

Samyutta Nikāya

The Linked Basket

Part II

Translated from the Pāli

by

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Namo tassa arahato, sammā sambuddhassa

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

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

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

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too numerous to mention
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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 2

I Hear Tell:

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

There to the Beggars gathered round he said:

"Beggars!"

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

The Consummately Self-Awakened then said:

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

"Even so, Venerable!"

the Beggars responded to The Consummately Self-Awakened.

The Consummately Self-Awakened then said:

"What then Beggars is rebounding conjuration?"

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

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

Even so is this
pile of pain
made to be.

Thus told, beggars,
is its conjuration.

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

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

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

That is what The Consummately Self-Awakened said.

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

SN 2.12.1

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

"Beggars!"

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

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

Listen up!

Pay attention!

I will speak!"

And the beggars responding

"Very good, Bhante!",

The Consummately Self-Awakened said:

"And what, beggars is rebounding conjunction?"

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

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

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

This, beggars,
is called
its arising to itself.

And what, beggars is
'aging and death'?

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

And what, beggars, is

death?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Six, beggars, embody

sense-experience:

contact

born of

the eye;

contact

born of

the ear;

contact

born of

the nose;

contact

born of

the tongue;

contact

born of

the body;

contact

born of

the mind.

This, beggars,

is what is called

'sense-experience'.

And what, beggars, is

'contact'?

Six, beggars, embody

contact:

eye-contact;

ear-contact;

nose-contact;

tongue-contact;

body-contact;

mind-contact.

This, beggars,

is what is called

'contact'.

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

The realm of the eye;

the realm of the ear;

the realm of the nose;

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

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

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

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

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

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

**This is called
'form'**

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

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

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

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

This beggars

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

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

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

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

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

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

**This is called
'blindness'.**

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

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

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

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

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

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

SN 2.12.2

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

"Beggars!"

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

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

Give ear!

Pay good attention!

I will speak!"

"Even so, Bhante!"

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

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

**Own-making
conditions
individualized consciousness.**

**Individualized consciousness
conditions
named forms.**

**Named forms
condition
the six realms.**

**The six realms
condition
contact.**

**Contact
conditions
sense-experience.**

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

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

**Getting bound up
conditions
existence.**

**Existence
conditions
birth.**

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

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

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

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

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

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

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

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

**Ending the six realms
ends contact.**

**Ending contact
ends sense-experience.**

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

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

**Ending getting bound up
ends existence.**

**Ending existence
ends birth.**

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

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

This, beggars,

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

SN 2.12.3

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

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

"Beggars!"

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

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

What four?

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

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

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

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

"Not a well put question,"

said The Consummately Self-Awakened.

"I do not say:

'feeds on'.

If I were to say:

'feeds on',

this would be a well-put question:

'Now then who, Bhante,

feeds on?'

But I did not say this, and

not having said this,

it is thus

that you should put this question:

'For what,

Bhante,

is there consciousness food?'

That would be

the well-put question.

This would be

the well-put response:

'Consciousness-food

is employed for

turning up in

further-existence.'

This living being

is the six sense spheres;

the six sense-spheres

result in

contact."

"Now then who, Bhante,

contacts?'"

"Not a well put question,"

said The Consummately Self-Awakened.

"I do not say:

'contacts'.

If I were to say:

'contacts',

this would be

a well-put question:

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

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

that you should put this question:

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

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

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

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

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

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

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

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

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

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

that you should put this question:

'What, Bhante,

results in
sense experience?'

That would be
the well-put question.

This would be
the well-put response:

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

"Who, Bhante,
hungers?"

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

"I do not say:
'hungers'.

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

'Who, Bhante,
hungers?'

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

'What, Bhante,
results in
hunger?'

That would be
the well-put question.

This would be
the well-put response:

'Sense experience
results in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SN 2.12.12

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

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

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

said this
to The Consummately Self-Awakened:

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

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

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

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

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

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

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

Thinking:

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

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

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

'Everything exists.'

**This, Kaccāna,
is the first end.**

'Nothing exists.'

This is the second end.

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

'middle-way' *Dhamma*:

**Blindness conditions
own-making.**

**Own-making conditions
individualized consciousness.**

**Individualized consciousness conditions
named forms.**

**Named forms condition
the six realms.**

**The six realms condition
contact.**

**Contact conditions
sense-experience.**

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

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

**Getting bound up conditions
existence.**

**Existence conditions
birth.**

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

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

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

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

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

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

**Ending the six realms
ends contact.**

**Ending contact
ends sense-experience.**

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

Ending hunger/thirst

ends getting bound up.

**Ending getting bound up
ends existence.**

**Ending existence
ends birth.**

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

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

SN 2.12.15

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

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

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

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

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

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

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

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

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

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

'a *Dhamma*-teaching Bhikkhu'.

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

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

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

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

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

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

'Dhamma-teaching Bhikkhu'.

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

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

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

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

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

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

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

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

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

If a beggar

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

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

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

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

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

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

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

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

in the *Dhamma*.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SN 2.12.16

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

"Beggars!"

"Bhante!" the beggars responded and

The Consummately Self-Awakened said:

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

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

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

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

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

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

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

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

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

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

"Even so, Bhante!"

The Consummately Self-Awakened
then said to them:

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

How come?

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

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

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

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

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

How come?

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

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

Not arising

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

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

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

SN 2.12.19

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

"Beggars!"

And the beggars responding:

"Venerable!"

The Consummately Self-Awakened said:

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

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

are the corrupting influences
destroyed?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I say, beggars,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

sensation?

'It is contact',
let it be said.

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

And what, beggars,
is the precursor to
contact?

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

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

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

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

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

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

'It is consciousness',
let it be said.

I say, beggars,
that consciousness too
has a

precursor,
is not without
a precursor.

And what, beggars,
is the precursor to
consciousness?

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

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

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

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

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

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

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

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

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

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

SN 2.12.23

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

That is to say:

Consummate view,

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

And what, beggars, is
existence?

Three, beggars, are the existences:

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

This is what is called
'existence.'

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

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

That is to say:

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

And what, beggars, is
getting bound-up?

Four, beggars, are the bind-ups:

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

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

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

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

That is to say:

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

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

Six, beggars, are the thirsts:

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

things-thirst.

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

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

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

That is to say:

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

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

Six, beggars, embody sense-experience:

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

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

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

**sense-experience
ends.**

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

That is to say:

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

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

Six, beggars, are the contacts:

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

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

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

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

That is to say:

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

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

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

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

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

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

That is to say:

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

consummate serenity.

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

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

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

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

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

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

That is to say:

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

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

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

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

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

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

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

That is to say:

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

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

Three, beggars, are own-makings:

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

heart-own-making.

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

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

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

That is to say:

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

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

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

SN 2.12.27

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

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

What Four?

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

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

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

Then imagine this family

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

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

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

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

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

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

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

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

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

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

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

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

This is the way
sense stimulation
is to be considered.

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

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

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

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

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

And, how come?

Because he would be thinking:

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

That's how come.

This is the way
intention
is to be considered.

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

there is nothing more
that needs to be done.

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

Imagine a criminal
who is brought before the king.

The guards say:

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

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

So the king says:

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

And the guards do just that.

Then at noon
the King asks:

'How is that man?'

And the guards respond:

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

Then the king says:

'Well then,

cut this man
another hundred times.'

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

'How is that man?'

and the guards respond:

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

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

What do you think about that?

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

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

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

SN 2.12.63

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

What four?

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

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

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

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

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

Where there is

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Where there is
scope for**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Where there is
scope for
birth,**

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

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

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

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

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

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

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

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

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

Where there is

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

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

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

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

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

**the growth of
consciousness.**

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

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

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

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

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

say I.

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

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

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

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

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

**birth,
aging and
death.**

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

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

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

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

**Where there is
no sowing of**

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

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

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

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

Where there is
no stand for
the growth of
consciousness,

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

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

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

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

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

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

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

"Off the Western wall, Bhante."

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

"Off the earth, Bhante."

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

"Off the water, Bhante."

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

"It would not reflect, Bhante."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SN 2.12.64

There then he says to the Beggars gathered round:

"A world of woe!"

he says,

"Woe is the World!

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

'This is a world of woe!

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

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

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

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

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

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

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

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

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

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

Then this thought occurred to me:

**'What is there
right here**

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

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

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

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

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

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

Then this thought occurred to me:

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

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

I could see:

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

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

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

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

Then this thought occurred to me:

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

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

I could see:

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

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

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

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

Then this thought occurred to me:

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

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

I could see:

**'Where we have
the experience of**

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

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

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

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

Then this thought occurred to me:
'What is there

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

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

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

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

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

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

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

Then this thought occurred to me:

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

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

'Where we have

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

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

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

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

Then this thought occurred to me:

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

experience through the six senses?'

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

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

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

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

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

Then this thought occurred to me:

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

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

'Where we have

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

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

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

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

Then this thought occurred to me:

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

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

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

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

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

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

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

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

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

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

**To have
inter-operation of**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**pain and misery
and despair.**

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

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

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

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

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

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

It would take

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

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

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

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

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

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

At that point, Beggars,

came the thought:

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

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

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

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

unpleasant circumstances.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

'What would it take

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

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

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

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

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

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

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

**'Where we do not have
inter-operation of
names and forms,
there also we do not have
envelopment in
experience through
the six senses.**

It would take

**the elimination of
inter-operation of
names and forms
to eliminate
envelopment in
experience through
the six senses.'**

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

**'What would it take
to eliminate
inter-operation of
names and forms?'**

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

**'Where we do not have
sense consciousness,
there also we do not have
inter-operation of
names and forms.**

**It would take
the elimination of
sense consciousness
to eliminate
inter-operation of
names and forms.'**

**What I saw, Beggars,
was that
the inter-operation of
names and forms
is eliminated
when sense consciousness
is eliminated;**

**Sense consciousness
is eliminated
when the inter-operation of
names and forms**

is eliminated;

**Envelopment in
experience through
the six senses**

is eliminated

**when the inter-operation of
names and forms**

is eliminated;

Contact

in the form of

**the coming together of
consciousness,**

sense organ and

sense object

is eliminated

when envelopment in

experience through

the six senses

is eliminated;

Sensations of

pleasure and

pain and of

neither pain nor pleasure

are eliminated

when

contact

is eliminated;

Hunger and thirst for

pleasures,

hunger and thirst for

existence, and

hunger and thirst for

escape from

unpleasant circumstances

is eliminated

when sensations of

pleasure and

pain and of

neither pain nor pleasure

are eliminated;

**The bind-ups of
pleasure-seeking,
effort to be and
effort to escape from
unpleasant circumstances
are eliminated**

when

**hunger and thirst for
pleasures**

**hunger and thirst for
being, and**

**hunger and thirst for
escape from
unpleasant circumstances
is eliminated;**

**Existing in
any realm of existence
as any sort of being
is eliminated**

**when bind-ups are
eliminated;**

**Birth in
any realm of existence
as any sort of being
is eliminated**

**when existence
in any realm of existence
as any sort of being
is eliminated.**

**Aging, sickness and death,
grief and lamentation,
pain and misery
and despair
are eliminated**

**when birth
in any realm of existence
as any sort of being
is eliminated.**

**This is how
this whole *Dukkha* mess
is eliminated!**

**"What I saw, Beggars
was what had not been known before:**

**The idea that
'it can be eliminated!'**

**This *Dukkha*
is a thing
that can be eliminated.**

**And at that
I saw the light,
I got the point,
I had discovered the key and
gained the wisdom:
'these things can be eliminated!'**

**In the same way
as if a man
who was crossing through the jungle
were to come across
an ancient path,
one walked
by the Old Timers, and
taking that path,
traveling along that path
a while,
he were to come across
an ancient citadel,
the fortified
inner city of
some Ancient King,
complete with
pleasure gardens,
orchards,
ponds, and
ancient ruins ...
a really splendid old place.**

**Then,
taking this discovery to the King and**

describing its wonders and
swearing to being
an eye-witness
to its existence,
he begs of the king
that he restore
this citadel to
its former glory.

And that
the king does, and
thereafter
that citadel
becomes populous and
comes to growth and
prosperity
as in ancient times gone by.

In the same way, Beggars,
I have seen
an ancient path
traversed by old-time
men of knowledge
in days gone by.

And what is that path?

It is this very
Aristocratic Eight-Dimensional High Way,
that is:

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

Traveling that path, Beggars,
I came to know
aging and death,
I came to know
what gives rise to

aging and death,
I came to know
what eliminates
aging and death,
I came to know
the way to the ending of
aging and death.

Traveling that path, Beggars,
I came to know
birth,
I came to know
what gives rise to
birth,
I came to know
what eliminates
birth,
I came to know
the way to the ending of
birth.

Traveling that path, Beggars,
I came to know
existence,
I came to know
what gives rise to
existence,
I came to know
what eliminates
existence,
I came to know
the way to the ending of
existence.

Traveling that path, Beggars,
I came to know
getting bound-up,
I came to know
what gives rise to
getting bound-up,
I came to know
what eliminates

**getting bound-up,
I came to know
the way to the ending of
getting bound-up.**

**Traveling that path, Beggars,
I came to know
hunger and thirst,
I came to know
what gives rise to
hunger and thirst,
I came to know
what eliminates
hunger and thirst,
I came to know
the way to the ending of
hunger and thirst.**

**Traveling that path, Beggars,
I came to know
sensations,
I came to know
what gives rise to
sensations,
I came to know
what eliminates
sensations,
I came to know
the way to the ending of
sensations.**

**Traveling that path, Beggars,
I came to know
contact,
I came to know
what gives rise to
contact,
I came to know
what eliminates
contact,
I came to know
the way to the ending of**

contact.

**Traveling that path, Beggars,
I came to know
envelopment in the six senses,
I came to know
what gives rise to
envelopment in the six senses,
I came to know
what eliminates
envelopment in the six senses,
I came to know
the way to the ending of
envelopment in the six senses.**

**Traveling that path, Beggars,
I came to know
the inter-operation of
names and forms,
I came to know
what gives rise to
the inter-operation of
names and forms,
I came to know
what eliminates
the inter-operation of
names and forms,
I came to know
the way to the ending of
the inter-operation of
names and forms.**

**Traveling that path, Beggars,
I came to know
sense consciousness,
I came to know
what gives rise to
sense consciousness,
I came to know
what eliminates
sense consciousness,
I came to know**

**the way to the ending of
sense consciousness.**

**Traveling that path, Beggars,
I came to know
the own-making of the world,
I came to know
what gives rise to
the own-making of the world,
I came to know
what eliminates
the own-making of the world,
I came to know
the way to the ending of
the own-making of the world.**

**What I came to know, Beggars,
I taught to the beggars,
to the sisters,
to the laymen and laywomen,
that is to say,
this living of
a god-like life
has been made known by me, and
has become great and
prosperous and
has spread far and wide."**

SN 2.12.65

**Old Man Sāriputta and
Old Man Mahā-Koṭṭhita
were once revisiting Benares,
in Isipatana,
in Antelope Wood.**

**Now Old Man Mahā-Koṭṭhita
rising from his solitary abiding
towards evening
approached Old Man Sāriputta.**

**Exchanging friendly greetings with him and
the compliments of courtesy,
he sat down at one side.**

So seated

he said to Old Man Sāriputta:

**"How now, friend Sāriputta,
is aging and death one's own,
is aging and death another's,
is aging and death one's own and another's,
is aging and death not one's own,
not another's,
but arises on its own?"**

**"It is not, friend Koṭṭhita,
that aging and death is one's own.**

**It is not, friend Koṭṭhita,
that aging and death is another's.**

**It is not, friend Koṭṭhita,
that aging and death is
one's own and another's.**

**It is not, friend Koṭṭhita,
that aging and death is
not one's own and not another's,
but arises on its own.**

**But it is just that
aging and death
depends on
birth."**

**"How now, friend Sāriputta,
is birth one's own,
is birth another's,
is birth one's own and another's,
is birth not one's own,
not another's,
but arises on its own?"**

**"It is not, friend Koṭṭhita,
that birth is one's own.**

**It is not, friend Koṭṭhita,
that birth is another's.**

**It is not, friend Koṭṭhita,
that birth is one's own and another's.**

**It is not, friend Koṭṭhita,
that birth is not one's own and
not another's,
but arises on its own.**

**But it is just that
birth depends on
existing."**

**"How now, friend Sāriputta,
is existing one's own,
is existing another's,
is existing one's own and another's,
is existing not one's own,
not another's,
but arises on its own?**

**It is not, friend Koṭṭhita,
that existing is one's own.**

**It is not, friend Koṭṭhita,
that existing is another's.**

**It is not, friend Koṭṭhita,
that existing is one's own and another's.**

**It is not, friend Koṭṭhita,
that existing is not one's own
and not another's,
but arises on its own.**

**But it is just that
existing depends on
getting bound-up."**

**"How now, friend Sāriputta,
is getting bound-up one's own,
is getting bound-up another's,
is getting bound-up one's own and another's,
is getting bound-up not one's own,
not another's,
but arises on its own?"**

**"It is not, friend Koṭṭhita,
that getting bound-up is one's own.**

**It is not, friend Koṭṭhita,
that getting bound-up is another's.**

**It is not, friend Koṭṭhita,
that getting bound-up is one's own and another's.**

**It is not, friend Koṭṭhita,
that getting bound-up is not one's own
and not another's,
but arises on its own.**

**But it is just that
getting bound-up depends on
thirst."**

**"How now, friend Sāriputta,
is thirst one's own,
is thirst another's,
is thirst one's own and another's,
is thirst not one's own,
not another's,
but arises on its own?"**

**"It is not, friend Koṭṭhita,
that thirst is one's own.**

**It is not, friend Koṭṭhita,
that thirst is another's.**

**It is not, friend Koṭṭhita,
that thirst is one's own and another's.**

**It is not, friend Koṭṭhita,
that thirst is not one's own
and not another's,
but arises on its own.**

**But it is just that
thirst depends on
experience."**

**"How now, friend Sāriputta,
is experience one's own,
is experience another's,
is experience one's own and another's,
is experience not one's own,
not another's,
but arises on its own?"**

"It is not, friend Koṭṭhita,

that experience is one's own.

It is not, friend Koṭṭhita,
that experience is another's.

It is not, friend Koṭṭhita,
that experience is one's own and another's.

It is not, friend Koṭṭhita,
that experience is not one's own and not another's,
but arises on its own.

But it is just that
experience depends on
contact."

"How now, friend Sāriputta,
is contact one's own,
is contact another's,
is contact one's own and another's,
is contact not one's own,
not another's,
but arises on its own?"

"It is not, friend Koṭṭhita,
that contact is one's own.

It is not, friend Koṭṭhita,
that contact is another's.

It is not, friend Koṭṭhita,
that contact is one's own and another's.

It is not, friend Koṭṭhita,
that contact is not one's own
and not another's,
but arises on its own.

But it is just that
contact depends on
the realm of the senses."

"How now, friend Sāriputta,
is the realm of the senses one's own,
is the realm of the senses another's,
is the realm of the senses one's own and another's,
is the realm of the senses not one's own,
not another's,

but arises on its own?"

"It is not, friend Koṭṭhita,
that the realm of the senses is one's own.

It is not, friend Koṭṭhita,
that the realm of the senses is another's.

It is not, friend Koṭṭhita,
that the realm of the senses is one's own and another's.

It is not, friend Koṭṭhita,
that the realm of the senses is not one's own
and not another's,
but arises on its own.

But it is just that
the realm of the senses depends on
named-forms."

"How now, friend Sāriputta,
are named-forms one's own,
are named-forms another's,
are named-forms one's own and another's,
is the realm of the senses not one's own,
not another's,
but arises on its own?"

"It is not, friend Koṭṭhita,
that named-forms are one's own.

It is not, friend Koṭṭhita,
that named-forms are another's.

It is not, friend Koṭṭhita,
that named-forms are one's own and another's.

It is not, friend Koṭṭhita,
that named-forms are not one's own
and not another's,
but arises on its own.

But it is just that
named-forms depend on
consciousness."

"How now, friend Sāriputta,
is consciousness one's own,
is consciousness another's,

is consciousness one's own and another's,
is consciousness not one's own,
not another's,
but arises on its own?"

"It is not, friend Koṭṭhita,
that consciousness is one's own.

It is not, friend Koṭṭhita,
that consciousness is another's.

It is not, friend Koṭṭhita,
that consciousness is one's own and another's.

It is not, friend Koṭṭhita,
that consciousness is not one's own and not another's,
but arises on its own.

But it is just that
consciousness depends on
named-forms."

"But then
we have understood friend Sāriputta
to have spoken thus:

'It is not, friend Koṭṭhita,
that named-forms are one's own;
it is not, friend Koṭṭhita,
that named-forms are another's;
it is not, friend Koṭṭhita,
that named-forms are one's own and another's;
it is not, friend Koṭṭhita,
that named-forms are not one's own
and not another's,
but arises on its own;
but it is just that
named-forms depend on
consciousness.'

And we have understood friend Sāriputta
to have further spoken thus:

'It is not, friend Koṭṭhita,
that consciousness is one's own;
it is not, friend Koṭṭhita,
that consciousness is another's;

it is not, friend Koṭṭhita,
that consciousness is one's own and another's,
it is not, friend Koṭṭhita,
that consciousness is not one's own
and not another's,
but arises on its own;
but it is just that consciousness depends on
named-forms.'

How then are we to construct this
so as to see the meaning
of what friend Sāriputta has said?"

"In this case, friend,
I will give you a simile.

It is upon comprehending a simile
that some persons
grasp the meaning of what is said.

Imagine, friend,
two sheaves of reeds
the one leaning against the other.

In the same way, friend,
consciousness
depends on
named-forms,
named-forms
depend on
consciousness,
the realm of the senses
depends on
named-forms,
contact
depends on
the realm of the senses,
experience
depends on
contact,
thirst
depends on
experience,
getting bound-up

depends on
thirst,
existing
depends on
getting bound-up,
birth
depends on
existing,
aging and death
depend on
birth —
and that is
the coming into existence of
grief and lamentation,
pain and misery,
and despair.

Thus is it
that this entire heap of pain
arises.

If, however, friend,
I were to remove
one of those sheaves of reeds
the other would fall down
if I were to remove the other
the first would fall down.

In the same way, friend,
ending named-forms
ends consciousness,
ending consciousness
ends named-forms,
ending named-forms
ends the realm of the senses,
ending the realm of the senses
ends contact,
ending contact
ends experience,
ending experience
ends thirst,
ending thirst

ends getting bound-up,
ending getting bound-up
ends existing,
ending existing
ends birth —
ending birth
is the ceasing of
aging and death
grief and lamentation,
pain and misery,
and despair."

"How snappy,
friend Sāriputta!

How colossal,
friend Sāriputta!

How well-said
is this that was said
by Old Man Sāriputta.

And I further rejoice
in how well-said
by Old Man Sāriputta,
are these thirty-six proclamations:

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

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

If a beggar teaches a *Dhamma* of

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

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

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

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

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

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

he is fit to be called

'a *Dhamma-teaching Bhikkhu*'.

**If a beggar teaches a *Dhamma* of
disgust with,**

dispassion for,

the ending of

named-forms,

he is fit to be called

'a *Dhamma-teaching Bhikkhu*'.

**If a beggar teaches a *Dhamma* of
disgust with,**

dispassion for,

the ending of

consciousness,

he is fit to be called

'a *Dhamma-teaching Bhikkhu*'.

**If a beggar teaches a *Dhamma* of
disgust with,**

dispassion for,

the ending of

own-making,

he is fit to be called

'a *Dhamma-teaching Bhikkhu*'.

**If a beggar teaches a *Dhamma* of
disgust with,**

dispassion for,

the ending of

blindness,

he is fit to be called

'a *Dhamma-teaching Bhikkhu*'.

**If, friend, a beggar has walked the walk of
disgust with,**

dispassion for,

the ending of

aging and death,

he is fit to be called

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

**If a beggar has walked the walk of
disgust with,**

**dispassion for,
the ending of
birth,
he is fit to be called
'a bhikkhu that lives the Dhamma in the Dhamma.'**

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

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

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

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

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

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

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
the realm of the senses,
he is fit to be called**

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

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
named-forms,
he is fit to be called**

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

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

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

**If a beggar has walked the walk of
disgust with,
dispassion for,
the ending of
own-making,
he is fit to be called**

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

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

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

**If, friend, a beggar through disgust with,
dispassion for,
the ending of**

aging and death,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'

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

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

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

If a beggar through disgust with,
dispassion for,
the ending of
thirst,
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'

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

If a beggar through disgust with,

**dispassion for,
the ending of
contact,
sets on foot freedom
he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'**

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

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

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

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

**If a beggar through disgust with,
dispassion for,
the ending of
blindness,
sets on foot freedom**

**he is fit to be called
'an in this-seen-thing-*Nibbāna*-holder.'**"

SN 2.12.67

**Once upon a time,
The Consummately Self-Awakened,
round Sāvattṭhi revisiting,
Jeta woods,
Anāthapiṇḍika's park**

**There, The Consummately Self-Awakened
raised up an itty-bitti-bit-a dust
on a nail-tip and
said to the Beggars:**

"Now what do you think, Beggars?

**Which is the greater,
that bit of dust
I have taken and
raised up on my nail-tip or
this great Earth?"**

**"That which is greater, Bhante,
is this great Earth
of small measure
is that bit of dust
The Consummately Self-Awakened
has raised up
on his nail-tip
not even a hundredth part
does it come to,
not a thousandth part,
not a hundred-thousandth part
does that bit of dust
The Consummately Self-Awakened
has raised up
on his nail-tip
come to
compared with
this Great Earth."**

**"Even so, Beggars,
the noble listener**

succeeding in view,
a person who has overcome,
has thoroughly burnt off,
thoroughly given up
that which is
the greater pain,
of small measure
is that which remains
not even a hundredth part
does it come to,
not a thousandth part,
not a hundred-thousandth part
does it come to;
being here
seven more times
tops,
is of small measure
compared to
that former pile of
du-k-kha
of his
which has been
thoroughly burnt off,
thoroughly given up.

Such a great attainment
is it beggars,
this higher connection to
Dhamma,
such a great attainment
is it,
this gaining
the eye of *Dhamma*."

SN 2.13.1

"I will point out to you
the diversity of data, beggars,
give ear,
pay attention,
I will speak!"

"Say on, elder!"

**said the beggars to
The Consummately Self-Awakened
in response.**

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

**"And what, beggars,
are the diverse data?**

**Eye data,
form data,
eye-consciousness data;
ear data,
sound data,
ear-consciousness data;
nose data,
scent data,
nose-consciousness data;
tongue data,
taste data,
tongue-consciousness data;
body data,
touch data,
body-consciousness data;
mind data,
things data,
mind-consciousness data.**

**These beggars,
are what are called
the diverse data.**

SN 2.14.1

**"The diversity of data, beggars,
results in
the production of
the diverse
own-touches.**

**And what, beggars,
are the diverse data?**

**Eye data
ear data,**

**nose data,
tongue data,
body data,
mind data.**

**These beggars,
are what are called
the diverse data.**

**And what, beggars,
are the diverse
own-touches
that come to be
as the result of
the diversity of data?**

**Eye data, beggars
results in
the production of
own-eye-touch,**

**ear data
results in
the production of
own-ear-touch,**

**nose data
results in
the production of
own-nose-touch,**

**tongue data
results in
the production of
own-tongue-touch,**

**body data
results in
the production of
own-body-touch,**

**mind data
results in
the production of
own-mind-touch.**

Such then, beggars,

**are the diverse own-touches
that come to be
as the result of
the diverse data.**

SN 2.14.2

**"It is the diversity of data, beggars,
that results in
the production of
the diverse own-touches,
it is not that
the diversity of own-touches
results in
the production of
diverse data.**

**And what, beggars,
are the diverse data?**

**Eye data
ear data,
nose data,
tongue data,
body data,
mind data.**

**These beggars,
are what is called
the diverse data.**

**And what, beggars,
are the diverse
own-touches
that come to be
as a result of
the diverse data,
what are the
diverse data
that do not come to be
as a result of
the diverse own-touches?**

**Own-eye-touch, beggars,
comes to be**

**as a result of
eye data,
it is not that
eye data
comes to be
as a result of
own-eye-touch,
own-ear-touch, beggars,
comes to be
as a result of
ear data,
it is not that
ear data
comes to be
as a result of
own-ear-touch,
own-nose-touch, beggars,
comes to be
as a result of
nose data,
it is not that
nose data
comes to be
as a result of
own-nose-touch,
own-tongue-touch, beggars,
comes to be
as a result of
tongue data,
it is not that
tongue data
comes to be
as a result of
own-tongue-touch,
own-body-touch, beggars,
comes to be
as a result of
body data,
it is not that**

**body data
comes to be
as a result of own-body-touch,
own-mind-touch, beggars,
comes to be
as a result of
mind data,
it is not that
mind data
comes to be
as a result of
own-mind-touch.**

**Such then, beggars,
are the diverse
own-touches
that come to be
as a result of
the diverse data,
the diverse data
that do not come to be
as a result of the
diverse own-touches."**

SN 2.14.3

**"I will teach you, my friends, about
the diverse data,
the descriptive
identifying
characteristics
into which
all things
can be divided,
lend an ear,
pay attention,
I will explain.**

**These are
the varieties of data
into which
all things**

can be divided:

**Data related to
the eye,
data related to
visible objects,
data related to
consciousness of sight;**

**Data related to
the ear,
data related to
hearable objects,
data related to
consciousness of hearing;**

**Data related to
the nose,
data related to
smellable objects,
data related to
consciousness of scents;**

**Data related to
the tongue,
data related to
tasteable objects,
data related to
consciousness of taste;**

**Data related to
the body,
data related to
touchable objects,
data related to
consciousness of touch;**

**Data related to
the mind,
data related to
cognizable objects,
data related to
consciousness of things;**

These are the varieties of

**data
into which
all things
can be divided.**

**The varieties of
data
can be divided into
data relating to
the internal,
personal,
subjective and
data
relating to
the external,
impersonal,
objective.**

**And what, friends,
are the varieties of
internal data?**

**Data related to
the eye
data related to
the ear,
data related to
the nose,
data related to
the tongue,
data related to
the body,
data related to
the mind.**

**Such, friends,
are the varieties of
internal data.**

**It is the diversity of
data
that results in
the diversity of
internal experiences**

**contacted by
the individual.**

**And what, friends,
are the diverse
internal experiences
contacted by
the individual
that result from
the diversity of
data?**

**Data related to
the eye
result in
the individual
experiencing
contact related to the eye.**

**Data related to
the ear
result in
the individual
experiencing
contact related to the ear.**

**Data related to
the nose
result in
the individual
experiencing
contact related to the nose.**

**Data related to
the tongue
result in
the individual
experiencing
contact related to the tongue.**

**Data related to
the body
result in
the individual
experiencing**

contact related to the body.

**Data related to
the mind
result in
the individual
experiencing
contact related to the mind.**

**Such, friends,
are the diverse
internal experiences
contacted by
the individual
that result from
the diversity of data.**

**It is
the diversity of data
that results in
the diversity of
internal experiences
contacted by the individual.**

**It is not that
the diversity of
internal experiences
contacted by
the individual
results in
the diversity of data.**

**And what are
the diverse
internal experiences
contacted by
the individual
that do not result
in the diverse data?**

**The diversity of
data related to the eye
results in
the experience of
data related to the eye**

**contacted by
the individual;
it is not that
the experience of
data related to the eye
contacted by
the individual
results in
the diversity of data
related to the eye.**

**The diversity of
data related to the ear
results in
the experience of
data related to the ear
contacted by
the individual;
it is not that
the experience of
data related to the ear
contacted by
the individual
results in
the diversity of
data related to the ear.**

**The diversity of
data related to the nose
results in
the experience of
data related to the nose
contacted by
the individual;
it is not that
the experience of
data related to the nose
contacted by
the individual
results in
the diversity of data
related to the nose.**

**The diversity of
data related to the tongue
results in
the experience of
data related to the tongue
contacted by
the individual;
it is not that
the experience of
data related to the tongue
contacted by
the individual
results in
the diversity of data
related to the tongue.**

**The diversity of
data related to the body
results in
the experience of
data related to the body
contacted by
the individual;
it is not that
the experience of
data related to the body
contacted by
the individual
results in
the diversity of data
related to the body.**

**The diversity of
data related to the mind
results in
the experience of
data related to the mind
contacted by
the individual;
it is not that
the experience of**

**data related to the mind
contacted by
the individual
results in
the diversity of data
related to the mind.**

**Such are
the diverse
internal experiences
contacted by
the individual
that do not result in
the diverse data.**

**The diversity of data, friends,
results in
the diversity of
internal contacts,
the diversity of
internal contacts
results in
the diversity of
internal sensations of
pain or
pleasure or
of sensations that are
not painful but not pleasurable
experienced by
the individual.**

**And what are
the diverse data
that result in
the diverse internal contacts,
the diverse internal contacts
that result in
the diverse internal contacts with
sensations?**

**Data relating to the eye, friends,
results in
internal contact with**

**data relating to the eye,
internal contact with
data relating to the eye
results in
internal contact with
sensations
relating to the eye.**

**Data relating to the ear
results in
internal contact with
data relating to the ear,
internal contact with
data relating to the ear
results in
internal contact with
sensations
relating to the ear.**

**Data relating to the nose
results in
internal contact with
data relating to the nose,
internal contact with
data relating to the nose
results in
internal contact with
sensations
relating to the nose.**

**Data relating to the tongue
results in
internal contact with
data relating to the tongue,
internal contact with
data relating to the tongue
results in
internal contact with
sensations
relating to the tongue.**

**Data relating to the body
results in**

**internal contact with
data relating to the body,
internal contact with
data relating to the body
results in
internal contact with
sensations
relating to the body.**

**Data relating to the mind
results in
internal contact with
data relating to the mind,
internal contact with
data relating to the mind
results in
internal contact with
sensations
relating to the mind.**

**Such are
the diverse data
that result in
the diverse internal contacts,
the diverse internal contacts
that result in
the diverse internal contacts with
sensations.**

**It is the diversity of data, friends,
that results in
the diversity of
internal contacts,
the diversity of
internal contacts
that results in
the diversity of
internal sensations.**

**It is not that
the diversity of
internal sensations
results in**

**the diversity of
internal contacts,
it is not that
the diversity of
internal contacts
results in
the diversity of data.**

**And what are
the diverse internal sensations
that do not result in
the diverse internal contacts,
the diverse internal contacts
that do not result in
the diverse data?**

**Data relating to the eye, friends,
results in
internal contact with
data relating to the eye,
internal contact with
data relating to the eye
results in
internal contact with
sensations
relating to the eye;
it is not that
internal contact with
sensations
relating to the eye
result in
internal contact with
data relating to the eye,
it is not that
internal contact with
data relating to the eye
results in
data relating to the eye.**

**Data relating to the ear
results in
internal contact with**

**data relating to the ear,
internal contact with
data relating to the ear
results in
internal contact with
sensations
relating to the ear;
it is not that
internal contact with
sensations
relating to the ear
result in
internal contact with
data relating to the ear,
it is not that
internal contact with
data relating to the ear
results in
data relating to the ear.**

**Data relating to the nose
results in
internal contact with
data relating to the nose,
internal contact with
data relating to the nose
results in
internal contact with
sensations
relating to the nose;
it is not that
internal contact with
sensations
relating to the nose
result in
internal contact with
data relating to the nose,
it is not that
internal contact with
data relating to the nose
results in**

data relating to the nose.

Data relating to the tongue

results in

internal contact with

data relating to the tongue,

internal contact with

data relating to the tongue

results in

internal contact with

sensations

relating to the tongue;

it is not that

internal contact with

sensations

relating to the tongue

result in

internal contact with

data relating to the tongue,

it is not that

internal contact with

data relating to the tongue

results in

data relating to the tongue.

Data relating to the body

results in

internal contact with

data relating to the body,

internal contact with

data relating to the body

results in

internal contact with

sensations

relating to the body;

it is not that

internal contact with

sensations

relating to the body

result in

internal contact with

data relating to the body,

**it is not that
internal contact with
data relating to the body
results in
data relating to the body.**

**Data relating to the mind
results in
internal contact with
data relating to the mind,
internal contact with
data relating to the mind
results in
internal contact with
sensations**

relating to the mind;

it is not that

**internal contact with
sensations**

relating to the mind

results in

**internal contact with
data relating to the mind,**

it is not that

**internal contact with
data relating to the mind**

results in

data relating to the mind.

Such are

the diverse

internal

sensations

that do not result in

the diverse

internal

contacts,

the diverse

internal

contacts

that do not result in

the diverse data.

**Such, friends,
are the varieties of
data
relating to
the internal,
personal,
subjective.**

**And what, friends, are
the various
fundamental
categories
into which
the external data
can be divided?**

**Data related to
visible objects;**

**Data related to
hearable objects;**

**Data related to
smellable objects;**

**Data related to
tasteable objects;**

**Data related to
touchable objects;**

**Data related to
cognizable objects.**

**Such are
the various
fundamental
categories
into which
the external data
can be divided.**

**The diversity of data, friends,
results in
the diversity of
perceptions,
the diversity of**

**perceptions
results in
the diversity of
principles,
the diversity of
principles
results in
the diversity of
wishes,
the diversity of
wishes
results in
the diversity of
passions,
the diversity of
passions
results in
the diversity of
quests.**

**And what, beggars, are
the diverse data
that result in
the diversity of
perceptions,
the diversity of
perceptions
that result in
the diversity of
principles,
the diversity of
principles
that result in
the diversity of
wishes,
the diversity of
wishes
that result in
the diversity of
passions,
the diversity of**

passions
that result in
the diversity of
quests?

Data
related to form, friends,
results in
perception
related to form,
perception of
form
results in
principles
related to form,
principles
related to form
result in
wishes
related to form,
wishes
related to form
result in
passions
related to form,
passions
related to form
result in
quests
related to form.

Data
related to hearable objects, friends,
results in
perception
related to hearable objects,
perception of hearable objects
results in
principles
related to hearable objects,
principles
related to hearable objects

result in
wishes
related to hearable objects,
wishes
related to hearable objects
result in
passions
related to hearable objects,
passions
related to hearable objects
result in
quests
related to hearable objects.

Data
related to tasteable objects, friends,
results in
perception
related to tasteable objects,
perception of tasteable objects
results in
principles
related to tasteable objects,
principles
related to tasteable objects
result in
wishes
related to tasteable objects,
wishes
related to tasteable objects
result in
passions
related to tasteable objects,
passions
related to tasteable objects
result in
quests
related to tasteable objects.

Data
related to smellable objects, friends,
results in

perception

related to smellable objects,

perception of smellable objects

results in

principles

related to smellable objects,

principles

related to smellable objects

result in

wishes related to smellable objects,

wishes

related to smellable objects

result in

passions

related to smellable objects,

passions

related to smellable objects

result in

quests

related to smellable objects.

Data

related to touchable objects, friends,

results in

perception

related to touchable objects,

perception of touchable objects

results in

principles

related to touchable objects,

principles

related to touchable objects

result in

wishes

related to touchable objects,

wishes

related to touchable objects

result in

passions

related to touchable objects,

passions

related to touchable objects
result in
quests
related to touchable objects.

Data

related to cognizable objects, friends,
results in
perception
related to cognizable objects,
perception of cognizable objects
results in
principles
related to cognizable objects,
principles
related to cognizable objects
result in
wishes
related to cognizable objects,
wishes
related to cognizable objects
result in
passions
related to cognizable objects,
passions
related to cognizable objects
result in
quests
related to cognizable objects."

SN 2.14.3 Alternate Translation.

"The diversity of data, beggars,
results in
the production of
the diverse
own-touches,
the diversity of
own-touches
results in
the production of
the diverse

sensations.

**And what, beggars, are
the diverse data?**

**Eye data
ear data,
nose data,
tongue data,
body data,
mind data.**

**These beggars, are
what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of
the diverse own-touches,
the diverse own-touches
that result in
the production of
the diverse
sensations?**

**Eye data, beggars,
results in
the production of
eye own-touch,
eye own-touch
results in
the production of
eye own-touch
sensation.**

**Ear data, beggars,
results in
the production of
ear own-touch,
ear own-touch
results in
the production of
ear own-touch**

sensation.

**Nose data, beggars,
results in
the production of
nose own-touch,
nose own-touch
results in
the production of
nose own-touch
sensation.**

**Tongue data, beggars,
results in
the production of
tongue own-touch,
tongue own-touch
results in
the production of
tongue own-touch
sensation.**

**Body data, beggars,
results in
the production of
body own-touch,
body own-touch
results in
the production of
body own-touch
sensation.**

**Mind data, beggars,
results in
the production of
mind own-touch,
mind own-touch
results in
the production of
mind own-touch
sensation.**

**Such then, beggars, are
the diverse data**

**that result in
the production of
the diverse own-touches,
the diverse own-touches
that result in
the production of
the diverse
sensations."**

SN 2.14.4

**"It is
the diversity of data, beggars,
that results in
the production of
the diverse own-touches,
the diversity of
own-touches
that results in
the production of
the diverse sensations;
it is not that
the diversity of
sensations
results in
the production of
the diverse own-touches,
it is not that
the diversity of own-touches
results in
the production of
the diverse data.**

**And what, beggars, are
the diverse data?**

**Eye data
ear data,
nose data,
tongue data,
body data,
mind data.**

**These beggars, are
what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of
the diverse own-touches,
the diverse own-touches
that result in
the production of
the diverse sensations;
what are
the diverse sensations
that do not
result in
the production of
the diverse own-touches,
what are
the diverse own-touches
that do not
result in
the production of
the diverse data?**

**Eye data, beggars,
results in
the production of
eye own-touch,
eye own-touch
results in
the production of
eye own-touch
sensation.**

**It is not
eye own-touch sensation
that results in
the production of
eye own-touch,
it is not**

**eye own-touch
that results in
the production of
eye data.**

**Ear data, beggars,
results in
the production of
ear own-touch,
ear own-touch
results in
the production of
ear own-touch
sensation.**

**It is not
ear own-touch sensation
that results in
the production of
ear own-touch,
it is not
ear own-touch
that results in
the production of
ear data.**

**Nose data, beggars,
results in
the production of
nose own-touch,
nose own-touch
results in
the production of
nose own-touch
sensation.**

**It is not
nose own-touch sensation
that results in
the production of
nose own-touch,
it is not
nose own-touch**

**that results in
the production of
nose data.**

**Tongue data, beggars,
results in
the production of
tongue own-touch,
tongue own-touch
results in
the production of
tongue own-touch
sensation.**

**It is not
tongue own-touch sensation
that results in
the production of
tongue own-touch,
it is not
tongue own-touch
that results in
the production of
tongue data.**

**Body data, beggars,
results in
the production of
body own-touch,
body own-touch
results in
the production of
body own-touch
sensation.**

**It is not
body own-touch sensation
that results in
the production of
body own-touch,
it is not
body own-touch
that results in**

**the production of
body data.**

**Mind data, beggars,
results in
the production of
mind own-touch,
mind own-touch
results in
the production of
mind own-touch
sensation.**

**It is not
mind own-touch sensation
that results in
the production of
mind own-touch,
it is not
mind own-touch
that results in
the production of
mind data.**

**Such then, beggars, are
the diverse data
that result in
the production of
the diverse own-touches,
the diverse own-touches
that result in
the production of
the diverse sensations;
the diverse sensations
that do not
result in the production of
the diverse own-touches,
the diverse own-touches
that do not
result in
the production of
the diverse data."**

**"I will point out to you
the diversity of data, beggars,
give ear,
pay attention,
I will speak!"**

**"Say on, elder!"
said the beggars to
The Consummately Self-Awakened
in response.**

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

**"And what, beggars,
are the diverse data?"**

**Form data,
sound data,
scent data,
taste data,
touch data,
things data.**

**These beggars,
are what are called
the diverse data."**

SN 2.14.6

**The diversity of data, beggars,
results in
the production of
the diversity of
perceptions,
the diversity of
perceptions
results in
the production of
the diversity of
principles,
the diversity of
principles
results in**

**the production of
the diversity of
wishes,
the diversity of
wishes
results in
the production of
the diversity of
passions,
the diversity of
passions
results in
the production of
the diversity of
quests.**

**And what, beggars, are
the diverse data?**

**Form data,
sound data,
scent data,
taste data,
touch data,
things data.**

**These beggars,
are what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse wishes,**

**the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests?**

**Form data, beggars,
results in
the production of
form perception,
form perception
results in
the production of
form principles,
form principles
result in
the production of
form wishes,
form wishes
result in
the production of
form passions,
form passions
result in
the production of
form quests.**

**Sound data, beggars,
results in
the production of
sound perception,
sound perception
results in
the production of
sound principles,
sound principles
result in
the production of
sound wishes,**

**sound wishes
result in
the production of
sound passions,
sound passions
result in
the production of
sound quests.**

**Scent data, beggars,
results in
the production of
scent perception,
scent perception
results in
the production of
scent principles,
scent principles
result in
the production of
scent wishes,
scent wishes
result in
the production of
scent passions,
scent passions
result in
the production of
scent quests.**

**Taste data, beggars,
results in
the production of
taste perception,
taste perception
results in
the production of
taste principles,
taste principles
result in
the production of
taste wishes,**

**taste wishes
result in
the production of
taste passions,
taste passions
result in
the production of
taste quests.**

**Touch data, beggars,
results in
the production of
touch perception,
touch perception
results in
the production of
touch principles,
touch principles
result in
the production of
touch wishes,
touch wishes
result in
the production of
touch passions,
touch passions
result in
the production of
touch quests.**

**Thing data, beggars,
results in
the production of
thing perception,
thing perception
results in
the production of
thing principles,
thing principles
result in
the production of
thing wishes,**

**thing wishes
result in
the production of
thing passions,
thing passions
result in
the production of
thing quests.**

**Such then, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests."**

SN 2.14.7

**"The diversity of data, beggars,
results in
the production of
the diversity of perceptions,
the diversity of perceptions
results in
the production of
the diversity of principles,
the diversity of principles**

**results in
the production of
the diversity of wishes,
the diversity of wishes
results in
the production of
the diversity of passions,
the diversity of passions
results in
the production of
the diversity of quests
it is not that
the diversity of quests
results in
the production of
the diversity of passions,
it is not that
the diversity of passions
results in
the production of
the diversity of wishes,
it is not that
the diversity of wishes
results in
the production of
the diversity of principles,
it is not that
the diversity of principles
results in
the production of
the diversity of perceptions
it is not that
the diversity of perceptions
results in
the production of
the diversity of data.**

**And what, beggars, are
the diverse data?**

**Form data,
sound data,**

**scent data,
taste data,
touch data,
things data.**

**These beggars, are
what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests;
what are the diverse quests
that do not result in
the production of
the diverse passions,
what are the diverse passions
that do not result in
the production of
the diverse wishes,
what are the diverse wishes
that do not result in
the production of
the diverse principles,**

**what are the diverse principles
that do not result in
the production of
the diverse perceptions,
what are the diverse perceptions
that do not result in
the production of
the diverse data?**

**Form data, beggars,
results in
the production of
form perception,
form perception
results in
the production of
form principles,
form principles
result in
the production of
form wishes,
form wishes
result in
the production of
form passions,
form passions
result in
the production of
form quests,
it is not that
form quests
result in
the production of
form passions,
it is not that
form passions
result in
the production of
form wishes,
it is not that
form wishes**

**result in
the production of
form principles,
it is not that
form principles
result in
the production of
form perceptions,
it is not that
form perceptions
result in
the production of
form data.**

**Sound data, beggars,
results in
the production of
sound perception,
sound perception
results in
the production of
sound principles,
sound principles
result in
the production of
sound wishes,
sound wishes
result in
the production of
sound passions,
sound passions
result in
the production of
sound quests,
it is not that
sound quests
result in
the production of
sound passions,
it is not that
sound passions**

**result in the production of
sound wishes,
it is not that
sound wishes
result in
the production of
sound principles,
it is not that
sound principles
result in
the production of
sound perceptions,
it is not that
sound perceptions
result in
the production of
sound data.**

**Scent data, beggars,
results in
the production of
scent perception,
scent perception
results in
the production of
scent principles,
scent principles
result in
the production of
scent wishes,
scent wishes
result in
the production of
scent passions,
scent passions
result in
the production of
scent quests,
it is not that
scent quests
result in**

**the production of
scent passions,
it is not that
scent passions
result in
the production of
scent wishes,
it is not that
scent wishes
result in
the production of
scent principles,
it is not that
scent principles
result in
the production of
scent perceptions,
it is not that
scent perceptions
result in
the production of
scent data.**

**Taste data, beggars,
results in
the production of
taste perception,
taste perception
results in
the production of
taste principles,
taste principles
result in
the production of
taste wishes,
taste wishes
result in
the production of
taste passions,
taste passions
result in**

**the production of
taste quests,
it is not that
taste quests
result in
the production of
taste passions,
it is not that
taste passions
result in
the production of taste wishes,
it is not that taste wishes result in the production of taste principles,
it is not that
taste principles
result in
the production of
taste perceptions,
it is not that
taste perceptions
result in
the production of
taste data.**

**Touch data, beggars,
results in
the production of
touch perception,
touch perception
results in
the production of
touch principles,
touch principles
result in
the production of
touch wishes,
touch wishes
result in
the production of
touch passions,
touch passions
result in**

**the production of
touch quests,
it is not that
touch quests
result in
the production of
touch passions,
it is not that
touch passions
result in
the production of
touch wishes,
it is not that
touch wishes
result in
the production of
touch principles,
it is not that
touch principles
result in
the production of
touch perceptions,
it is not that
touch perceptions
result in
the production of
touch data.**

**Things data, beggars,
results in
the production of
things perception,
things perception
results in
the production of
things principles,
things principles
result in
the production of
things wishes,
things wishes**

**result in
the production of
things passions,
things passions
result in
the production of
things quests,
it is not that
things quests
result in
the production of
things passions,
it is not that
things passions
result in
the production of
things wishes,
it is not that
things wishes
result in
the production of
things principles,
it is not that
things principles
result in
the production of
things perceptions,
it is not that
things perceptions
result in
the production of
things data.**

**Such then, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of**

**the diverse principles,
the diverse principles
that result in
the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests;
such are the diverse quests
that do not result in
the production of
the diverse passions,
such are the diverse passions
that do not result in
the production of
the diverse wishes,
such are the diverse wishes
that do not result in
the production of
the diverse principles,
such are the diverse principles
that do not result in
the production of
the diverse perceptions,
such are the diverse perceptions
that do not result in
the production of
the diverse data."**

SN 2.14.8

**"The diversity of data, beggars,
results in
the production of
the diversity of perceptions,
the diversity of perceptions**

**results in the production of
the diversity of principles,
the diversity of principles
results in the production of
the diversity of touches,
the diversity of touches
results in
the production of
the diversity of sensations,
the diversity of sensations
results in
the production of
the diversity of wishes,
the diversity of wishes
results in
the production of
the diversity of passions,
the diversity of passions
results in the production of
the diversity of quests,
the diversity of quests
results in
the production of
the diversity of gains.**

**And what, beggars, are
the diverse data?**

**Form data,
sound data,
scent data,
taste data,
touch data,
things data.**

**These beggars, are
what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of**

**the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse touches,
the diverse touches
that result in
the production of
the diverse sensations,
the diverse sensations
that result in
the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests,
the diverse quests
that result in
the production of
the diverse gains?**

**Form data, beggars,
results in
the production of
form perception,
form perception
results in
the production of
form principles,
form principles
result in
the production of**

**form touches,
form touches
result in
the production of
form sensations,
form sensations
result in
the production of
form wishes,
form wishes
result in
the production of
form passions,
form passions
result in
the production of
form quests,
form quests
result in
the production of
form gains.**

**Sound data, beggars,
results in
the production of
sound perception,
sound perception
results in
the production of
sound principles,
sound principles
result in
the production of
sound touches,
sound touches
result in
the production of
sound sensations,
sound sensations
result in
the production of**

**sound wishes,
sound wishes
result in
the production of
sound passions,
sound passions
result in
the production of
sound quests,
sound quests
result in
the production of
sound gains.**

**Scent data, beggars,
results in
the production of
scent perception,
scent perception
results in
the production of
scent principles,
scent principles
result in
the production of
scent touches,
scent touches
result in
the production of
scent sensations,
scent sensations
result in
the production of
scent wishes,
scent wishes
result in
the production of
scent passions,
scent passions
result in
the production of**

scent quests,
scent quests
result in
the production of
scent gains.

Taste data, beggars,
results in
the production of
taste perception,
taste perception
results in
the production of
taste principles,
taste principles
result in
the production of
taste touches,
taste touches
result in
the production of
taste sensations,
taste sensations
result in
the production of
taste wishes,
taste wishes
result in
the production of
taste passions,
taste passions
result in
the production of
taste quests,
taste quests
result in
the production of
taste gains.

Touch data, beggars,
results in
the production of

**touch perception,
touch perception
results in
the production of
touch principles,
touch principles
result in
the production of
touch touches,
touch touches
result in
the production of
touch sensations,
touch sensations
result in
the production of
touch wishes,
touch wishes
result in
the production of
touch passions,
touch passions
result in
the production of
touch quests,
touch quests
result in
the production of
touch gains.**

**Things data, beggars,
results in
the production of
things perception,
things perception
results in
the production of
things principles,
things principles
result in
the production of**

**things touches,
things touches
result in
the production of
things sensations,
things sensations
result in
the production of
things wishes,
things wishes
result in
the production of
things passions,
things passions
result in
the production of
things quests,
things quests
result in
the production of
things gains.**

**Such then, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse touches,
the diverse touches
that result in
the production of
the diverse sensations,
the diverse sensations
that result in**

**the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests,
the diverse quests
that result in
the production of
the diverse gains."**

SN 2.14.9

**"The diversity of data, beggars,
results in
the production of
the diversity of perceptions,
the diversity of perceptions
results in
the production of
the diversity of principles,
the diversity of principles
results in
the production of
the diversity of touches,
the diversity of touches
results in
the production of
the diversity of sensations,
the diversity of sensations
results in
the production of
the diversity of wishes,
the diversity of wishes
results in
the production of
the diversity of passions,**

**the diversity of passions
results in
the production of
the diversity of quests,
the diversity of quests
results in
the production of
the diversity of gains,
it is not that
the diversity of gains
results in
the production of
the diversity of quests,
it is not that
the diversity of quests
results in
the diversity of passions,
it is not that
the diversity of passions
results in
the diversity of wishes,
it is not that
the diversity of wishes
results in
the diversity of sensations,
it is not that
the diversity of sensations
results in
the diversity of touches,
it is not that
the diversity of touches
results in
the diversity of principles,
it is not that
the diversity of principles
results in
the diversity of perceptions,
it is not that
the diversity of perceptions
results in**

the diversity of data.

**And what, beggars, are
the diverse data?**

**Form data,
sound data,
scent data,
taste data,
touch data,
things data.**

**These beggars, are
what are called
the diverse data.**

**And what, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse touches,
the diverse touches
that result in
the production of
the diverse sensations,
the diverse sensations
that result in
the production of
the diverse wishes,
the diverse wishes
that result in
the production of
the diverse passions,
the diverse passions
that result in**

**the production of
the diverse quests,
the diverse quests
that result in
the production of
the diverse gains;
what are the diverse gains
that do not result in
the production of
the diverse quests,
what are the diverse quests
that do not result in
the production of
the diverse passions,
what are the diverse passions
that do not result in
the production of
the diverse wishes,
what are the diverse wishes
that do not result in
the diverse sensations,
what are the diverse sensations
that do not result in
the diverse touches,
what are the diverse touches
that do not result in
the diverse principles,
what are the diverse principles
that do not result in
the diverse perceptions,
what are the diverse perceptions
that do not result in
the diverse data?**

**Form data, beggars,
results in
the production of
form perception,
form perception
results in
the production of**

**form principles,
form principles
result in
the production of
form touches,
form touches
result in
the production of
form sensations,
form sensations
result in
the production of
form wishes,
form wishes
result in
the production of
form passions,
form passions
result in
the production of
form quests,
form quests
result in
the production of
form gains;
form gains
do not result in
the production of
form quests,
form quests
do not result in
the production of
form passions,
form passions
do not result in
the production of
form wishes,
form wishes
do not result in
the production of**

**form sensations,
form sensations
do not result in
the production of
form touches,
form touches
do not result in
the production of
form principles,
form principles
do not result in
the production of
form perceptions,
form perceptions
do not result in
the production of
form data.**

**Sound data, beggars,
results in
the production of
sound perception,
sound perception
results in
the production of
sound principles,
sound principles
result in
the production of
sound touches,
sound touches
result in
the production of
sound sensations,
sound sensations
result in
the production of
sound wishes,
sound wishes
result in
the production of**

**sound passions,
sound passions
result in
the production of
sound quests,
sound quests
result in
the production of
sound gains;
sound gains
do not result in
the production of
sound quests,
sound quests
do not result in
the production of
sound passions,
sound passions
do not result in
the production of
sound wishes,
sound wishes
do not result in
the production of
sound sensations,
sound sensations
do not result in
the production of
sound touches,
sound touches
do not result in
the production of
sound principles,
sound principles
do not result in
the production of
sound perceptions,
sound perceptions
do not result in
the production of**

sound data.

Scent data, beggars,

results in

the production of

scent perception,

scent perception

results in

the production of

scent principles,

scent principles

result in

the production of

scent touches,

scent touches

result in

the production of

scent sensations,

scent sensations

result in

the production of

scent wishes,

scent wishes

result in

the production of

scent passions,

scent passions

result in

the production of

scent quests,

scent quests

result in

the production of

scent gains;

scent gains

do not result in

the production of

scent quests,

scent quests

do not result in

the production of

**scent passions,
scent passions
do not result in
the production of
scent wishes,
scent wishes
do not result in
the production of
scent sensations,
scent sensations
do not result in
the production of
scent touches,
scent touches
do not result in
the production of
scent principles,
scent principles
do not result in
the production of
scent perceptions,
scent perceptions
do not result in
the production of
scent data.**

**Taste data, beggars,
results in
the production of
taste perception,
taste perception
results in
the production of
taste principles,
taste principles
result in
the production of
taste touches,
taste touches
result in
the production of**

**taste sensations,
taste sensations
result in
the production of
taste wishes,
taste wishes
result in
the production of
taste passions,
taste passions
result in
the production of
taste quests,
taste quests
result in
the production of
taste gains;
taste gains
do not result in
the production of
taste quests,
taste quests
do not result in
the production of
taste passions,
taste passions
do not result in
the production of
taste wishes,
taste wishes
do not result in
the production of
taste sensations,
taste sensations
do not result in
the production of
taste touches,
taste touches
do not result in
the production of**

**taste principles,
taste principles
do not result in
the production of
taste perceptions,
taste perceptions
do not result in
the production of
taste data.**

**Touch data, beggars,
results in
the production of
touch perception,
touch perception
results in
the production of
touch principles,
touch principles
result in
the production of
touch touches,
touch touches
result in
the production of
touch sensations,
touch sensations
result in
the production of
touch wishes,
touch wishes
result in
the production of
touch passions,
touch passions
result in
the production of
touch quests,
touch quests
result in
the production of**

**touch gains;
touch gains
do not result in
the production of
touch quests,
touch quests
do not result in
the production of
touch passions,
touch passions
do not result in
the production of
touch wishes,
touch wishes
do not result in
the production of
touch sensations,
touch sensations
do not result in
the production of
touch touches,
touch touches
do not result in
the production of
touch principles,
touch principles
do not result in
the production of
touch perceptions,
touch perceptions
do not result in
the production of
touch data.**

**Things data, beggars,
results in
the production of
things perception,
things perception
results in
the production of**

**things principles,
things principles
result in
the production of
things touches,
things touches
result in
the production of
things sensations,
things sensations
result in
the production of
things wishes,
things wishes
result in
the production of
things passions,
things passions
result in
the production of
things quests,
things quests
result in
the production of
things gains;
things gains
do not result in
the production of
things quests,
things quests
do not result in
the production of
things passions,
things passions
do not result in
the production of
things wishes,
things wishes
do not result in
the production of**

**things sensations,
things sensations
do not result in
the production of
things touches,
things touches
do not result in
the production of
things principles,
things principles
do not result in
the production of
things perceptions,
things perceptions
do not result in
the production of
things data.**

**Such then, beggars, are
the diverse data
that result in
the production of
the diverse perceptions,
the diverse perceptions
that result in
the production of
the diverse principles,
the diverse principles
that result in
the production of
the diverse touches,
the diverse touches
that result in
the production of
the diverse sensations,
the diverse sensations
that result in
the production of
the diverse wishes,
the diverse wishes
that result in**

**the production of
the diverse passions,
the diverse passions
that result in
the production of
the diverse quests,
the diverse quests
that result in
the production of
the diverse gains;
such are the diverse gains
that do not result in
the production of
the diverse quests,
such are the diverse quests
that do not result in
the production of
the diverse passions,
such are the diverse passions
that do not result in
the production of
the diverse wishes,
such are the diverse wishes
that do not result in
the diverse sensations,
such are the diverse sensations
that do not result in
the diverse touches,
such are the diverse touches
that do not result in
the diverse principles,
such are the diverse principles
that do not result in
the diverse perceptions,
such are the diverse perceptions
that do not result in
the diverse data."**

SN 2.14.10

Once upon a time

**The Consummately Self-Awakened,
Ñātike revisiting,
Brick House.**

There he addressed the beggars:

"Beggars!"

"Venerable!" they responded.

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

**"Data, beggars,
is the reason
perceptions arise,
views arise,
thoughts arise."**

That said,

**Old Man Kaccāyano said this to
The Consummately Self-Awakened:**

**"Whatever can be the view then, Bhante,
what the reason,
that it appears
to a not-consummately self-awakened one
that he is
a consummately self-awakened one?"**

**"Great is that data, Kaccāyana,
that is,
the blindness data."**

**Misguided data, Kaccāyano,
is the reason for
the appearance of
misguided perception,
misguided views,
misguided thinking,
a misguided heart,
misguided ambitions,
misguided motives —
misguided persons
misguided talk,
misguided explanations,
dissertations,**

wisdom,
revelations,
analyses,
laying out —
misguided is
that which is the outcome
so I say.

Mediocre data, Kaccāyano,
is the reason for
the appearance of
mediocre perception,
mediocre views
mediocre thinking
a mediocre heart,
mediocre ambitions,
mediocre motives —
mediocre persons
mediocre talk;
mediocre explanations,
dissertations,
wisdom,
revelations,
analyses,
laying out —
mediocre is
that which is the outcome
so I say.

Advanced data, Kaccāyano,
is the reason for
the appearance of
advanced perception,
advanced views,
advanced thinking,
an advanced heart,
advanced ambitions,
advanced motives —
advanced persons
advanced talk;
advanced explanations,
dissertations,

wisdom,
revelations,
analyses,
laying out —
advanced is
that which is the outcome
so say I."

SN 2.14.13

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

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

The Consummately Self-Awakened
said this to them:

"It is owing to
information, beggars,
that beings
flow together
in agreement.

Misguidedly-inclined beings
flow together
in agreement with
those whose beliefs are
misguidedly-inclined.

The soundly-inclined
flow together
in agreement with
those whose beliefs are
soundly-inclined.

In the past too, beggars,
it was owing to
information
that beings flowed together
in agreement.

Misguidedly-inclined beings

**flowed together
in agreement with
those whose beliefs were
misguidedly-inclined.**

**The soundly-inclined
flowed together
in agreement with
those whose beliefs were
soundly-inclined.**

**In the future too, beggars,
it will be owing to
information
that beings will flow together
in agreement.**

**Misguidedly-inclined beings
will flow together
in agreement with
those whose beliefs are
misguidedly-inclined.**

**The soundly-inclined
will flow together
in agreement with
those whose beliefs are
soundly-inclined.**

**In the present too, beggars,
it is owing to
information
that beings flow together
in agreement.**

**Misguidedly-inclined beings
flow together
in agreement with
those whose beliefs are
misguidedly-inclined.**

**The soundly-inclined
flow together
in agreement with
those whose beliefs are**

soundly-inclined."

SN 2.14.14

There he addressed the beggars:

"Beggars!"

"Bhante!" they responded.

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

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

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

**Whoever, beggars,
takes delight in
the watery
he takes delight in
pain.**

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

**Whoever, beggars,
takes delight in
the fiery
he takes delight in
pain.**

Whoever, beggars,

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

**Whoever, beggars,
takes delight in
the windy
he takes delight in
pain.**

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

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

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

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

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

I say.

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

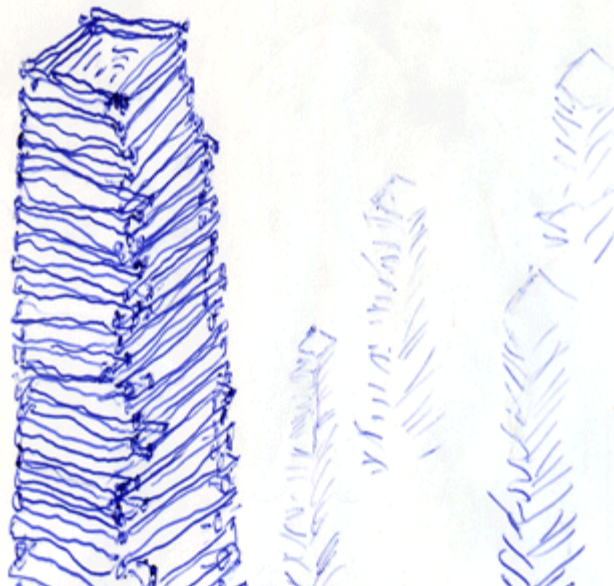
**Whoever, beggars,
takes no delight in
pain
he is thoroughly free from
pain,
I say.**

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

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

SN 2.14.35

**Once upon a time
The Consummately Self-
Awakened
around Sāvatti
revisiting,
Jeta-woods,
Anāthapiṇḍika's Park.
There
to the Beggars gathered
round
he said:
"Beggars!"
And "Venerable!",**



the Beggars responded.

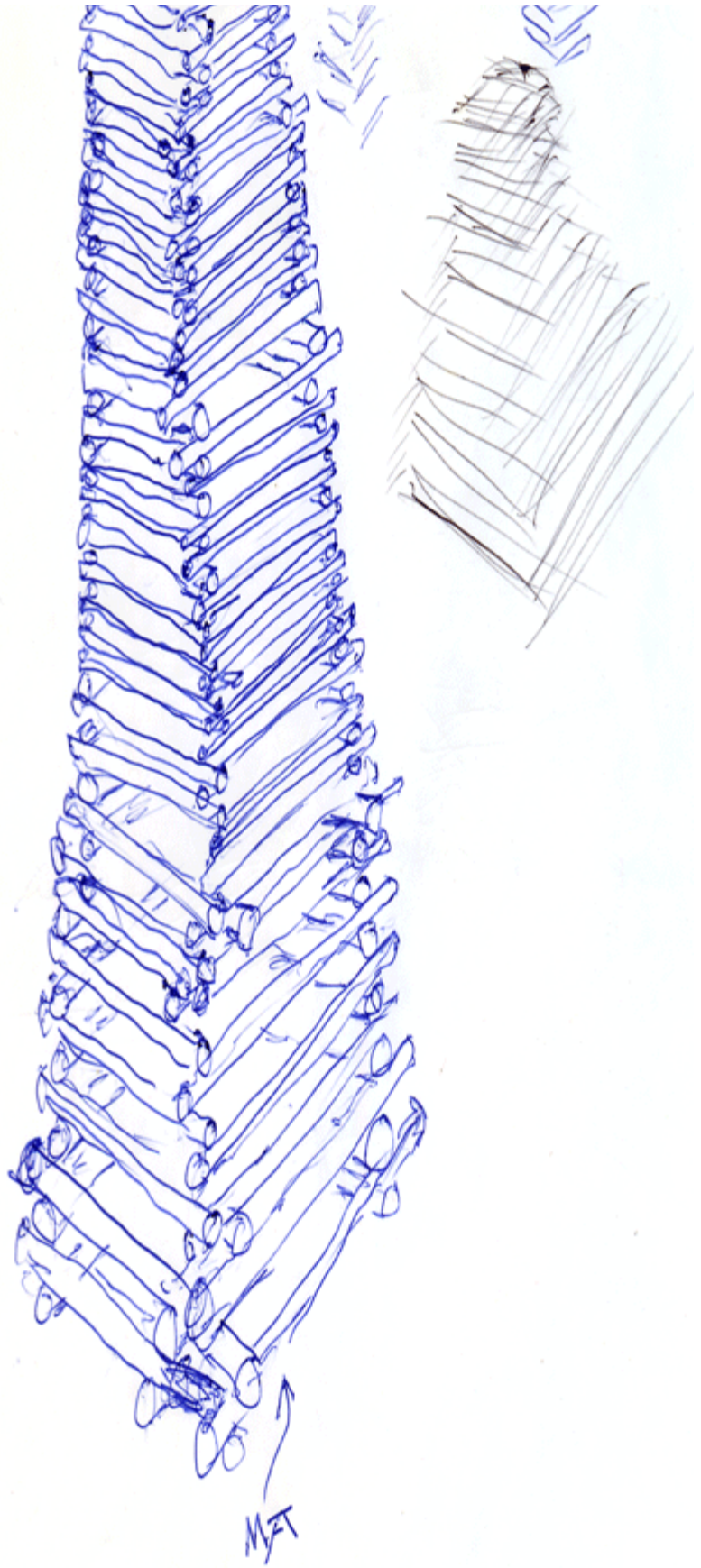
**Then The
Consummately Self-
Awakened said:**

**"Out of reach of
the mind, beggars,
is the start of
one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
rolled-up in
this
our run'n-round.**

**If it happened, beggars,
that some man here
crafted together
all the thatch and
twigs and
branches and
leaves
in this RoseAppleLand,
placing them together
by hand
quadrangle by
quadrangle
saying for each:**

**"This is my mother;
this is my mother's
mother."**

**Not completely used up,
beggars,
would be that man's
mother's mothers
but the
thatch and
twigs and**



branches and
leaves
in this RoseAppleLand
would be thoroughly spent,
thoroughly used up.

How come?

Out of reach of
the mind, beggars,
is the start of
one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
rolled-up in this
our run'n-round.

Many a long day, beggars,
have you lived
tortured by pain,
tortured by terror,
tortured by bad luck,
filling the cemeteries.

Enough is enough, beggars!

Enough
to have had enough of
every confounded thing,
enough for
disinterest in it,
enough for
freedom from it.

SN 2.15.1

There
to the Beggars gathered round
he said:

"Beggars!"

And "Venerable," the Beggars responded.

Then The Consummately Self-Awakened said:

**"Out of reach of
the mind, beggars,
is the start of
one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
saddled by this
our run'n-round.**

**Should you, beggars,
happen to see
one who has
fallen on hard times,
someone
hard to look at,
you can say:**

**'Such is such
as such as I
in this long
inconstant
time gone by.'**

How come?

**Out of reach of
the mind, beggars,
is the start of
one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
saddled by this
our run'n-round.**

**Many a long day, beggars,
have you lived
tortured by pain,**

**tortured by terror,
tortured by bad luck,
filling the cemeteries.**

Enough is enough, beggars!

**Enough
to have had enough of
every confounded thing,
enough for
disinterest in it,
enough for
freedom from it."**

SN 2.15.11

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

"Beggars!"

**And "Venerable,"
the Beggars
responded.**

**Then The
Consummately
Self-Awakened
said:**

**"Out of reach of
the mind, beggars,
is the start of
one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
rolled-up in this
our run'n-round.**

**Should you, beggars,
happen to see
one who has**



received happiness,
enjoyment
you can say:

'Such is such
as such as I
in this long
inconstant
time gone by.'

How come?

Out of reach of
the mind, beggars,
is the start
of one's run-around,
not known
is the beginning point
of beings
reigned in by blindness,
bridled by thirst,
rolled-up in this
our run'n-round.

Many a long day, beggars,
have you lived
tortured by pain,
tortured by terror,
tortured by bad luck,
filling the cemeteries.

Enough is enough, beggars!

Enough
to have had enough
of every confounded thing,
enough for
disinterest in it,
enough for
freedom from it."

SN 2.15.12

There
to the Beggars gathered round
he said:

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.1

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**If The Fisherman, Beggars,
were to cast a flesh-baited hook
into a deep pool and
some hungry fish there
with eyes in his head
were to swallow that bait;
I say, Beggars,
that for sure
that fish,
swallowing that Fisherman's bait,
has been waylaid,
has come upon hard luck,**

**is subject to being treated
in any way that Fisherman wishes.**

**'The Fisherman', Beggars,
is another word for
Māra, The Evil One.**

**'Flesh-Baited Hook', Beggars,
is another word for
Fame, Favors and Gains.**

**Any Beggar, Beggars who,
set on enjoying pleasure,
tastes**

Fame, Favors and Gains;

I say, Beggars,

that for sure

**that Beggar has swallowed
the Fisherman's Bait,**

has been waylaid,

has come upon hard luck,

is subject to being treated

in any way Māra wishes.

Even this hard, Beggars, are

Fame, Favors and Gains;

cutting,

rough obstructions

to securing

the ultimate refuge from

bondage.

Wherefore, Beggars,

train yourselves this way:

'When Fame, Favors and Gains

come to us,

we will let them go, and

not let them take

lasting hold on our heart.'

This is the way

you must train yourselves."

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Once Upon A Time,
a Long Long Time Ago, Beggars,
a great family of turtles,
used to live
in a certain deep pool.**

**And there,
the number one turtle
says to a certain turtle:**

**'Friend Turtle,
such and such a place here
should never be visited.'**

**But that turtle
went to that place anyway,
and there was pierced by
The Hunter's harpoon.**

**Then that turtle
tried to return to the family and
the number one turtle
saw him coming from way off
and said:**

**'Hello there, friend turtle,
long-time-no-see,
I hope you have not
been visiting
that place
that should never be visited?'**

**'Well, yes, sir,
I have visited
that place,'
he said in reply.**

**'Well then, friend turtle,
I hope you were not pierced by
The Hunter's harpoon?'**

And the turtle responded:

**'Na, I wasn't pierced,
but there is this twine
that keeps trailing behind me.'**

**'Then for sure
you have been pierced,
friend turtle.**

**Know that
for sure you have been pierced
in just such a way
as your father and
grandfather
before you
were pierced and
were waylaid and
came upon hard luck
because of this
twine.**

**It is time, now,
for you to depart, friend turtle,
for you now belong to
someone else.'**

**'The Hunter', Beggars,
is another word for
Māra, The Evil One.**

**'The Harpoon', Beggars,
is another word for
Fame, Favors and Gains.**

**'Twine,' Beggars,
is another word for
being ensnared by
the enjoyment of pleasure.**

**Any Beggar, Beggars who,
set on enjoying pleasure,
becomes entwined in**

**Fame, Favors and Gains;
I say, Beggars,
that for sure
that Beggar has been pierced
by the Hunter's Harpoon,
has been waylaid,
has come upon hard luck,
is subject to being treated
in any way Māra wishes.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.3

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**In the same way, Beggars,
as if a long-haired nanny goat
were to be tossed into
the Briar Patch:**

she would trip,
stumble and
fall
with her long hair
getting caught
going this way,
getting caught
going that way.

For sure that
Nanny Goat
has been waylaid,
has come upon hard luck.

In the same way, Beggars,
some Beggar here,
rising up in the morning,
attending to his
bowl and robes,
with his mind obsessed by
Fame, Favors and Gains,
enters town
on his Beggars rounds and
asked about *Dhamma* or
Vinaya
trips,
stumbles and
falls, and
gets caught
going this way,
gets caught
going that way.

For sure that Beggar
has been waylaid,
has come upon hard luck.

Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from

bondage.

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.4

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Imagine, Beggars,
a dung beetle,
a dung-eating,
dung-filled,
dung-full-up-stuffed
dung beetle
just come across
a great mess of dung, and
because of that
she becomes
dung-proud, and
looks down upon
the other dung beetles,
thinking:**

**'It is I
that am
the Great dung beetle,
the great
dung-eating,**

**dung-filled,
dung-full-up-stuffed
dung beetle
who has this great mess of
dung
before me!'**

**In the same way, Beggars,
some Beggar here,
rising up in the morning,
attending to his
bowl and robes,
with his mind obsessed and
overpowered by
Fame, Favors and Gains,
enters town
on his Beggars rounds and
being invited to a meal
eats his fill,
is given a bowl full
to take with him, and
is invited back for
the next day.**

**When he returns
to the residence
he boasts and brags
to the other beggars there
saying:**

**'I have just returned from
a fine meal
where I ate my fill,
was given a bowl full
to take with me and
was invited back for
tomorrow.'**

**And he looks down on
the other Beggars,
thinking:**

**'It is I, and
not these beggars,**

**that gains food,
clothing,
medicine and
shelter,
of such mighty
power and majesty
is my good *kamma*."**

**For sure
that foolish beggar
has been waylaid,
has come upon hard luck and
will suffer
the unhappy consequences
for many a long day.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.5

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from**

bondage.

**It would be better, Beggars
for a thunderbolt
to strike
a seeker in training
than that he should come upon
Fame, Favors and Gains
before having attained
the goal.**

**'Thunderbolt', Beggars,
is another word for
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.6

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**It would be better, Beggars,
for a poisoned dart
to pierce
a seeker in training
than that he should come upon
Fame, Favors and Gains
before having attained
the goal.**

**'Poisoned Dart', Beggars,
is another word for
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.7

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Did you hear, Beggars,
that old jackal**

that was howling
through the night?"

"We did, Venerable!"

"That old jackal
is afflicted with mange.

He is never at ease
whether he has found
some place to be alone, or
at the root of some tree,
out in an open field or
in some empty cave.

Whether he is walking or
standing still or
sitting down or
lying down,
there
is where he finds
hard luck and discomfort.

In the same way, Beggars,
some Beggar here,
rising up in the morning,
attending to his
bowl and robes,
with his mind obsessed and
overpowered by
Fame, Favors and Gains,
is never at ease.

Whether he is
in his place to be alone or
at the root of some tree,
out in an open field or
in some empty hut;
whether he is walking,
standing still,
sitting, or
lying down,
there
is where he finds
hard luck and discomfort.

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.8

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**There are winds in
the upper atmosphere, Beggars,
that will tear some small bird
that wanders there
limb from limb
in the same way
as a hurricane can ...
so that here is a wing,
here the breast bones,
there a foot,
there the tail feathers and
there also,
the head.**

**In the same way, Beggars,
some Beggar here,
rising up in the morning,
attending to his
bowl and robes,
with his mind obsessed and
overpowered by
Fame, Favors and Gains,
setting out on
his beggar's rounds,
not having enveloped himself in
satisfaction,
without having
set a guard at
the doors of the senses,
wanders into town, and
there he comes upon
women folk,
having dressed recklessly
in the morning,
with their blouses
incompletely protecting
their charms
from view.**

**And that Beggar, Beggars,
not having
enveloped himself in
satisfaction,
not having
set a guard at
the door of the senses,
is torn apart with
lust
there and then, and
returning to his hut,
he renounces the training and
returns to the lower life ...
and one here
gets his kit bag, and
one gets his strainer, and**

**one his robes, and
he also,
his bowl.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.9

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Right here, Beggars,
I see a certain Beggar
whose mind,
obsessed and
overpowered by
Favors,
at the breakup
of the elements
at death,
finding consciousness**

**relocated down the drain, in
The Way of Woe,
The Second Fall, or
Where the Sun Don't shine,
Hell,**

Niraya.

**Right here, Beggars,
I see a certain Beggar
whose mind,
obsessed and
overpowered by
the lack of
Favors,
at the breakup
of the elements
at death**

**finding consciousness
relocated down the drain,
The Way of Woe,
The Second Fall, or
Where the Sun Don't shine,
Hell,**

Niraya.

**Right here, Beggars,
I see a certain Beggar
whose mind,
obsessed and
overpowered
at one moment by
Favors and
at another moment by
the lack of Favors,
at the breakup
of the elements
at death,**

**finding consciousness
relocated down the drain,
The Way of Woe,
The Second Fall, or
Where the Sun Don't shine,**

Hell,

Niraya.

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

**Honored with Favors,
Disfavored, or both;
High minded, unshakable,
Living without carelessness,
A steady flame,
He overlooks the view
Unbounded:
A good man**

SN 2.17.10

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart**

**with my heart,
who would not
for the sake
of a golden bowl
filled with
silver flakes
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.11

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart**

**with my heart,
who would not
for the sake of
a silver bowl
filled with
gold flakes
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.12

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart**

**with my heart,
who would not
for the sake of
a gold hundred-weight
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.13

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not**

**for the sake of
a hundred gold hundred-weights
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.14

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
a hundred hundred-counts of**

**gold hundred-weights
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.15

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
a hundred hundred hundred-counts of
gold hundred-weights**

**deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.16

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
all the gold in the world
deliberately tell a lie,
telling lies**

**for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.17

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
any material thing in the world
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.18

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
his life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;**

cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.

Wherefore, Beggars,
train yourselves this way:

'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'

This is the way
you must train yourselves."

SN 2.17.19

"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.

As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
The Fairest Lass in the Land
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.

Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions

**to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.20

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Even alone
by himself with a woman, Beggars,
a beggar might escape from
obsessing in mind
about her,
yet be unable to escape
obsessing in mind about
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.21

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Even alone
by himself with
The Most Beautiful Lass in the Land, Beggars,
a Beggar might escape
obsessing in mind
about her,
yet be unable to escape
obsessing in mind about
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take**

lasting hold on our heart.'

**This is the way
you must train yourselves."**

SN 2.17.22

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**A loving mother, Beggars,
a devoted lay disciple,
speaking to her only son,
might say:**

**'Grow up to be like
Housefather Citta or
Hatthaka of Alavaka,
my dear,
for these
set the standard for
householders
who are followers of
the Teacher ...
but if you should
give up the world for
the homeless life,
become like
Sāriputta or
Moggallāna,
for these
set the standard for
those who have
given up the world for
the homeless life ...
but whatever the case, my dear,
while you are**

**still in training and
have not yet reached
the goal you have set
in your mind
for yourself, may
Fame, Favors and Gains
not come to you!'**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.23

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**A loving mother, Beggars,
a devoted lay disciple,
speaking to her only daughter,
might say:
'Grow up to be like
Khujjuttara or**

**Velukantakiya,
my dear,
for these set the standard for
householders
who are followers of
the Teacher ...
but if you should give up
the world
for the homeless life,
become like
Khema or
Uppalavanna for
these set the standard for
those who have given up
the world
for the homeless life ...
but whatever the case,
my dear,
while you are
still in training and
have not yet reached
the goal you have set
in your mind
for yourself, may
Fame, Favors and Gains
not come to you!'**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take**

lasting hold on our heart.'

**This is the way
you must train yourselves."**

SN 2.17.24

**"Whatsoever Shaman or Brahman, Beggars,
does not know
the attraction,
the danger, and
the escape from
Fame, Favors and Gains,
for me
such a one
is no Shaman among Shaman or
Brahman among Brahman and
furthermore
such do not live
having attained or
know for themselves
here and now
the purpose of
Shamanship or
Brahmanship.**

**But whatsoever
Shaman or Brahman, Beggars,
who does know
the attraction,
the danger, and
the escape from
Fame, Favors and Gains,
for me
such a one
is a Shaman of Shaman or
Brahman of Brahman and
furthermore
such live
having attained,
knowing for themselves
here and now
the purpose of**

Shamanship and Brahmanship."

SN 2.17.25

**"Whatsoever Shaman or Brahman, Beggars,
does not know
the origin and
the conclusion,
the attraction,
the danger, and
the escape from
Fame, Favors and Gains,
for me
such a one
is no Shaman among Shaman or
Brahman among Brahman and
furthermore
such do not live
having attained or
know for themselves
here and now
the purpose of
Shamanship or Brahmanship.**

**But whatsoever
Shaman or Brahman, Beggars,
who does know
the origin and
the conclusion,
the attraction,
the danger, and
the escape from
Fame, Favors and Gains,
for me
such a one
is a Shaman of Shaman or
Brahman of Brahman and
furthermore
such live
having attained,
knowing for themselves
here and now**

**the purpose of
Shamanship and Brahmanship."**

SN 2.17.26

**"Whatsoever Shaman or Brahman, Beggars,
does not know
the origin and
the conclusion,
the attraction,
the danger,
the escape and
the way leading to
the escape from
Fame, Favors and Gains,
for me
such a one
is no Shaman among Shaman or
Brahman among Brahman and
furthermore
such do not live
having attained or
know for themselves
here and now
the purpose of
Shamanship or Brahmanship.**

**But whatsoever
Shaman or Brahman, Beggars,
who does know
the origin and
the conclusion,
the attraction,
the danger,
the escape and
the way leading to
the escape from
Fame, Favors and Gains,
for me
such a one
is a Shaman of Shaman or
Brahman of Brahman and**

**furthermore
such live
having attained,
knowing for themselves
here and now
the purpose of
Shamanship and Brahmanship."**

SN 2.17.27

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Fame, Favors and Gains, Beggars —
they cut through
the skin,
they cut through
the sub-durra,
they cut through
the muscle,
they cut through
the tendons,
they cut through
the bones and
press right on into
the marrow!**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.28

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**Fame, Favors and Gains, Beggars —
they cut through
the skin,
they cut through
the sub-durra,
they cut through
the muscle,
they cut through
the tendons,
they cut through
the bones and
press right on into
the marrow!**

**In the same way
as the torturer, Beggars,
takes a strong rope and
ties it tightly
round the leg and
putting a stick
in the loop
twists it
even tighter**

**'till it cuts through
the skin,
it cuts through
the sub-durra,
it cuts through
the muscle,
it cuts through
the tendons,
it cuts through
the bones and
presses right on into
the marrow!**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.29

**"I say, Beggars,
that even for a Beggar
who is Arahant,
free from
the corrupting influences
Fame, Favors and Gains
are an entanglement."**

**At this,
Ānanda spoke up and asked:**

**"But sir,
to what sort of Arahant
would
Fame, Favors and Gains
be an entanglement?"**

**"Well, Ānanda,
I do not say
that there would be
any sort of entanglement
to such a Beggar's
freedom of mind,
but in so far as
Fame, Favors and Gains
interfered with
the pleasant living
in the here and now
that was a result of
his careful living,
strenuous effort and
firm resolution,
then would
Fame, Favors and Gains
be an entanglement.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**It was because
his mind was obsessed and
overpowered by
Fame, Favors and Gains, Beggars,
that Devadatta
caused a schism in the Order.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions**

**to securing
the ultimate refuge from
bondage.**

**It was because
his mind was obsessed and
overpowered by
Fame, Favors and Gains, Beggars,
that the root of skill
dried up in Devadatta.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.32

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**It was because
his mind was obsessed and
overpowered by
Fame, Favors and Gains, Beggars,**

that skill in *Dhamma*
died out in Devadatta.

Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.

Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."

SN 2.17.33

"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.

It was because
his mind was obsessed and
overpowered by
Fame, Favors and Gains, Beggars,
that the light of *Dhamma*
died out in Devadatta.

Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing

**the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.34

**Once upon a time
The Consummately Self-Awakened,
Rājagaha,
Vulture's Peak
came-a revisiting,
this being at a time
only shortly after
Devadatta
had caused a schism
in the Order.**

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

**"It was to
the ruination of himself, Beggars, that
Fame, Favors and Gains
came to Devadatta.**

**It was to his
utter undoing, Beggars, that
Fame, Favors and Gains
came to Devadatta.**

**In the same way, Beggars,
as the *kadali*
bears fruit
to the ruination of itself,**

**to its utter undoing,
in the same way, Beggars,
it was to the ruination
of himself that
Fame, Favors and Gains
came to Devadatta,
it was to his
utter undoing that
Fame, Favors and Gains
came to Devadatta.**

**In the same way, Beggars,
as the bamboo
bears fruit
to the ruination of itself,
to its utter undoing,
in the same way, Beggars,
it was to the ruination
of himself that
Fame, Favors and Gains
came to Devadatta,
it was to his
utter undoing that
Fame, Favors and Gains
came to Devadatta.**

**In the same way, Beggars,
as the reed
bears fruit
to the ruination of itself,
to its utter undoing,
in the same way, Beggars,
it was to the ruination
of himself that
Fame Favors and Gains
came to Devadatta,
it was to his
utter undoing that
Fame, Favors and Gains
came to Devadatta.**

In the same way, Beggars,

**as a mule
is conceived
in the womb of a donkey,
it is so conceived
to the ruination of the donkey,
to its utter undoing,
in the same way, Beggars,
it was to the ruination
of himself that
Fame Favors and Gains
came to Devadatta,
it was to his
utter undoing that
Fame, Favors and Gains
came to Devadatta.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

**Its fruit the banana slays
Its fruit the bamboo, its fruit the reed
Honors the bad man slays
Just as mule in womb of ass.**

**At the time that
Prince Ajātasattu
was acting as patron
of Devadatta,
calling on him
morning and evening and
daily having conveyed to him
five hundred carts
with five hundred bowls
each capable of feeding
five hundred Bhikkhus.**

**Seeing this
a number of Bhikkhus
came into the presence of
the Buddha,
sat down to one side
and said:**

**"At this time, Sir,
Prince Ajātasattu
is acting as patron
of Devadatta
calling on him
morning and evening and
daily having conveyed to him
five hundred carts
with five hundred bowls
each capable of feeding
five hundred Bhikkhus."**

**And, at that,
The Consummately Self-Awakened
said:**

**"Do not pine after such
Fame Favors and Gains
as are Devadatta's, Beggars,
for as long as Prince Ajātasattu
acts as patron of Devadatta,
calling on him
morning and evening and
daily having conveyed to him**

five hundred carts
with five hundred bowls
each capable of feeding
five hundred Bhikkhus,
there is but decrease
in skill in *Dhamma*
to be expected for
Devadatta,
not increase.

In the same way, Beggars,
as a fierce dog
is roused to fury
when they place
the scent of bile
in front of his nose.

In the same way, Beggars,
as long as
Prince Ajātasattu
acts as patron of Devadatta,
calling on him
morning and evening and
daily having conveyed to him
five hundred carts
with five hundred bowls
each capable of feeding
five hundred Bhikkhus,
there is but
decrease
in skill in *Dhamma*
to be expected for
Devadatta,
not increase.

Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.36

**On another occasion,
again at Sāvatti,
The Consummately Self-Awakened
said this:**

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his mother's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing**

**the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.37

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his father's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'
This is the way
you must train yourselves."**

SN 2.17.38

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.
As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his brother's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.
Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.
Wherefore, Beggars,**

train yourselves this way:

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.39

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his sister's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

'When Fame, Favors and Gains

**come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.40

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his son's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and**

**not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.41

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his daughter's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:**

**'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

SN 2.17.42

**"Hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough,
obstructions
to securing
the ultimate refuge from
bondage.**

**As far as that goes, Beggars,
I have seen a man,
encompassing his heart
with my heart,
who would not
for the sake of
saving his wife's life
deliberately tell a lie,
telling lies
for the sake of
Fame, Favors and Gains.**

**Even this hard, Beggars, are
Fame, Favors and Gains;
cutting,
rough obstructions
to securing
the ultimate refuge from
bondage.**

**Wherefore, Beggars,
train yourselves this way:
'When Fame, Favors and Gains
come to us,
we will let them go, and
not let them take
lasting hold on our heart.'**

**This is the way
you must train yourselves."**

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

"Beggars!"

**Then those beggars responding
"Venerable!"**

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

**"In the same way, beggars,
as in a pinnacled house,
whatsoever rafters there are
all angle towards
the pinnacle,
fit together at
the pinnacle
culminate at
the pinnacle
all inter-depend for
support on
the pinnacle.**

**In the same way, beggars,
whatsoever unskillful things
there are
all are angles of
blindness,
fit together with
blindness,
are grouped under
blindness,
all inter-depend for
support on
blindness.**

**Wherefore, beggars,
train yourselves this way:**

**'Let us not live
carelessly!'**

This is the way to train yourselves."

**There then
The Consummately Self-Awakened,
lifting up
a little tiny itti bitti bit
a dust
by the pointy-end of
his nail,
addressed the beggars:**

**"What do you think
about this, beggars?**

**Which is the more:
this little tiny itti bitti bit
a *dust*
gathered together and
lifted up on
the pointy-end of my nail, or
whatever the great-earth
has gathered?"**

**"It is thus, Elder:
the more is that of
this great earth.**

**Of little consideration
is that
little tiny itti bitti bit
a dust
lifted up by
The Consummately Self-Awakened
on the pointy-end of
his nail.**

**It doesn't even amount to
a measure of,
it doesn't even amount to
a deposit on,
it doesn't even amount to
a fraction of a deposit on
the great earth
that little**

**tiny itti bitti bit
a dust
lifted up by
The Consummately Self-Awakened
on the pointy-end of
his nail."**

**"Even so is it, beggars —
little stuff
are the beings for
whom the result of
birth
ends up in
being human.**

**More
are the beings
for whom
the result of birth
ends up
in being
other than human.**

**Therefore indeed, beggars,
it is thus
that you should train yourselves:**

**'Let us live without
carelessness!'**

**Even thus
should you train yourselves**

SN 2.20.2



"Beggars!

**Practice
the heart's release through
friendly vibrations.**

**Practicing
the heart's release through
friendly vibrations,**

**brings great fruit
brings great profit.**

Beggars!

**If one were to give
100 bowls of rice
in the morning and
again at noon and
again in the evening,**

**Or if one were
to practice
the heart of
friendly vibrations
in the morning and
again at noon and
again in the evening,
if only for
so short a time
as it takes to
snap the fingers,**

**Greater would be
the fruit
greater would be
the profit of
the practice of
the heart of
friendly vibrations
in the morning and
again at noon and
again in the evening
if only for
so short a time
as it takes to
snap the fingers,**

**Less would be
the fruit
less would be
the profit of
giving 100 bowls of rice
in the morning and**

**again at noon and
again in the evening,**

**Not even
worth a quarter part of
a quarter part
would be the fruit
would be the profit of
giving 100 bowls of rice
in the morning and
again at noon and
again in the evening**

**Compared to
the fruit
compared to
the profit of
the practice of
the heart of
friendly vibrations
in the morning and
again at noon and
again in the evening
if even for only
so short a time
as it takes to
snap the fingers**

**Wherefore, beggars,
train yourselves this way:**

**'Let us develop,
make a big thing of,
make a vehicle of,
make a habit of,
establish,
build up,
well set going
the heart's release through
Friendly Vibrations.'**

SN 2.20.4

There then

**The Consummately Self-Awakened,
said this:**

**"In the same way, beggars,
as if of a sharp,
tempered sword,
there came along some person
saying:**

**'I will clutch this sharp,
tempered sword
with bare hands and
twisting it back,
twisting it around,
twist it off!'**

Well what do you think about that, beggars?

**Would that man
be able to clutch
that sharp,
tempered sword
with bare hands and
distort,
turn back
its point and
dull its edge?"**

**"Not likely,
Venerable!**

How come?

**Before such a one as that —
a person clutching that sharp,
tempered sword
with bare hands —
could bend its point
back on the safeguard,
turn its edge onto itself,
twist it around,
he would reach exhaustion,
come to destruction,
be cut to pieces."**

"Even so, of

such a one, beggars,
a non-human,
thinking to overthrow
the heart of a beggar
who has developed,
made a big thing of,
made a vehicle of,
made a habit of,
established,
built up,
well set going
the heart's release through
Friendly Vibrations,
even there and then
that non-human
would reach exhaustion,
come to destruction,
be cut to pieces.

Wherefore, beggars,
train yourselves this way:

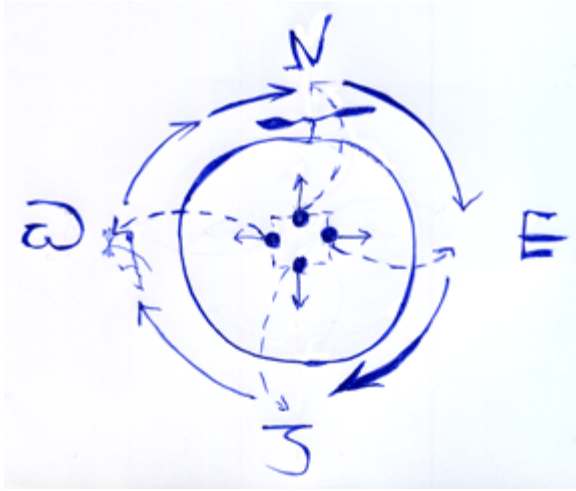
'Let us develop,
make a big thing of,
make a vehicle of,
make a habit of,
establish,
build up,
well set going
the heart's release through
Friendly Vibrations.'

This is the way to train yourselves beggars."

SN 2.20.5

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

"Imagine, beggars,
the situation
in which there were
four bowmen of



surpassing strength,
training, and
experience
standing together
squared to the compass
with their backs to each other.
And here comes some beggar

saying:

'I will catch and
bring back
the shafts released into
the four directions
by these bowmen of
surpassing strength,
training, and
experience
even before they are able to
reach the ground'.

What do you think, beggars?

Could we say
the speed of this man
was exceedingly fast?"

"Catching and
bringing back
even just one shaft
released by a bowman of
such surpassing strength,
training, and
experience
would be sufficient to say
that the speed of this man
was exceedingly fast!

There is no need
to speak of
the shafts released

by four bowmen of
such surpassing strength,
training and
experience."

"In the same way, beggars,
as fast as is that man,
swifter still
is the speed of
moon and sun;
as much faster
as is the speed of
moon and sun
than is the speed of
that man,
swifter still
is the speed of
the gods that race the sun;
as much faster
as is the speed of
the gods that race the moon and sun
than the speed of
the moon and sun,
swifter still
do the confounded things of
this world
up and fly away.

Therefore, beggars,
train yourselves this way:

'We will live without
carelessness!'

This is how you must train yourselves!"

SN 2.20.6

There then
Old Man Mahā-Moggallāno
said this to the beggars:

"Beggars, my friends!"

Then the beggars responding "Friend!" to
Old Man Mahā-Moggallāno

**Old Man Mahā-Moggallāno
said this:**

**'Here, friends, to me,
having attained to
solitude,
reflecting to myself therein,
this subject of thought
arose in my heart:**

**'The silent existence of
the aristocrat.**

**The silent existence of
the aristocrat.**

**What then is this 'silent existence
of the aristocrat?'**

**At this, friends,
it came to me thus:**

**'Here a beggar,
with the fading away of
thinking and pondering,
internally impassive,
become at one with heart,
without thinking,
without pondering,
enters into and
inhabits
the sweet enthusiasm
born of serenity of
the second knowing.**

**This is what is said to be
the silent existence of
the aristocrat.'**

**So then, friends, I,
with the fading away of
thinking and pondering
internally impassive,
become at one with heart,
without thinking,
without pondering,**

**entered into and
inhabited
the sweet enthusiasm
born of serenity
of the second knowing.**

**However, friends,
while inhabiting this abiding,
engagement with this attainment
was overpowered by
thought
connected with
perception and
examination.**

**There then, friends,
The Consummately Self-Awakened,
appearing through magic power,
said this to me:**

**'Moggallāno! Moggallāno!
Do not, Brahmin,
be careless
in the silent existence of
the aristocrat!**

**Settle your heart
in the silent existence of
the aristocrat.**

**Become one with
your heart
in the silent existence of
the aristocrat.**

**Make serene
your heart
in the silent existence of
the aristocrat.'**

**So then, friends,
after a time,
with the fading away of
thinking and pondering
internally impassive,**

become at one with heart,
without thinking,
without pondering,
I entered into and
inhabited
the sweet enthusiasm
born of serenity
of the second knowing.

Whoever, friends,
speaking rightly,
would say:

'The Master enabled
this disciple's attainment
of great-super-knowledge.'

Speaking rightly
could say of me:

'The Master enabled
this disciple's attainment
of great-super-knowledge.'"

SN 2.21.1

Once upon a time,
The Consummately Self-Awakened,
Rājagaha,
Bamboo Grove,
the squirrels' feeding place
came-a revisiting.

That was at a time
when a certain beggar
named Elder
had been living alone and
was speaking in praise of
living alone.

Alone
he entered the village
for handouts,
alone
he returned,
alone

he sat in solitude,
alone
he paced
the place to pace.

There then
a number of beggars approached
The Consummately Self-Awakened
and drew near.

Having drawn near
The Consummately Self-Awakened and
exchanged greetings and
salutations,
they took seats to one side.

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

"Here, Bhante,
a certain beggar
named Elder
lives alone and
speaks in praise of
living alone."

At that
The Consummately Self-Awakened
addressed a certain beggar:

"Come you, beggar,
in my words
invite bhikkhu Elder
saying:

'The Master invites you,
friend Elder.'"

"Very well, Bhante!"
this beggar responded to
The Consummately Self-Awakened and
then he approached the Ancient bhikkhu
Elder and
drew near.

Having drawn near

he addressed the Ancient Elder
saying:

"The Master invites you,
friend Elder."

"Very well, friend"
responded the Ancient Elder
who then approached
The Consummately Self-Awakened and
drew near.

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

As he was seated to one side then,
The Consummately Self-Awakened
said this to him:

"Is it true, Elder,
that you live alone and
speak in praise of
living alone?"

"Even so, Bhante."

"But in detail, Elder,
what is the manner of your
living alone and
speaking in praise of
living alone?"

"In this case, Bhante,
alone
I enter the village for
handouts,
alone
I return,
alone
I sit in solitude,
alone
I pace the place to pace.

Thus, Bhante, do I
live alone and
speak in praise of

living alone."

**"This, Elder,
is living alone,
I do not say
it is not.**

**But there is, Elder,
a more satisfactory development of
living alone
to be had.**

Give ear!

**Give your mind over to
studious attention!**

I will speak!"

And the ancient Elder responding:

"Even so, Bhante!"

The Consummately Self-Awakened said:

**"And what, Elder,
is this more satisfactory development
of living alone
to be had?**

**Here Elder,
whatsoever is of
the past,
that is let go,
whatsoever is of
the future,
that is abandoned, and
as to appearance
in the present of that
which one has coming
to the self,
wanting and
lust
is well removed.**

**This, Elder, is this
more satisfactory development
of living alone
which may be had."**

**This is what
The Consummately Self-Awakened said.**

**"Above it all, all knowing, wise
By all things unpolluted,
All rejecting, thirst destroyed, free —
Of such a hero I speak of as 'living alone'."**

SN 2.21.10



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