is relived from the ear's-consciousness of sounds.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

**Enthusiastic in mind,
the body experiences impassivity.**

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

**Living with the nose-force controlled, beggars,
the heart is relived from the nose's-consciousness of scents.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

**Enthusiastic in mind,
the body experiences impassivity.**

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

**Living with the tongue-force controlled, beggars,
the heart is relived from the tongue's-consciousness of tastes.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

**Enthusiastic in mind,
the body experiences impassivity.**

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

**Living with the body-force controlled, beggars,
the heart is relived from the body's-consciousness of touch.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

**Enthusiastic in mind,
the body experiences impassivity.**

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

**Living with the mind-force controlled, beggars,
the heart is relived from the mind's-consciousness of things.**

**As such, enjoyment is born
in the relived heart.**

With joy, enthusiasm is born.

**Enthusiastic in mind,
the body experiences impassivity.**

**Impassive in body,
pleasure is experienced.**

**A pleased heart
has arrived at serenity.**

**Serene in heart,
things become clear.**

**Things being clear,
you thus get a measure of living without carelessness.**

This, beggars is how there is 'living without carelessness.'"

SN 4.35.97

**"I will delineate a curriculum
for an avocation leading to safety, beggars,
a *Dhamma* curriculum.**

Lend Ear!

**And what, beggars, is this curriculum
for an avocation leading to safety?**

**There is, beggars, eye-consciousness of forms —
wished for,
desirable,
heady.**

**Forms loved,
conducive to the arising of sense-pleasure,
leading to lust.**

**This, the That-that's-'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
announces this avocation.**

Such is the 'avocation leading to safety'

of the That-that's-'Got It'

say I.

**There is, beggars, ear-consciousness of sounds —
wished for,
desirable,
heady.**

**Sounds loved,
conducive to the arising of sense-pleasure,
leading to lust.**

**This, the That-that's-'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
voices an avocation.**

**Such is the 'avocation leading to safety'
of the That-that's-'Got It'
say I.**

**There is, beggars, nose-consciousness of scents —
wished for,
desirable,
heady.**

**Scents loved,
conducive to the arising of sense-pleasure,
leading to lust.**

**This, the That-that's-'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
voices an avocation.**

**Such is the 'avocation leading to safety'
of the That-that's-'Got It'
say I.**

**There is, beggars, tongue-consciousness of tastes —
wished for,**

desirable,
heady.

Tastes loved,
conducive to the arising of sense-pleasure,
leading to lust.

This, the That-that's- 'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
voices an avocation.

Such is the 'avocation leading to safety'
of the That-that's- 'Got It'
say I.

There is, beggars, body-consciousness of touches —
wished for,
desirable,
heady.

Touches loved,
conducive to the arising of sense-pleasure,
leading to lust.

This, the That-that's- 'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
voices an avocation.

Such is the 'avocation leading to safety'
of the That-that's- 'Got It'
say I.

There is, beggars, mind-consciousness of things —
wished for,
desirable,
heady.

Things loved,
conducive to the arising of sense-pleasure,

leading to lust.

This, the That-that's-'Got It' lets go,
uproots,
makes like a palm-stump;
made non-existent,
a thing no longer able to come up,
and for the letting go of such,
voices an avocation.

Such is the 'avocation leading to safety'
of the That-that's-'Got It'
say I.

This, beggars, is that curriculum
for an avocation leading to safety."

SN 4.35.104

Once upon a time, The Consummately Self-Awakened,
possibly while staying in Nātika
at the Brick Hall.

There he addressed the beggars gathered round:

"Bhikkhus!"

And "Bhaghava!" the beggars responded.

Then The Consummately Self-Awakened said:

"Before I was awakened, beggars,
with the higher awakening,
when I was still a bodhisatva,
this thought occurred to me:

'Those five cords of worldly sense pleasures
that previously have overlaid the heart
have passed,
are over with,
or are changed,
but still my mind could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

Therefore, as to those five cords of worldly sense pleasures
I should, for my own good,
be careful

and remember to guard my heart.'

**As to that, beggars,
those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts."**

**So saying The Consummately Self-Awakened rose from his seat and
entered the residence.**

**Now not long after The Consummately Self-Awakened had gone,
it occurred to those beggars:**

**"The Consummately Self-Awakened, rose from his seat and entered his
residence
having given us this teaching in brief,
without elaborating its meaning in detail:**

**'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,**

**be careful
and remember to guard your hearts.'**

**Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened,
without elaborating its meaning in detail?"**

Then it occurred to those beggars:

"There is this venerable Ānanda.

**One who is praised by the Master
and honoured by those living the brahma life who understand.**

**The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened,
without elaborating its meaning in detail.**

**Let us go visit the venerable Ānanda,
and face-to-face with Ānanda
question him as to the meaning of this thing."**

**So those beggars went to visit the venerable Ānanda,
came into his presence
and greeted him courteously,
and after the exchange of mutual courtesies,
sat down at one side.**

So seated those beggars said to the venerable Ānanda:

**"Friend Ānanda, The Consummately Self-Awakened, rose from his seat
and entered his residence
having given us this teaching in brief,
without elaborating its meaning in detail:**

**'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts.'**

**Now, not long after The Consummately Self-Awakened had gone,
it occurred thus to us:**

**'The Consummately Self-Awakened, rose from his seat and entered
his residence
having given us this teaching in brief,
without elaborating its meaning in detail:**

**"Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts."**

**Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail?'**

Then it occurred to us:

'There is this venerable Ānanda.

**One who is praised by the Master
and honoured by those living the brahma life who understand.**

**The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail.**

Let us go visit the venerable Ānanda,
and face-to-face with Ānanda
question him as to the meaning of this thing.'

Let the venerable Ānanda elaborate in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail."

Then the venerable Ānanda said: -

"Friends, imagine a man in need of sound timber,
in quest of sound timber,
going about searching for sound timber,
and he comes upon a tree,
sturdy,
with thoroughly sound timber:
and,
leaving the root,
leaving the trunk,
he were to think that sound timber
was to be found in the leaves and branches.

This is just what has happened to you venerable ones.

Though you had the Master face-to-face
you passed over The Consummately Self-Awakened,
and think that I am the one
to be questioned on this matter.

Friends, that bhagava is one who,
knowing, knows:
who, seeing, sees:
become the eye,
become knowledge,
become *Dhamma*,
become Brahma,
he is the teacher and elaborator,
dispenser of good,
giver of deathlessness,
Lord of the *Dhamma*,
Tathāgata.

Surely that was the time
for you to ask The Consummately Self-Awakened. this question.

**What The Consummately Self-Awakened said to you,
that you should bare in mind."**

**"It is true, friend Ānanda,
that bhagava is one who,
knowing, knows:
who, seeing, sees:
become the eye,
become knowledge,
become *Dhamma*,
become Brahma,
he is the teacher and elaborator,
dispenser of good,
giver of deathlessness,
Lord of the *Dhamma*,
Tathāgata.**

**Surely that was the time
for us to have asked The Consummately Self-Awakened. this question.**

**What The Consummately Self-Awakened said to us,
that we should have born in mind."**

Still we thought:

**'Here is this venerable Ānanda,
one who is praised by the Master,
and honoured by those living the brahma life who understand.**

**The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail.'**

**Let the venerable Ānanda elaborate in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail,
and save us the trouble."**

"Then listen carefully.

Apply your minds.

I will speak."

**"Very good, friend," replied those beggars to the venerable Ānanda, who
said: -**

"As to that teaching spoken in brief by The Consummately Self-Awakened without elaborating its meaning in detail:

**'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts.'**

I understand the meaning in detail, friends, this way:

**That is, that it was spoken, friends,
by The Consummately Self-Awakened. concerning
the sixfold realm of the senses,
and could be said this way:**

**'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherein eye and perception of objects fade away, -
that is what is to be experienced of the world
wherein ear and perception of sounds fade away, -
that is what is to be experienced of the world
wherein nose and perception of scents fade away, -
that is what is to be experienced of the world**

wherein tongue and perception of savours fade away, -
that is what is to be experienced of the world
wherein body and perception of touch fade away -
that is what is to be experienced of the world

Wherefore, friends,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts.'

This, friends is what I understand to be the meaning
of that teaching spoken in brief by The Consummately Self-Awakened
but not elaborated in detail.

But if you wish, friends,
the venerable ones should approach The Consummately Self-Awakened
and question him about the matter, and,
according as The Consummately Self-Awakened. explains it,
so should you remember it."

"Very good, friend," replied those beggars to the venerable Ānanda.

Then rising up from their seats
they went to The Consummately Self-Awakened,
saluted him
and sat down at one side.

So seated they addressed the Exalted one:

"As to that teaching spoken in brief by The Consummately Self-Awakened
but not elaborated in detail:

'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

That is what is to be experienced of the world, beggars.

Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,

**be careful
and remember to guard your hearts,'**

**not long after The Consummately Self-Awakened had risen from his seat
and entered his residence,
it occurred thus to us:**

**'The Consummately Self-Awakened, rose from his seat and entered his residence
having given us this teaching in brief,
without elaborating its meaning in detail:**

**"Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.**

That is what is to be experienced of the world, beggars.

**Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts."**

**Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened.?'**

Then it occurred to us:

'There is this venerable Ānanda.

**One who is praised by the Master
and honoured by those living the brahma life who understand.**

**The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened.**

**Let us go visit the venerable Ānanda,
and face-to-face with Ānanda
question him as to the meaning of this thing.'**

**So we went to visit the venerable Ānanda,
came into his presence
and greeted him courteously,
and after the exchange of mutual courtesies,
sat down at one side.**

So seated we said to the venerable Ānanda:

**'Friend Ānanda, The Consummately Self-Awakened, rose from his seat and
entered his residence
having given us this teaching in brief,
without elaborating its meaning in detail:**

"Those five cords of worldly sense pleasures

that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

That is what is to be experienced of the world, beggars.

Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts."

Now, not long after The Consummately Self-Awakened had gone,
it occurred thus to us:

"The Consummately Self-Awakened, rose from his seat and entered his
residence
having given us this teaching in brief,
without elaborating its meaning in detail:

'Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

That is what is to be experienced of the world, beggars.

Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts.'

Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail?"

Then it occurred to us:

"There is this venerable Ānanda.

One who is praised by the Master
and honoured by those living the brahma life who understand.

The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail.

Let us go visit the venerable Ānanda,
and face-to-face with Ānanda

question him as to the meaning of this thing."

Let the venerable Ānanda elaborate in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail.'

Then the venerable Ānanda said: -

'Friends, imagine a man in need of sound timber,
in quest of sound timber,
going about searching for sound timber,
and he comes upon a tree,
sturdy,
with thoroughly sound timber:
and,
leaving the root,
leaving the trunk,
he were to think that sound timber
was to be found in the leaves and branches.

This is just what has happened to you venerable ones.

Though you had the Master face-to-face
you passed over The Consummately Self-Awakened,
and think that I am the one
to be questioned on this matter.

Friends, that bhagava is one who,
knowing, knows:
who, seeing, sees:
become the eye,
become knowledge,
become *Dhamma*,
become Brahma,
he is the teacher and elaborator,
dispenser of good,
giver of deathlessness,
Lord of the *Dhamma*,
Tathāgata.

Surely that was the time
for you to ask The Consummately Self-Awakened this question.

What The Consummately Self-Awakened said to you,
that you should bare in mind.'

'It is true, friend Ānanda,
that bhagava is one who,
knowing, knows:
who, seeing, sees:
become the eye,
become knowledge,
become *Dhamma*,
become Brahma,
he is the teacher and elaborator,
dispenser of good,
giver of deathlessness,
Lord of the *Dhamma*,
Tathāgata.

Surely that was the time
for us to have asked The Consummately Self-Awakened this question.

What The Consummately Self-Awakened said to us,
that we should have born in mind.'

Still we thought:

"Here is this venerable Ānanda,
One who is praised by the Master
and honoured by those living the brahma life who understand.

The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail."

Let the venerable Ānanda elaborate in detail
the meaning of this teaching
given to us in brief by The Consummately Self-Awakened
without elaborating its meaning in detail,
and save us the trouble.'

'Then listen carefully.

Apply your minds.

I will speak.'

'Very good, friend,' we replied to the venerable Ānanda, who said: -

'As to that teaching spoken in brief by The Consummately Self-Awakened
without elaborating its meaning in detail:

"Those five cords of worldly sense pleasures
that previously overlaid your hearts —
they have passed,
are over with
or are changed,
but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

That is what is to be experienced of the world, beggars.

Wherefore, beggars,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts",

I understand the meaning in detail, friends, this way:

That is, that it was spoken, friends,
by The Consummately Self-Awakened concerning
the sixfold realm of the senses,
and could be said this way:

"Those five cords of worldly sense pleasures
that previously have left their impression on your hearts —
they have passed,
are over with
or are changed,

but still your minds could be disturbed
by those that are passing away,
or by those that are anticipated,
or by those which are present.

That is what is to be experienced of the world, beggars.

Wherein eye and perception of objects fade away, -
that is what is to be experienced of the world
wherein ear and perception of sounds fade away, -
that is what is to be experienced of the world
wherein nose and perception of scents fade away, -
that is what is to be experienced of the world
wherein tongue and perception of savours fade away, -
that is what is to be experienced of the world
wherein body and perception of touch fade away -
that is what is to be experienced of the world.

Wherefore, friends,
as to those five cords of worldly sense pleasures
you should, for your own good,
be careful
and remember to guard your hearts."

This, friends is what I understand to be the meaning
of that teaching spoken in brief by The Consummately Self-Awakened
but not elaborated in detail.

But if you wish, friends,
the venerable ones should approach The Consummately Self-Awakened
and question him about the matter, and,
according as The Consummately Self-Awakened explains it,
so should you remember it.'

'Very good, friend,' we replied to the venerable Ānanda
and then rising up we came to The Consummately Self-Awakened."

And The Consummately Self-Awakened replied: -

"A sage, beggars, is Ānanda.

Of great wisdom, beggars, is Ānanda.

If you were to put this question to me,
I should explain it even as Ānanda explained it to you.

This is the meaning of that teaching,
and so should you bear it in mind."

SN 4.35.117

Once upon a time, the Ancient Udayin,
Kamandaya town,
Brahmin Todeyya's mango grove,
came a revisit'n.

Then one time a young man,

a student of a Nobel Lady of the Verahaccani clan,
came visiting Bhante Udayin,
and there,
after exchanging common courtesies,
he sat down to one side
and listened as Bhante Udayin taught,
grounded,
raised up,
and made that young man happy with *Dhammatalk*
worthy of respect.

Then, after being taught,
grounded,
raised up,
and made happy
by that worthy *Dhammatalk* of Bhante Udayin,
that young man returned to his residence
with the Nobel Lady of the Verahaccani clan
and said:

"If it please your Ladyship,
I would inform her
that the beggar Udayin is presently teaching *Dhamma*
that is helpful in the beginning,
helpful in the middle
and helpful at the end.

He lays out the way
to live the best of lives,
the way to perfect and refine
the best of lives,
and he does so both in the spirit
and the letter."

"Well then, young man,
please invite this Beggar Udayin
for tomorrow's meal."

"Very good, My Lady."

And at that command
the young man returned to Bhante Udayin and said:

"May Bhante Udayin accept
a token of gratitude as our teacher;

may he accept tomorrow's meal
from the Nobel Lady of the Verahaccani clan."

And Bhante Udayin accepted silently.

Then Bhante Udayin,
rising up in the early pre-dawn,
attending to bowl and robes,
set out and eventually arrived at the residence of the Nobel Lady of the
Verahaccani clan,
where he sat down on a "seat-made-ready".

Then the Nobel Lady served Bhante Udayin
with excellent food,
both solid and liquid,
with her own hand,
until he had had his fill.

And when she perceived
that he had finished his meal
by the fact that he had withdrawn his hand from the bowl
and had given it a rinse with water supplied
(hand-out bowl clean'tup),
she sat down on a high seat
without removing her sandals,
and with her head covered with a veil,
and said:

"Teach me *Dhamma*, Beggar."

But at that, Beggar Udayin, said:

"There will be a time for that, sister."
and got up from his seat
and left without saying a further word.

Then a second time the young man,
a student of a Nobel Lady of the Verahaccani clan,
came visiting Bhante Udayin,
and there,
after exchanging common courtesies,
he sat down to one side
and listened as Bhante Udayin taught,
grounded,
raised up,
and made that young man happy with dhamma talk

worthy of respect.

Then, after being taught,
grounded,
raised up,
and made happy
by that worthy *Dhammatalk* of Bhante Udayin,
that young man returned to his residence
with the Nobel Lady of the Verahaccani clan
and said:

"If it please your Ladyship,
I would inform her
that the beggar Udayin is presently teaching *Dhamma*
that is helpful in the beginning,
helpful in the middle
and helpful at the end.

He lays out the way
to live the best of lives,
the way to perfect and refine
the best of lives,
and he does so both in the spirit
and the letter."

"Young Man,
although you have been singing the praises of Bhante Udayin,
when I said:

'Teach me, *Dhamma*, Beggar,'
he just said:

'There will be a time for that, sister,'
and got up and departed
without saying a further word."

"But My Lady,
were you not wearing your sandals?
Did you not sit on a high seat?
Did you not cover your head with a veil?
And did you not say:

'Teach me *Dhamma*, Beggar.'?"

The *Dhamma* is greatly honored by these Aristocrats, my lady.
They have great respect for the *Dhamma*."

"Very well, young man.

**Will you please invite the Beggar Udayin,
in my name,
to tomorrow's meal?"**

**"Very good, My Lady"
replied the young man
who then set out and did just that.**

**And things transpired as before except that,
at the end of the meal,
the Nobel Lady of the Verhaccani clan
removed her sandals,
took a low seat,
removed the veil from her head,
and asked:**

**"There being what, Bhante,
do Arahants
point out pleasure and pain?**

**There not being what do Arahants
not point out pleasure and pain?"**

**"Where there is eye, sister,
Arahants point out pleasure and pain.**

**Where there is no eye,
Arahants do not point out pleasure and pain.**

**Where there is ear, sister,
Arahants point out pleasure and pain.**

**Where there is no ear,
Arahants do not point out pleasure and pain.**

**Where there is nose, sister,
Arahants point out pleasure and pain.**

**Where there is no nose,
Arahants do not point out pleasure and pain.**

**Where there is tongue, sister,
Arahants point out pleasure and pain.**

**Where there is no tongue,
Arahants do not point out pleasure and pain.**

**Where there is body, sister,
Arahants point out pleasure and pain.**

**Where there is no body,
Arahants do not point out pleasure and pain.**

**Where there is mind, sister,
Arahants point out pleasure and pain.**

**Where there is no mind,
Arahants do not point out pleasure and pain."**

At that, the Noble Lady of the Verhaccani clan said:

"Most Excellent, sir!

Most Excellent Indeed!

**In the same way as one who sets upright that which had been upside down,
or points out what had been hidden,
or shows the way to one who is lost,
or brings a light into the darkness so that anyone
with eyes in their head that can see
can see the objects there —
in so many ways has the worthy Udayin set out The *Dhamma*.**

**I, myself, Teacher Udayin, go to The Consummately Self-Awakened for
refuge;**

I, myself, Teacher Udayin, go to the *Dhamma* for refuge;

I, myself, Teacher Udayin, go to the Order for refuge!

**Let the worthy Udayin look on me as a lay disciple who,
from this day forth
as long as this life shall last,
has gone for refuge to the Buddha,
The *Dhamma*,
and the *Saṅgha*."**

SN 4.35.145

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

"Bhikkhus!"

**And upon the bhikkhus responding "Bhante!" The Consummately Self-
Awakened said:**

**"Whenever, beggars,
a beggar sees the unreliable eye
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees the unreliable ear
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees the unreliable nose
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees the unreliable tongue
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees the unreliable body
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees the unreliable mind
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,**

the destruction of taking enjoyment.

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'."**

SN 4.35.155

**"Whenever, beggars,
a beggar sees visual objects
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees unreliable sounds
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees unreliable scents
as unreliable,**

he has achieved consummate view.

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees unreliable tastes
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'.**

**Whenever, beggars,
a beggar sees unreliable touches
as unreliable,
he has achieved consummate view.**

**With seeing consummately
comes satiation.**

**In the destruction of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.**

**With the destruction
of taking enjoyment in lust,**

the heart is called
'Well-freed'.

Whenever, beggars,
a beggar sees unreliable things
as unreliable,
he has achieved consummate view.

With seeing consummately
comes satiation.

In the destruction
of taking enjoyment,
the destruction of lust
in the destruction of lust,
the destruction of taking enjoyment.

With the destruction
of taking enjoyment in lust,
the heart is called
'Well-freed'."

SN 4.35.156

Once upon a time in Rājagaha,
Jīvaka's Mangro Grove.

Then the Ancient, Koṭṭhiko the Great, approached The Consummately
Self-Awakened,
and there,
taking a seat to one side,
he said:

"It would be a good thing for me, Bhante,
if The Consummately Self-Awakened were to teach me *Dhamma* concisely.
Hearing *Dhamma* in this way from The Consummately Self-Awakened
I could live alone,
secluded,
without negligence,
ardently intent."

"That which is not settled, Koṭṭhika
let go of wanting that.

What, Koṭṭhika, is unsettled?

The eye, Koṭṭhika, is unsettled,
let go of wanting that.

**The visible object is unsettled,
let go of wanting that.**

**Eye-consciousness is unsettled,
let go of wanting that.**

**Being in contact with eye is unsettled,
let go of wanting that.**

**That which appears as a reaction to eye-contact
in the form of pleasant sensation,
unpleasant sensation or
sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**The ear, Koṭṭhika, is unsettled,
let go of wanting that.**

**The audible object is unsettled,
let go of wanting that.**

**Ear-Consciousness is unsettled,
let go of wanting that.**

**Being in contact with ear is unsettled,
let go of wanting that.**

**That which appears as a reaction to ear-contact
in the form of pleasant sensation,
unpleasant sensation or
sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**The nose, Koṭṭhika, is unsettled,
let go of wanting that.**

**The scent object is unsettled,
let go of wanting that.**

**Nose-Consciousness is unsettled,
let go of wanting that.**

**Being in contact with the nose is unsettled,
let go of wanting that.**

**That which appears as a reaction to nose-contact
in the form of pleasant sensation,
unpleasant sensation or**

**sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**The tongue, Koṭṭhika, is unsettled,
let go of wanting that.**

**The tasteable object is unsettled,
let go of wanting that.**

**Tongue-Consciousness is unsettled,
let go of wanting that.**

**Being in contact with the tongue is unsettled,
let go of wanting that.**

**That which appears as a reaction to tongue-contact
in the form of pleasant sensation,
unpleasant sensation or
sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**The body, Koṭṭhika, is unsettled,
let go of wanting that.**

**The tangible object is unsettled,
let go of wanting that.**

**Bodily-Consciousness is unsettled,
let go of wanting that.**

**Being in contact with body is unsettled,
let go of wanting that.**

**That which appears as a reaction to body-contact
in the form of pleasant sensation,
unpleasant sensation or
sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**The mind, Koṭṭhika, is unsettled,
let go of wanting that.**

**The mental object is unsettled,
let go of wanting that.**

**Mental-Consciousness is unsettled,
let go of wanting that.**

**Being in contact with mind is unsettled,
let go of wanting that.**

**That which appears as a reaction to mind-contact
in the form of pleasant sensation,
unpleasant sensation or
sensation that is neither unpleasant nor pleasant,
is unsettled,
let go of wanting that.**

**That which is not settled, Koṭṭhika
let go of wanting that."**

SN 4.35.161

**Once upon a time
the elder Sāriputta and
the elder Mahā-Koṭṭhika,
Benares city revisiting
Isipatana, Deer Park.**

**There then the elder Mahā-Koṭṭhika,
rising up from solitary meditation toward evening
approached the elder Sāriputta.**

**Having approached,
having exchanged greetings and well-wishes,
he took a seat to one side.**

**Having taken a seat to one side
the elder Mahā-Koṭṭhika said this
to the elder Sāriputta:**

**"How is it then, friend Sāriputta,
is the eye the yoke of form
or is form the yoke of the eye?**

**Is the ear the yoke of sound
or is sound the yoke of the ear?**

**Is the nose the yoke of scent
or is scent the yoke of the nose?**

**Is the tongue the yoke of tastes
or are tastes the yoke of the tongue?**

**Is the body the yoke of touch
or is touch the yoke of the body?**

**Is the mind the yoke of things
or are things the yoke of the mind?"**

**"It is not, friend Kotthika,
that the eye is the yoke of form,
nor is form the yoke of eye;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It is not that the ear is the yoke of sound
nor is sound the yoke of the ear;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It is not that the nose is the yoke of scent
nor is scent the yoke of the nose;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It is not that the tongue is the yoke of taste
nor is taste the yoke of the tongue;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It is not that the body is the yoke of touch
nor is touch the yoke of the body;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It is not that the mind is the yoke of things
nor are things the yoke of the mind;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Suppose, friend,
there were a black ox
and a white ox
linked by a single rope or harness.**

If then

it were to be said of this

thus:

'The black ox is the yoke of the white ox.'

or

'The white ox is the yoke of the black ox.'

Would this that was said
have been consummately said?"

"No indeed, friend.

Neither, friend,
is the black ox the yoke of the white ox,
nor is the white ox the yoke of the black ox,
but rather it is the single rope
or harness
that is the yoke."

"In the same way, friend,
neither is the eye the yoke of form
nor is form the yoke of the eye;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.

Neither is the ear the yoke of sound
nor is sound the yoke of the ear;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.

Neither is the nose the yoke of scent
nor is scent the yoke of the nose;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.

Neither is the tongue the yoke of taste
nor is taste the yoke of the tongue;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.

Neither is the body the yoke of touch
nor is touch the yoke of the body;

it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.

Neither is the mind the yoke of things
nor are things the yoke of the mind;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.

It could not be, friend,
if the eye were the yoke of form,
or form the yoke of eye,
that this best of lives
for the consummate eradication of pain
could be known.

But, friend, since
neither is the eye the yoke of form,
nor is form the yoke of eye,
but it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.

It could not be, friend,
if the ear were the yoke of sound,
or sound the yoke of ear,
that this best of lives
for the consummate eradication of pain
could be known.

But, friend, since
neither is the ear the yoke of sound,
nor is sound the yoke of ear,
but it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.

It could not be, friend,

if the nose were the yoke of scent,
or scent the yoke of nose,
that this best of lives
for the consummate eradication of pain
could be known.

But, friend, since
neither is the nose the yoke of scent,
nor is scent the yoke of nose,
but it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.

It could not be, friend,
if the tongue were the yoke of taste,
or taste the yoke of tongue,
that this best of lives
for the consummate eradication of pain
could be known.

But, friend, since
neither is the tongue the yoke of taste,
nor is taste the yoke of tongue,
but it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.

It could not be, friend,
if the body were the yoke of touch,
or touch the yoke of body,
that this best of lives
for the consummate eradication of pain
could be known.

But, friend, since
neither is the body the yoke of touch,
nor is touch the yoke of body,
but it is rather the wanting and lust,

the upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.

It could not be, friend,
if the mind were the yoke of things,
or things the yoke of mind,
that this best of lives
for the consummate eradication of pain
could be known.

But, friend, since
neither is the mind the yoke of things,
nor are thing the yoke of mind,
but it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke,
it is therefore that this best of lives
for the consummate eradication of pain
can be known.

Thus by this curriculum, friend,
it can be known:

Neither is the eye the yoke of form,
nor is form the yoke of eye;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.

Neither is the ear the yoke of sound
nor is sound the yoke of the ear;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.

Neither is the nose the yoke of scent
nor is scent the yoke of the nose;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.

Neither is the tongue the yoke of taste

**nor is taste the yoke of the tongue;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the body the yoke of touch
nor is touch the yoke of the body;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the mind the yoke of things
nor are things the yoke of the mind;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It can be shown, friend, that
The Consummately Self-Awakened has eyes,
The Consummately Self-Awakened sees form
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
The Consummately Self-Awakened has ears,
The Consummately Self-Awakened hears sound
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
The Consummately Self-Awakened has a nose,
The Consummately Self-Awakened smells scents
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
The Consummately Self-Awakened has a tongue,
The Consummately Self-Awakened tastes savours
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
The Consummately Self-Awakened has a body,
The Consummately Self-Awakened feels touch
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
The Consummately Self-Awakened has a mind,
The Consummately Self-Awakened knows things
but in The Consummately Self-Awakened,
well freed in mind,
there is no wanting and lust.**

**Thus by this curriculum too, friend,
it can be known:**

**Neither is the eye the yoke of form,
nor is form the yoke of eye;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the ear the yoke of sound
nor is sound the yoke of the ear;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the nose the yoke of scent
nor is scent the yoke of the nose;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the tongue the yoke of taste
nor is taste the yoke of the tongue;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**Neither is the body the yoke of touch
nor is touch the yoke of the body;
it is rather the wanting and lust,
the upshot of the percussion of both**

that is the yoke.

Neither is the mind the yoke of things
nor are things the yoke of the mind;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.

SN 4.35.191

Once upon a time,
The Elder Ānanda and
The Elder Udāyin
were revisiting Kosambī
in Ghosita Park.

At this time The Elder Udāyin,
emerging from solitary meditation towards evening,
went to visit Ānanda.

Having approached Ānanda,
he sat down to one side
having sat down to one side,
he asked him:

"In many diverse ways, friend Ānanda,
The Consummately Self-Awakened has defined,
explained,
and expounded upon body, saying:

'Thus body is not-self.'

Is it possible also to define,
explain
and expound upon consciousness
such as to make it simple,
clear
and open to examination, saying:

'Thus consciousness is not-self.'"

"In many diverse ways, friend Udāyī,
The Consummately Self-Awakened has defined,
explained,
and expounded upon body, saying:

'Thus body is not-self.'

It is possible also to define,

**explain
and expound upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:**

'Thus consciousness is not-self.'

**The eye, friend,
percussing a visible object,
has eye-consciousness as upshot,
no?"**

"Yes, friend."

**"If this basis for the appearance of eye-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out eye-consciousness?"**

"No, friend."

**"This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:**

'Thus consciousness is not-self.'

**The ear, friend,
percussing a sound,
has ear-consciousness as upshot,
no?"**

"Yes, friend."

**"If this basis for the appearance of ear-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out ear-consciousness?"**

"No, friend."

**"This is the way, friend,
The Consummately Self-Awakened has defined,
explained**

**and expounded upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:**

'Thus consciousness is not-self.'

**The nose, friend,
percussing a scent,
has nose-consciousness as upshot,
no?"**

"Yes, friend."

**"If this basis for the appearance of nose-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out nose-consciousness?"**

"No, friend."

**"This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:**

'Thus consciousness is not-self.'

**The tongue, friend,
percussing a savour,
has tongue-consciousness as upshot,
no?"**

"Yes, friend."

**"If this basis for the appearance of tongue-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out tongue-consciousness?"**

No, friend.

**This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness**

as being not-self
such as to make it simple,
clear
and open to examination, saying:

'Thus consciousness is not-self.'

The body, friend,
percussing a tangible object,
has body-consciousness as upshot,
no?"

"Yes, friend."

"If this basis for the appearance of body-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out body-consciousness?"

"No, friend."

"This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:

'Thus consciousness is not-self.'

The mind, friend,
percussing things,
has mind-consciousness as upshot,
no?"

"Yes, friend."

"If this basis for the appearance of mind-consciousness were to end,
were to become completely extinct in every way;
would one be able to point out mind-consciousness?"

"No, friend."

"This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness
as being not-self

such as to make it simple,
clear
and open to examination, saying:

'Thus consciousness is not-self.'

In the same way as a woodsman, friend,
in need of heart-wood,
should take his sharp axe
and setting out to find heart-wood,
meandering around looking for heart-wood,
should come upon a great plantain trunk
young, growing straight and tall,
of a great height,
and he cuts it down at the root,
cuts it off at the crown
and peels off the outer bark:
not only would he find no heart-wood,
he would find no center-wood at all!

In the same way, friend,
a beggar can find no self,
or thing belonging to self,
in the realm of the senses.

This is the way, friend,
The Consummately Self-Awakened has defined,
explained
and expounded upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:
'Thus consciousness is not-self.'"

SN 4.35.194

Once Upon a Time, The Consummately Self-Awakened,
Sāvattthī-town
Anāthapiṇḍika's Jeta Grove,
came-a revisiting.

There, to the Beggars gathered round, he said:
"Beggars!"

And the beggars responding:

"Bhante!"

The Consummately Self-Awakened said:

"The uneducated commoner, beggars,

pleased,

just experiences experience,

pained,

just experiences experience,

not-pained-but-not pleased,

just experiences experience.

The well-educated student of the Aristocrats, beggars,

pleased,

just experiences experience,

pained,

just experiences experience,

not-pained-but-not pleased,

just experiences experience.

Therein, beggars,

what is the distinction,

what is the superiority,

what makes the difference

between the well-educated student of the Aristocrats

and the uneducated commoner?"

"For us Bhante,

things are best resorted to

rooted in The Consummately Self-Awakened,

channeled through The Consummately Self-Awakened.

It would be good, Bhante,

if further explanation of this point

were given by The Consummately Self-Awakened.

That which is said by The Consummately Self-Awakened

will be held in memory by the beggars."

"Then give ear, beggars.

Pay good attention!

I will speak!"

Then, the beggars saying

"Even so, Bhante!" in response,

The Consummately Self-Awakened said this to them:

**"The uneducated commoner, beggars,
on painful experience,
impacted by same,
grieves,
exhausts himself weeping and wailing,
beats his breast,
falls into confusion,
and so two experiences experiences:
of body and
of mind.**

**In just the same way, beggars
as a person,
arrow-shot,
pierced,
he, by a second arrow pierced,
is thus, indeed, beggars,
a person who of two arrows
experiences experience.**

**Even so, beggars,
the uneducated commoner,
on painful experience,
impacted by same,
grieves,
exhausts himself weeping and wailing,
beats his breast,
falls into confusion,
and so two experiences experiences:
of body and
of mind.**

**Then even further,
being on painful experience,
impacted by same,
he at this painful experience,
is filled with rebellion
which is indulging in painful-experience-rebellion-inclination.**

**He on painful experience,
impacted by same,
seeks delight in sensual pleasure.**

How come?

Indeed, beggars,
the uneducated commoner knows not,
other than through sensual pleasure,
the escape from painful experience.

Seeking delight in sensual pleasure,
which is indulging pleasure-experience-lust-inclination,
he, of this experience,
the arising to itself and
settling down and
escape from it
does not understand as it is.

The arising to itself and
settling down and
escape from
this experience not understanding as it is,
which is indulging in not-painful-but-not-pleasant-experience-blindness-
inclination,
he, if pleasant experience experiences,
self-yoked he experiences it,
he, if unpleasant experience experiences,
self-yoked he experiences it,
he, if not-painful-but-not-pleasant experience experiences,
self-yoked he experiences it.

This is called, beggars,
'The uneducated commoner
self-yoked to birth,
aging,
death,
grief,
lamentation,
pain,
misery,
despair —
connected to pain'
say I.

But then the well-educated student of the Aristocrats, beggars,
on painful experience,
impacted by same,
not grieving,

**not exhausting himself weeping and wailing,
beating his breast,
or falling into confusion,
only one experience experiences:
of body
not of mind.**

**In just the same way, beggars
as a person arrow-shot,
pierced,
by a second arrow not pierced,
is thus, indeed, beggars, a person
who of only one arrow experiences experience.**

**Even thus then, beggars,
the well-educated student of the Aristocrats
on painful experience,
impacted by same,
not grieving,
not exhausting himself weeping and wailing,
beating his breast,
or falling into confusion,
only one experience experiences:
of body
not of mind.**

**Then even further,
being on painful experience,
impacted by same,
he at this painful experience
is not filled with rebellion,
which is not indulging in painful-experience-rebellion-inclination.**

**He, on painful experience,
impacted by same,
does not seek delight in sensual pleasure.**

How come?

**Understood, beggars,
by the well educated student of the Aristocrats,
is an escape from painful experience
other than through seeking delight in sensual pleasure,
which is not indulging in pleasure-experience-lust-inclination.**

**He, of this experience,
the arising to itself and
settling down and
escape from it
does understand as it is.**

**The arising to itself and
settling down and
escape from
this experience understanding as it is,
which is not indulging in not-painful-but-not-pleasant-experience-
blindness-inclination,
he, if pleasant experience experiences,
un-self-yoked he experiences it,
he, if unpleasant experience experiences,
un-self-yoked he experiences it,
he, if not-painful-but-not-pleasant experience experiences,
un-self-yoked he experiences it.**

**This is called, beggars,
'The well-educated student of the Aristocrats —
un-self-yoked to birth,
aging,
death,
grief,
lamentation,
pain,
misery,
despair —
he is un-self-yoked to pain'
say I.**

**This then, beggars,
is the distinction,
this is the superiority,
this makes the difference between the well-educated student of the
Aristocrats
and the uneducated commoner."**

**Not experiencing experience, the wise,
just the pleasant, just the painful, the well-educated just
in this firm, from the commoner
great difference in skillfulness has.**

**Having made of *Dhamma* a thing well-studied
beholding this world and the beyond,
the wished-for not turning the mind,
the unwished-for not being resisted,
satisfied and ended,
extinguished, settled down, not being,
he walks knowing dispassion, sorrowless,
consummately understanding, being one gone beyond.**

SN4.36.6

**Once upon a time, The Consummately Self-Awakened,
Vesali-land revisiting,
Great Woods,
Peak'd Roof Hall.**

**There then towards evening,
The Consummately Self-Awakened,
emerging from his solitary residence,
approached the sick-ward and drew near.**

**Having drawn near,
he took a prepared seat.**

**Then, seated there,
he addressed the beggars:**

**"Mindful, beggars — a beggar reaching his end,
should be self-aware.**

This is ever our instruction to you.

**And how, beggars,
is a beggar mindful?**

**Here beggars,
a beggar living in body,
oversees the body,
ardent,
self-aware,
recollected,
removing the miseries of worldly coveting;
living in sense-experience,
oversees the sensations,
ardent,
self-aware,**

recollected,
removing the miseries of worldly coveting;
living in the heart,
oversees the heart,
ardent,
self-aware,
recollected,
removing the miseries of worldly coveting;
living in the *Dhamma*,
oversees the *Dhamma*,
ardent,
self-aware,
recollected,
removing the miseries of worldly coveting.

Such then, beggars,
is a beggars mindfulness.

And how, beggars,
is a beggar self-aware?

Here, beggars, a beggar
coming or going,
makes himself aware;
looking ahead or looking back,
makes himself aware;
putting forth or retracting,
makes himself aware;
bearing cloak, bowl and robes,
makes himself aware;
eating, drinking, chewing, or tasting,
makes himself aware;
passing matter or passing water,
makes himself aware;
on the go,
standing,
sitting,
asleep or
awake,
speaking or existence silent,
makes himself aware.

Thus, beggars,

is a beggar self-aware.

"Mindful, beggars —
a beggar reaching his end,
should be self-aware.

This is ever our instruction to you.

And, beggars,
as a beggar so lives,
mindful,
self-aware,
careful,
ardent,
intent
up comes experience of the pleasant.

So he considers:

'There has come upon me
experience of the pleasant.

But such is dependent,
not without dependency.

On what dependent?

On this very body dependent.

And furthermore,
this body is changeable,
own-made,
itself arising dependent.

Arising dependent
on the changeable,
own-made body,
it follows
that this experience of the pleasant
also arises dependent —

How could it become unchangeable?'

And he lives overseeing change
in body and
experience of the pleasant;
lives overseeing the passing,
lives overseeing dispassion for,
lives overseeing the ending of,

**lives overseeing the abandoning of
body
and experience of the pleasant.**

**Living overseeing change in sense-experience,
living overseeing dispassion for,
living overseeing the ending of,
living overseeing the abandoning of,
body
and experience of the pleasant,
residual lust for sense-experience is let go.**

**And, beggars,
as a beggar so lives,
mindful,
self-aware,
careful,
ardent,
intent
up comes experience of the unpleasant.**

So he considers:

**'There has come upon me
experience of the unpleasant.**

**But such is dependent,
not without dependency.**

On what dependent?

On this very body dependent.

**And furthermore,
this body is changeable,
own-made,
itself arising dependent.**

**Arising dependent
on the changeable,
own-made body,
it follows
that this experience of the unpleasant
also arises dependent —**

How could it become unchangeable?'

And he lives overseeing change

**in body
and experience of the unpleasant;
lives overseeing the passing,
lives overseeing dispassion for,
lives overseeing the ending of,
lives overseeing the abandoning of
body
and experience of the unpleasant.**

**Living overseeing change in sense-experience,
living overseeing dispassion for,
living overseeing the ending of,
living overseeing the abandoning of,
body and experience of the unpleasant,
residual repugnance for sense-experience is let go.**

**And, beggars,
as a beggar so lives,
mindful,
self-aware,
careful,
ardent,
intent
up comes experience of the not-unpleasant-but-not-pleasant.**

So he considers:

**'There has come upon me
experience of the not-unpleasant-but-not-pleasant.**

**But such is dependent,
not without dependency.**

On what dependent?

On this very body dependent.

**And furthermore,
this body is changeable,
own-made,
itself arising dependent.**

**Arising dependent
on the changeable,
own-made body,
it follows
that this experience of the not-unpleasant-but-not-pleasant**

also arises dependent —

How could it become unchangeable?'

And he lives overseeing change
in body

and experience of the not-unpleasant-but-not-pleasant.

Lives overseeing the passing,
lives overseeing dispassion for,
lives overseeing the ending of,
lives overseeing the abandoning of
body

and experience of the not-unpleasant-but-not-pleasant.

Living overseeing change in sense-experience,
living overseeing dispassion for,
living overseeing the ending of,
living overseeing the abandoning of,
body and experience of the not-unpleasant-but-not-pleasant,
residual ignorance of sense-experience is let go.

If experiencing pleasant experience

he knows:

'It changes';

he knows:

'Therein I have no intentions';

he knows:

'Therein is no taking delight for me'.



If experiencing unpleasant experience

he knows:

'It changes';

he knows:

'Therein I have no intentions';

he knows:

'Therein is no taking delight for me'.

If experiencing the not-unpleasant-but-not-pleasant

he knows:

'It changes';

he knows:

'Therein I have no intentions';

he knows:

'Therein is no taking delight for me'.

**If experiencing pleasant experience,
disconnected he experiences it.**

**If experiencing unpleasant experience,
disconnected he experiences it.**

**If experiencing not-unpleasant-but-not-pleasant experience,
disconnected he experiences it.**

**If he experiences the experience
of the approach of body's end,
he knows:**

**'I am experiencing the experience
of the approach of body's end.'**

**If he experiences the experience
of the approach of life's end,
he knows:**

**'I am experiencing the experience
of the approach of life's end.'**

**Upon the break-up of the body
at the termination of life
he knows:**

**'At this point,
there being no taking delight,
all sense-experience becomes cool.'**

**Just as an oil-lamp, beggars,
in order to burn,
depends on oil,
depends on a wick,
and the oil,
and wick coming to an end,
is extinguished for want of food,
even so, beggars, a beggar
experiencing the experience of the approach of life's end,
knows:**

**'I am experiencing the experience
of the approach of life's end.'**

**Upon the break-up of the body
at the termination of life
knows:**

**'At this point,
there being no taking delight,
all sense-experience becomes cool.'**

SN 4.36.7

**"Three, beggars, are the sensations,
unsettled,
own-made,
appearing as results,
bodily things,
things that grow old,
things that fade away,
things that come to an end.**

What three?

**Pleasant sensation,
unpleasant sensation,
sensation that is not unpleasant but not pleasant.**

**These, beggars are the three sensations,
unsettled,
own-made,
appearing as results,
bodily things,
things that grow old,
things that fade away,
things that come to an end."**

SN 4.36.9

**Once upon a time a certain beggar
approached The Consummately Self-Awakened and drew close.**

**Having drawn close
and exchanged greetings and salutations,
he took a seat to one side.**

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

**"Here, Bhante, being alone in my chambers,
this train of thought arose:**

**'Three sensations
are spoken of by The Consummately Self-Awakened:**

**pleasant sensation,
painful sensation,
not-painful-but-not-pleasant sensation.**

**These are the three sensations
spoken of by The Consummately Self-Awakened.**

But then this was said by The Consummately Self-Awakened:

**"Whatsoever is experienced,
that is simply pain."**

**Now what then is the reconciliation of this
with what was said by The Consummately Self-Awakened:**

**'Whatsoever is experienced,
that is simply pain.'?"**

"Well done, well done, bhikkhu!

**There are three sensations spoken of by me:
pleasant sensation,
painful sensation,
not-painful-but-not-pleasant sensation.**

**These are the three sensations
spoken of by me.**

And additionally this was said by me:

**"Whatsoever is experienced,
that is simply pain."**

**This, bhikkhu, was said by me
in reference to the transience
of the own-made:**

**"Whatsoever is experienced,
that is simply pain."**

**This, bhikkhu, was said by me
in reference to the own-made being a destructible thing:**

**"Whatsoever is experienced,
that is simply pain."**

**This, bhikkhu, was said by me
in reference to the own-made being a thing that gets old:**

**"Whatsoever is experienced,
that is simply pain."**

This, bhikkhu, was said by me

in reference to the own-made being a thing that disappears:

**"Whatsoever is experienced,
that is simply pain."**

This, bhikkhu, was said by me

in reference to the own-made being a thing that ends:

**"Whatsoever is experienced,
that is simply pain."**

This, bhikkhu, was said by me

in reference to the own-made being a thing subject to reversal:

**"Whatsoever is experienced,
that is simply pain."**

**Furthermore, bhikkhu, I have declared
a sequential putting-away
of own-making:**

**In attaining the first knowing,
speech is put away.**

**In attaining the second knowing,
thinking and wandering thoughts are put away.**

**In attaining the third knowing,
affection is put away.**

**In attaining the fourth knowing,
in-and-out breathing is put away.**

**In attaining The Realm of Space,
perception of form is put away.**

**In attaining The Realm of Consciousness,
perception of The Realm of Space is put away.**

**In attaining The Realm of Nothing to be Had Here,
perception of The Realm of Consciousness is put away.**

**In attaining The Neither-Perception-nor-Non-Perception Realm,
perception of The Realm of Nothing to be Had Here is put away.**

**In attaining the ending of perception and sense-experience,
perception and sense-experience are put away.**

**The beggar who would destroy the corruptions,
has put away lust,
has put away anger,
has put away confusion.**

**Furthermore, bhikkhu,
I have declared a sequential reduction
of own-making:**

**In attaining the first knowing,
speech is reduced.**

**In attaining the second knowing,
thinking and wandering thoughts are reduced.**

**In attaining the third knowing,
affection is reduced.**

**In attaining the fourth knowing,
in-and-out breathing is reduced.**

**In attaining The Realm of Space,
perception of form is reduced.**

**In attaining The Realm of Consciousness,
perception of The Realm of Space is reduced.**

**In attaining The Realm of Nothing to be Had Here,
perception of The Realm of Consciousness is reduced.**

**In attaining The Neither-Perception-nor-Non-Perception Realm,
perception of The Realm of Nothing to be Had Here is reduced.**

**In attaining the ending of perception and sense-experience,
perception and sense-experience are reduced.**

**The beggar who would destroy the corruptions,
has reduced lust,
has reduced anger,
has reduced confusion.**

These six have been pacified:

**In attaining the first knowing,
speech has been pacified.**

**In attaining the second knowing,
thinking and wandering thoughts have been pacified.**

**In attaining the third knowing,
affection has been pacified.**

**In attaining the fourth knowing,
in-and-out breathing has been pacified.**

**In attaining the ending of perception and sense-experience,
perception and sense-experience has been pacified.**

**The beggar who would destroy the corruptions,
has pacified lust,
has pacified anger,
has pacified confusion."**

SN 4.36.11

The Consummately Self-Awakened once addressed the beggars gathered round, saying:

"Beggars!"

**"Bhante!" responded those beggars
and The Consummately Self-Awakened then said:**

"Five, beggars, are powers of women.

What five?

**The power of beauty,
the power of wealth,
the power of relatives,
the power of sons,
the power of ethical conduct.**

**Imagine, beggars, a woman having
the power of wealth,
the power of relatives,
the power of sons,
the power of ethical conduct,
but not of the power of beauty.**

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of wealth,
the power of relatives,
the power of sons,
the power of ethical conduct,
and of the power of beauty
then she is complete through that dimension.**

**Imagine, beggars, a woman having
the power of beauty,
the power of relatives,
the power of sons,
the power of ethical conduct,
but not of the power of wealth.**

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of beauty,
the power of relatives,
the power of sons,
the power of ethical conduct,
and of the power of wealth
then she is complete through that dimension.**

**Imagine, beggars, a woman having
the power of beauty,
the power of wealth,
the power of sons,
the power of ethical conduct,
but not of the power of relatives.**

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of beauty,
the power of wealth,
the power of sons,
the power of ethical conduct,
and of the power of relatives
then she is complete through that dimension.**

**Imagine, beggars, a woman having
the power of beauty,
the power of wealth,
the power of relatives,
the power of ethical conduct,
but not of the power of sons.**

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of beauty,
the power of wealth,
the power of relatives,
the power of ethical conduct,
and of the power of sons
then she is complete through that dimension.**

**Imagine, beggars, a woman having
the power of beauty,**

**the power of wealth,
the power of relatives,
the power of sons,
but not of the power of ethical conduct.**

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of beauty,
the power of wealth,
the power of relatives,
the power of sons,
and of the power of ethical conduct
then she is complete through that dimension.**

Such, beggars, are powers of women."

SN 4.37.29

"Five, beggars, are the powers of women.

What five?

**The power of beauty,
the power of wealth,
the power of relatives,
the power of sons,
the power of ethical conduct.**

**Imagine, beggars, a woman has
the power of beauty,
but not of the power of virtue.**

**Good families cannot abide her,
do not let her abide.**

**Imagine, beggars, a woman has
the power of beauty,
and the power of wealth,
but not of the power of virtue.**

**Good families cannot abide her,
do not let her abide.**

**Imagine, beggars, a woman has
the power of beauty,
and the power of wealth,
and the power of relatives,
but not of the power of virtue.**

**Good families cannot abide her,
do not let her abide.**

**Imagine, beggars, a woman has
the power of beauty,
and the power of wealth,
and the power of relatives,
and the power of sons,
but not of the power of virtue.**

**Good families cannot abide her,
do not let her abide.**

**But imagine, Brethren, a woman has
the power of beauty,
and the power of wealth,
and the power of relatives,
and the power of sons,
and the power of virtue.**

**Good families can live with her,
do not refuse her abode.**

**Imagine, beggars, a woman has
the power of wealth,
and the power of relatives,
and the power of sons,
and the power of virtue
but not the power of beauty.**

**Good families can live with her,
do not refuse her abode.**

**Imagine, beggars, a woman has
the power of relatives,
and the power of sons,
and the power of virtue
but not the power of beauty
and not the power of wealth.**

**Good families can live with her,
do not refuse her abode.**

**Imagine, beggars, a woman has
the power of sons,
and the power of virtue
but not the power of beauty**

**and not the power of wealth,
and not the power of relatives.**

**Good families can live with her,
do not refuse her abode.**

**Imagine, beggars, a woman has
the power of virtue
but not the power of beauty
and not the power of wealth,
and not the power of relatives,
and not the power of sons.**

**Good families can live with her,
do not refuse her abode.**

Such, beggars, are powers of women."

SN 4.37.30

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**'The First Knowing!
The First Knowing!'"**

so they say.

Now what then is the First Knowing?'

So then it recurred to me, friends:

**'Here a beggar,
just isolating himself from sense pleasures,
just isolating himself from unskillful things,
with-rethinking,
with pondering,**

**in the pleasant enjoyment
born of solitude
abides getting a grip
on The First Knowing.**

This is what they call The First Knowing.'

**Then I, friends,
just isolating himself from sense pleasures,
just isolating himself from unskillful things,
with-rethinking,
with pondering,
in the pleasant enjoyment
born of solitude
abided getting a grip
on The First Knowing.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind
to perceptions connected to sense-pleasures.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The First Knowing!**

Set your heart on The First Knowing!

Make one with your heart The First Knowing.

Steady your heart in The First Knowing!'

**So then I, friends
after a time,
just isolating myself from sense pleasures,
just isolating myself from unskillful things,
with-rethinking,
with pondering,
in the pleasant enjoyment
born of solitude**

**abided getting a grip
on The First Knowing.**

**He who would,
speaking highly of one,
friends,
say:**

**'The Master brought the student to attainment
of great higher knowledge,'**

**would,
speaking highly of me,
say:**

**'The Master brought the student to attainment
of great higher knowledge.'"**

SN 4.40.1

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**""The Second Knowing!
The Second Knowing!"
so they say.**

Now what then is The Second Knowing?'

So then it recurred to me, friends:

**'Here a beggar,
by the passing off of thinking and pondering,
internally impassive,
become one with the heart,
without thinking,**

without pondering
in the pleasant enjoyment
born of serenity,
abides getting a grip
on The Second Knowing.'

This is what they call The Second Knowing.'

Then I, friends,
by the passing off of thinking and pondering,
internally impassive,
become one with the heart,
without thinking,
without pondering
in the pleasant enjoyment
born of serenity,
abided getting a grip
on The Second Knowing.

But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to thinking.

There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:

'Moggallāna!

Moggallāna!

Do not, Brahmin,
be careless with The Second Knowing!

Set your heart on The Second Knowing!

Make one with your heart The Second Knowing.

Steady your heart in The Second Knowing!'

So then I, friends
after a time,
by the passing off of thinking and pondering,
internally impassive,
become one with the heart,
without thinking,

without pondering,
in the pleasant enjoyment
born of serenity,
abided getting a grip
on The Second Knowing.

He who would,
speaking highly of one,
friends,
say:

'The Master brought the student
to attainment of great higher knowledge,'
would, speaking highly of me, say:

'The Master brought the student
to attainment of great higher knowledge.'"

SN 4.40.2

Once upon a time Old Man Moggallāna The Great,
revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:

""The Third Knowing!
The Third Knowing!"
so they say.

Now what then is The Third Knowing?'

So then it recurred to me, friends:

'Here a beggar,
enjoyment fading-away
and living detached,
reclected and self-aware,

**and personally experiencing in body
the pleasure of which the Aristocrat declares:**

"Detached, recollected, he lives pleasantly."

**abides getting a grip
on The Third Knowing.**

This is what they call The Third Knowing.'

**Then I, friends,
enjoyment fading-away
and living detached,
recollected and self-aware,
and personally experiencing in body
the pleasure of which the Aristocrat declares:**

'Detached, recollected, he lives pleasantly.'

**abided getting a grip
on The Third Knowing.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to enjoyment.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The Third Knowing!**

Set your heart on The Third Knowing!

Make one with your heart The Third Knowing.

Steady your heart in The Third Knowing!'

**So then I, friends
after a time,
enjoyment fading-away
and living detached,
recollected and self-aware,
and personally experiencing in body**

the pleasure of which the Aristocrat declares:

'Detached, recollected, he lives pleasantly.'

**abided getting a grip
on The Third Knowing.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.3

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**""The Fourth Knowing!
The Fourth Knowing!"
so they say.**

Now what then is The Fourth Knowing?'

So then it recurred to me, friends:

**'Here a beggar,
letting go of his pleasures
letting go of his pains
his antecedent mental ease and mental pain retiring
without pain
without pleasure
detached-recollected-thoroughly purified**

**abides getting a grip
on The Fourth Knowing.**

This is what they call The Fourth Knowing.'

**Then I, friends,
letting go of my pleasures
letting go of my pains
my antecedent mental ease and mental pain retiring
without pain
without pleasure
detached-recollected-thoroughly purified
abided getting a grip
on The Fourth Knowing.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to pleasure.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The Fourth Knowing!**

Set your heart on The Fourth Knowing!

Make one with your heart The Fourth Knowing.

Steady your heart in The Fourth Knowing!'

**So then I, friends,
letting go of my pleasures
letting go of my pains
my antecedent mental ease and mental pain retiring
without pain
without pleasure
detached-recollected-thoroughly purified
abided getting a grip
on The Fourth Knowing.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'
would, speaking highly of me, say:
'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.4

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**""The Realm of Space!
The Realm of Space!"
so they say.**

Now what then is The Realm of Space?'

So then it recurred to me, friends:

**'Here a beggar,
with the passing beyond of all form-perception
the retreating of perception of resistance,
inattentive to perception of diversity,
thinking "Endless Space!"
abides getting a grip
on The Realm of Space.**

This is what they call The Realm of Space.'

**Then I, friends,
with the passing beyond of all form-perception
the retreating of perception of resistance,
inattentive to perception of diversity,
thinking 'Endless Space!'**

**abided getting a grip
on The Realm of Space.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to forms.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The Realm of Space!**

Set your heart on The Realm of Space!

Make one with your heart The Realm of Space.

Steady your heart in The Realm of Space!'

**So then I, friends,
with the passing beyond of all form-perception
the retreating of perception of resistance,
inattentive to perception of diversity,
thinking 'Endless Space!'
abided getting a grip
on The Realm of Space.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.5

**Once upon a time Old Man Moggallāna The Great,
revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**""The Realm of Consciousness!
The Realm of Consciousness!"
so they say.**

Now what then is The Realm of Consciousness?'

So then it recurred to me, friends:

**'Here a beggar,
passing entirely beyond The Realm of Space
thinking "Endless Consciousness!"
abides getting a grip
on The Realm of Consciousness.**

This is what they call The Realm of Consciousness.'

**Then I, friends,
passing entirely beyond The Realm of Space
thinking 'Endless Consciousness!'
abided getting a grip
on The Realm of Consciousness.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to The Realm of Space.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The Realm of Consciousness!
Set your heart on The Realm of Consciousness!**

Make one with your heart The Realm of Consciousness.

Steady your heart in The Realm of Consciousness!

**So then I, friends,
passing entirely beyond The Realm of Space
thinking 'Endless Consciousness!'
abided getting a grip
on The Realm of Consciousness.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.6

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends, as I had retreated into solitude
there arose in my heart
this train of thought:**

**""The Realm of Naught Whose-Whatever!
The Realm of Naught Whose Whatever!"
so they say.**

Now what then is The Realm of Naught Whose-Whatever?'

So then it recurred to me, friends:

**'Here a beggar,
passing entirely beyond The Realm of Consciousness
thinking "There's no someone's whatever!"
abides getting a grip
on The Realm of Naught Whose-Whatever.'"**

This is what they call The Realm of Naught Whose-Whatever'

**Then I, friends,
passing entirely beyond The Realm of Consciousness
thinking 'There's no someone's whatever!'
abided getting a grip
on The Realm of Naught Whose-Whatever.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to The Realm of Consciousness.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with The Realm of Consciousness!**

Set your heart on The Realm of Naught Whose-Whatever!

Make one with your heart The Realm of Naught Whose-Whatever.

Steady your heart in The Realm of Naught Whose-Whatever!'

**So then I, friends,
passing entirely beyond The Realm of Consciousness
thinking 'There's no someone's whatever!'
abided getting a grip
on The Realm of Naught Whose-Whatever.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.7

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,**

Anāthapiṇḍika's Park.

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

"Here, friends,

as I had retreated into solitude

there arose in my heart

this train of thought:

""The Realm of Neither-perception-nor-non-perception!

The Realm of Neither-perception-nor-non-perception!"

so they say.

Now what then is The Realm of Neither-perception-nor-non-perception?'

So then it recurred to me, friends:

'Here a beggar,

passing entirely beyond The Realm of Naught Whose-Whatever

abides getting a grip

on The Realm of Neither-perception-nor-non-perception.

This is what they call The Realm of Neither-perception-nor-non-perception'

Then I, friends,

passing entirely beyond The Realm of Naught Whose-Whatever

abided getting a grip

on The Realm of Neither-perception-nor-non-perception.

But then, friends,

as I abided in this abiding,

there arose and came about me

attention of mind to

perceptions connected to The Realm of Naught Whose-Whatever.

There then, friends,

The Consummately Self-Awakened, through his majesty,

approached me and said:

'Moggallāna!

Moggallāna!

Do not, Brahmin,

be careless with The Realm of Neither-perception-nor-non-perception!

Set your heart on The Realm of Neither-perception-nor-non-perception!

Make one with your heart The Realm of Neither-perception-nor-non-perception.

Steady your heart in The Realm of Neither-perception-nor-non-perception!

**So then I, friends,
passing entirely beyond The Realm of Naught Whose-Whatever
abided getting a grip
on The Realm of Neither-perception-nor-non-perception.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**

SN 4.40.8

**Once upon a time Old Man Moggallāna The Great,
Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends,
as I had retreated into solitude
there arose in my heart
this train of thought:**

**""Signless serenity of heart!
signless serenity of heart!"
so they say.**

Now what then is signless serenity of heart?'

So then it recurred to me, friends:

**'Here a beggar,
by not studying any signs**

**abides getting a grip
on signless serenity of heart.**

This is what they call signless serenity of heart'

**Then I, friends,
by not studying any signs
abided getting a grip
on signless serenity of heart.**

**But then, friends,
as I abided in this abiding,
there came consciousness of following signs.**

**There then, friends,
The Consummately Self-Awakened, through his majesty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, Brahmin,
be careless with signless serenity of heart!**

Set your heart on signless serenity of heart!

Make one with your heart signless serenity of heart.

Steady your heart in signless serenity of heart!'

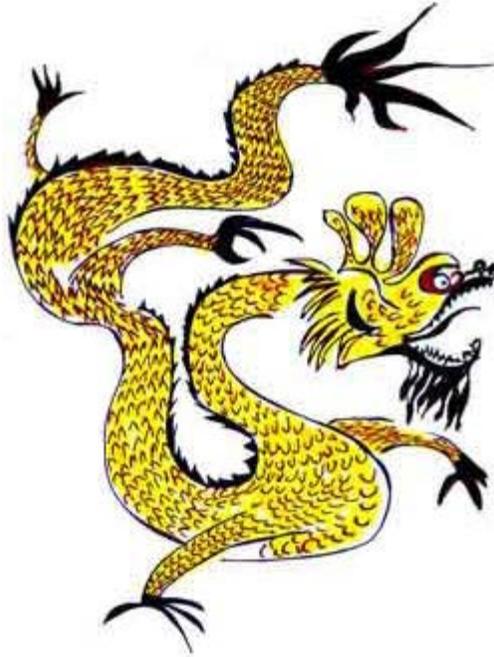
**So then I, friends,
by not studying any signs
abided getting a grip
on signless serenity of heart.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student
to attainment of great higher knowledge,'**

would, speaking highly of me, say:

**'The Master brought the student
to attainment of great higher knowledge.'"**



BuddhaDust Publications
Los Altos
2022