

**SAM̐YUTTA NIKĀYA**

**Book Two**

# **On the Downbound**

**Selected Suttas**

Translated from the Pāli by Michael. M. Olds



**BuddhaDust Publications**

Los Altos

2021



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## **Buddha Dust**

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



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

**Samyutta Nikāya**

**Book Two**

# **On the Downbound**

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*Namo tassa bhagavato arahato sammā sambuddhassa*

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

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

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

# CHAPTER 12. ON THE DOWNBOUND

## Sutta 1

### Desanā Suttaṃ

## The Exposition

Translated from the Pali  
by  
Michael M. Olds

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### I HEAR TELL

Once upon a time Bhagava, roun-Sāvatti revisiting,  
Jeta-woods, Anāthapiṇḍika's Park.

There to the Beggars gathered round he said:

"Beggars!"

"Broke-tooth!" the Beggars responded to Bhagava.

Bhagava then said:

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

"Even so, Broke-tooth!"  
the Beggars responded to Bhagava.

Bhagava 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-ness  
rebounding off named-form-ness, six-realm-ness  
rebounding off six-realm-ness, touch  
rebounding off touch, sensation  
rebounding off sensation, thirst  
rebounding off thirst, support  
rebounding off support, 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 shit made to be.

Thus told, beggars, is it's conjuration.

But utterly-eradicating being blind,  
own-making is eradicated  
own-making eradicated,  
being conscious is eradicated  
being conscious eradicated,  
named-form-ness is eradicated  
named-form-ness eradicated,  
six-realm-ness is eradicated  
six-realm-ness eradicated,  
touch is eradicated  
touch eradicated,  
sensation is eradicated  
sensation eradicated,  
thirst is eradicated  
thirst eradicated,  
support is eradicated  
support 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 shit made to not be."

That is what Bhagava said.

And, the Beggars, High-in-Mind at Bhagava's exposition,  
were exceeding-pleased.

## Sutta 2

### Vibhaṅga Suttaṃ

# Splitting Hairs

**I HEAR TELL**

**Once upon a time Bhagava, roun-Sāvatti revisiting,  
Jeta-woods, Anāthapiṇḍika's Park.**

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

**"Beggars!"**

**And the beggars responding "Elder!"**

**The Lucky Man 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 Lucky Man 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 coming-into-existence;**

**coming-into-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 shit arises to the self.**

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

**And what, beggars is 'Aging and Death' [*jarā-maraṇam*]?**

**Whatsoever for this or that being  
of this or that group of beings  
is aging,  
agedness,  
the breaking,  
the graying,  
the wrinkling,  
the diminishment of the lifespan,  
the 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,  
the breaking up,  
disappearance,  
the death in the dying,  
the finishing of the lifespan,  
the breaking up of the stockpiles, [*khandhā*]  
the 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,  
the occurrence of individuality,  
the regrouping of the stockpiles,  
the 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'?**

**Six, beggars, embody hunger:  
hunger for the visible;  
hunger for the audable;  
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, is '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 then 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 self 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 coming-into-existence;  
coming-into-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 the self  
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;  
hunger ending, ends getting-bound-up;  
getting-bound-up ending ends coming-into-existence;  
coming-into-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 the self of this whole pile of pain."**

**Sutta 3**

**Paṭipadā Suttaṃ**

**The Walk to Walk**

**I HEAR TELL**

**Once upon a time Bhagava, roun-Savatthi revisiting,  
Jeta-woods, Anathapindika's Park.**

**There then The Lucky Man addressed the beggars, saying:**

**"Beggars!"**

**And the beggars responding "Bhante!"**

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

**"The mis-directed 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 Lucky Man who then  
said:**

**And what, beggars, is the mis-directed 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 becomming.**

**Becoming conditions birth.**

**Birth conditions aging and death**

**grief and lamentation,**

**pain and misery,**

**and despair.**

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

**This, beggars, is what is called  
'the mis-directed 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 becoming.**

**Ending becoming 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.'"**

## **Sutta 12**

### **Moliya-Phagguna Suttam**

# **Top-knot-Phagguna**

**I HEAR TELL:**

**Once upon a time the Lucky Man,  
roun-Sāvatti-Town revisiting,  
there to the Beggars gathered round said:**

**"Beggars!"**

**And the beggars responding "Bhante!",  
Bhagava said:**

**Four, me 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;  
intentions the third;  
consciousness the 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 Lucky Man:**

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

**"Not a well put question," said the Lucky Man.**

**"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:**

**'Now then for what, bhante, is the 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 Lucky Man.**

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

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

**'Now then who, bhante, contacts?'**

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

**'Now then 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."**

**"Now then who, bhante, experiences?"**

**"Not a well put question," said the Lucky Man.**

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

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

**'Now then who, bhante, experiences?'**

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

**'Now then 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.'**

**"Now then who, bhante, hungers?"**

**"Not a well put question," said the Lucky Man.**

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

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

**'Now then who, bhante, hungers?'**

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

**'Now then 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 planning-to-get.'**

**"Now then who, bhante, plans-to-get?"**

**"Not a well put question," said the Lucky Man.**

**"I do not say: 'plans-to-get'.**

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

**'Now then who, bhante, plans-to-get?'**

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

**'Now then what, bhante, results in planning-to-get?'**

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

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

**Hunger results in planning-to-get,  
planning-to-get 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 having 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, planning-to-get ends,  
planning-to-get 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 having this whole pile of pain."**

## **Sutta 15**

### **Kaccāna-Gotta Suttaṃ**

# **The Ancient of the Clan Kaccāyana**

**I HEAR TELL:**

**Once upon a time Bhagava,  
Savatthi-town come-a revisit'n.**

**There then, the Ancient of the Clan Kaccayana**



approached The Lucky Man 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 Lucky Man:

'''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 it's reality  
with consummate wisdom,  
one does not hold that  
'this exists not'.

When, Kaccayana, the ending of the world  
is seen in it's 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 'me'.

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 then 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 becomming.**

**Becoming conditions birth.**

**Birth conditions aging and death**

**grief and lamentation,**

**pain and misery,**

**and despair.**

**Thus is had arising with 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 becoming.**

**Ending becoming 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.

## Sutta 16

Dhamma-Kathiko Suttaṃ

# Dhamma Teacher

Adapted from Mrs. C.A.F. Rhys Davdis translation  
by Michael M. Olds

**I HEAR TELL:**

Once upon a time the Lucky Man Sāvattḥī-town revisiting.  
There then, a certain bhikkhu approached the Lucky Man,  
gave salutation,  
and took a seat to one side.

So seated he said this to the Lucky Man:: -

''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  
'Dhamma-teaching Bhikkhu'.

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

If a brother teaches a dhamma  
of disgust with,  
dispassion for,  
ending of  
existence,  
he is fit to be called  
'Dhamma-teaching Bhikkhu'.

If a brother teaches a dhamma  
of disgust with,  
dispassion for,  
ending of  
yielding,  
he is fit to be called  
'Dhamma-teaching Bhikkhu'.

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

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

If a brother teaches a dhamma  
of disgust with,

dispassion for,  
ending of  
contact,  
he is fit to be called  
'Dhamma-teaching Bhikkhu'.

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

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

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

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

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

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

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

**If a beggar has walked the path  
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 path  
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 path  
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 path  
of disgust with,  
dispassion for,  
ending of**

**consciousness,  
he is fit to be called**

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

**If a beggar has walked the path  
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 path  
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 brother through disgust with,  
dispassion for,  
ending of  
birth,**

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

If a brother through disgust with,  
dispassion for,  
ending of  
existence,

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

If a brother through disgust with,  
dispassion for,  
ending of  
yielding,

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

If a brother through disgust with,  
dispassion for,  
ending of  
thirst,

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

If a brother through disgust with,  
dispassion for,  
ending of  
experience,

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

If a brother through disgust with,  
dispassion for,  
ending of  
contact,

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

If a brother through disgust with,  
dispassion for,  
ending of  
the realm of the senses,

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

If a brother through disgust with,  
dispassion for,



ending of  
named-shapes,  
he is fit to be called  
'a this-seen-thing-Nibbāna-holder.'

If a brother through disgust with,  
dispassion for,  
ending of  
consciousness,  
he is fit to be called  
'a this-seen-thing-Nibbāna-holder.'

If a brother through disgust with,  
dispassion for,  
ending of  
own-making,  
he is fit to be called  
'a this-seen-thing-Nibbāna-holder.'

If a brother through disgust with,  
dispassion for,  
ending of  
blindness,  
he is fit to be called  
'a this-seen-thing-Nibbāna-holder.'"

## Sutta 19

### Bāla-Paṇḍita Suttaṃ

# The Foolish — the Wise

I HEAR TELL:

Once upon a time the Lucky Man Sāvattḥī-town revisiting.

There then, The Lucky Man addressed the bhikkhus:

"Beggars!"

"Bhante!" the beggars responded  
and The Lucky Man 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 Lucky Man gets to the root of things;  
The Lucky Man is the guide;  
The Lucky Man is the salvation.**

**It would be well, bhante,  
if the Lucky Man were to reveal  
the point of this saying.**

**Hearing it from The Lucky Man  
the beggars would hold it in memory."**

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

**"Even so, bhante!"**

**The Lucky Man 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."**

## **Sutta 23**

### **Upanisa Suttam**

## **Precursors**

**I HEAR TELL:**

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

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

**"Beggars!"**

**And the beggars responding:**

**"Broke Tooth!"**

**Bhagava 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 self of form,  
this is the settling-down of form.**

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

**This is perception,  
this is the arising to self of perception,**

**this is the settling-down of perception.**

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

**This is consciousness,  
this is the arising to self 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  
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 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 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 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 precursor.**

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

**'It is serenity' [*samādhī*], let it be said.**

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

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

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

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

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

**'It is planning to get', let it be said.**

**I say, beggars, that  
planning to get too has a precursor,  
is not without precursor.**

**And what, beggars, is the precursor to planning to get?**

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

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

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

**'It is named-forms', let it be said.**

**I say, beggars, that**

**named-forms too has a precursor,  
is not without precursor.**

**And what, beggars, is the precursor to named-forms?**

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

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

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

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

**Thus then, beggars,  
ignorance precurses own-making,  
own-making precurses consciousness,  
consciousness precurses named-forms,  
named-forms precurses The Six Sense Realms,  
The Six Sense Realms precurses contact,  
contact precurses sensation,  
sensation precurses hunger/thirst,  
hunger/thirst precurses planning to get,  
planning to get precurses becoming,  
becoming 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 mountins,**



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 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,  
ignorance precurses own-making,  
own-making precurses consciousness,  
consciousness precurses named-forms,  
named-formes precurses The Six Sense Realms,  
The Six Sense Realms precurses contact,  
contact precurses sensation,  
sensation precurses hunger/thirst,  
hunger/thirst precurses planning to get,  
planning to get precurses becoming,  
becoming 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."

**Sutta 27**

**Paccaya Suttam**

**Results**

**I HEAR TELL:**

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

**There then, The Lucky Man addressed the bhikkhus:**

**"Beggars!"**

**"Bhante!" the beggars responded  
and The Lucky Man 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, six sense-spheres;  
the result of six sense-spheres, contact;  
the result of contact, sense-experience;  
the result of sense-experience, thirst;  
the result of thirst, supports;  
the result of supports, 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:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high memory,  
high serenity.**

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

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

**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:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high memory,  
high serenity.**

**And what, beggars, is existence?**

**Three, beggars, are the existences:**

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

**This is what is called 'existence.'**

**Support arising, existence arises;  
support ending, existence ends.**

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

**That is to say:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high memory,  
high serenity.**

**And what, beggars, is support?**

**Four, beggars, are the supports:**

**Sense-pleasure-support,  
view-support,  
ethical practices-support,  
self-experience-support.**

**This is what is called 'support.'**

**Thirst arising, support arises;  
thirst ending, support ends.**

**And it is this Aristocratic Eight-Dimensional Way**

**that is the path to walk  
to go to the ending of support.**

**That is to say:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high memory,  
high serenity.**

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

**Six, beggars, are the thirsts:**

**Visual objects-thirsts,  
sounds-thirsts,  
scents-thirsts,  
savours-thirsts,  
touches-thirsts,  
things-thirsts.**

**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 path to walk  
to go to the ending of thirst.**

**That is to say:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high memory,  
high 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 path to walk  
to go to the ending of sense-experience.**

**That is to say:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high memory,  
high 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-spheres arising, contact arises;  
the six sense-spheres ending, contact ends.**

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

**That is to say:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,**

**high self-control,  
high memory,  
high serenity.**

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

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

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

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

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

**That is to say:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high memory,  
high 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-forms appear;**

**consciousness ending, named-forms end.**

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

**That is to say:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high memory,  
high 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 path to walk  
to go to the ending of consciousness.**

**That is to say:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high memory,  
high 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 path to walk  
to go to the ending of own-making.**

**That is to say:**

**High View,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high memory,  
high 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."**

### **Sutta 63**

**Putta-Māṃsa Suttaṃ**

## **A Son's Flesh**

**I HEAR TELL:**

**Once upon a time Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's  
Jeta-forest park.**

**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.**

**Material Food**

**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,**

 **one,**

 **two,**

 **three days,**

**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,  
a 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."**

### **Sense Stimulation**

**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.**

### **Intention**

**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,  
it's 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.

Consciousness

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."**

## **Sutta 64**

### **Atthi-Rāga Suttaṃ**

# **Where there is Lust**

**I HEAR TELL:**

**The Lucky Man, Sāvattī-town residing.**

**"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-becoming of further-return.**

**Where there is scope for the again-becoming 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-becoming of further-return.**

**Where there is scope for the again-becoming 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-becoming of further-return.

Where there is scope for the again-becoming 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-becoming of further-return.

Where there is scope for the again-becoming 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  
[102] and a well-polished slate  
or a wall  
or turban-cloth  
could create thereon  
the shape of a woman  
or the shape of a man  
with all it's 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-becoming of further-return.**

**Where there is scope for the again-becoming 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-becoming of further-return.**

**Where there is scope for the again-becoming 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 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-becoming of further-return.**

**Where there is scope for the again-becoming 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-becoming of further-return.**

**Where there is scope for the again-becoming 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,  
no stand for the growth of consciousness results.**

**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-becoming of further-return.**

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

**Where there is no scope for birth, aging and death,  
that is without grief beggars, without 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,  
no stand for the growth of consciousness results.**

**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-becoming of further-return.**

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

**Where there is no scope for birth, aging and death,  
that is without grief beggars, without 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,  
no stand for the growth of consciousness results.**

**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-becoming of further-return.**

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

**Where there is no scope for birth, aging and death,  
that is without grief beggars, without 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,  
no stand for the growth of consciousness results.**

**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-becoming of further-return.**

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

**Where there is no scope for birth, aging and death,  
that is without grief beggars, without 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  
stand reflecting 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, 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,  
no stand for the growth of consciousness results.**

**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-becoming of further-return.**

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

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

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

**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-becoming of further-return.  
Where there is no scope for the again-becoming of further-return,  
then there is no scope for birth, aging and death.  
Where there is no scope for birth, aging and death,  
that is without grief beggars, without 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,  
no stand for the growth of consciousness results.  
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-becoming of further-return.  
Where there is no scope for the again-becoming of further-return,  
then there is no scope for birth, aging and death.  
Where there is no scope for birth, aging and death,  
that is without grief beggars, without 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,  
no stand for the growth of consciousness results.  
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-becoming of further-return.  
Where there is no scope for the again-becoming of further-return,  
then there is no scope for birth, aging and death.  
Where there is no scope for birth, aging and death,  
that is without grief beggars, without fear, it is without trouble, say I."

**Sutta 65**

**Nagara Suttam**

# The Lost Citadel

**I HEAR TELL:**

**Once upon a time Bhagava, Sāvatti-town come-a revisit'n.**

**There 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 SammāSaṃBuddhassaman,  
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," he says,  
"came the thought:**

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

**Tracking the etiology of this, 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 the etiology of this, Beggars,  
I could see:**

**'Where we have "being",  
there also we have birth.**

**Being exists here in front of our eyes  
and we can see for ourselves  
that being is necessary  
for the existence of birth.**

**Without being  
we would have no birth of any sort  
by any sort of individuality  
whether in Hell  
or as a Ghost  
or as a Deamon  
or as Man  
or as a God  
or in some wholly mental state.**

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

**Then this thought occurred to me:**

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

**Tracking the etiology of this, Beggars,  
I could see:**

**'Where we have upkeep,  
there also we have being.'**

**Upkeep exists here in front of our eyes  
and we can see for ourselves  
that upkeep is necessary for the existence of being.**

**Without the continual upkeep  
of pleasure-seeking,  
effort to be,  
or effort to escape painful circumstances,  
we would have no being  
whether as a being in Hell  
or as a Ghost  
or as a Deamon  
or as Man  
or as a God  
or as a wholly mental being.**

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

**Then this thought occurred to me:**

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

**Tracking the etiology of this, Beggars,  
I could see:**

**'Where we have hunger and thirst,  
both literal and figurative,  
there also we have upkeep.'**

**Hunger and thirst exists here in front of our eyes  
and we can see for ourselves  
that hunger and thirst is necessary  
for the existence of upkeep.**

**Without hunger and thirst for pleasures,  
without the hunger and thirst for being,  
without the hunger and thirst for escape from painful circumstances,  
we would have no upkeep of 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 the etiology of this, Beggars,  
I could see:**

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



**The experience of sensations  
of pleasure or pain or neither pleasure nor pain  
is a thing that 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 pleasure nor pain  
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 pleasure nor pain'?**

**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 pleasure nor pain?'**

**Tracking the etiology of this, 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 pleasure nor pain.**

**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 pleasure nor pain.**

**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 pleasure nor pain.**

**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 the etiology of this, 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 the etiology of this, Beggars,  
I could see:

'Where we have the interoperation of names and forms,  
there also we have envelopment in experience  
through the six senses.

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

Without the interoperation of names and forms  
we would have no envelopment in experience  
through the six senses.

But what can we do to escape  
the interoperation of names and forms?'

Then this thought occurred to me:

'What is there right here in front of our eyes  
that leads to the interoperation of names and forms?'

Tracking the etiology of this, Beggars,  
I could see:

'Where we have individualized consciousness,  
there also we have the interoperation of names and forms.

Individualized consciousness exists here in front of our eyes  
and we can see for ourselves  
that individualized consciousness is necessary  
for the existence of the interoperation of names and forms.

Without individualized consciousness,  
we would have no interoperation of names and forms.

But what can we do to escape individualized consciousness?'

Then this thought occurred to me:

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

**Tracking the etiology of this, Beggars,  
I could see:**

**'Where we have interoperation of names and forms,  
there also we have individualized consciousness.**

**Interoperation of names and forms exists here in front of our eyes  
and we can see for ourselves  
that interoperation of names and forms is necessary  
for the existence of individualized consciousness.**

**Without interoperation of names and forms  
we would have no individualized consciousness.**

**This individualized consciousness,  
is delimited by the interoperation of names and forms.**

**To have consciousness as an individual  
it is necessary to have the interoperation of names and forms  
and it is not necessary to have anything more  
than the interoperation 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 interoperation of names and forms;**

**To have interoperation 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 interoperation 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 pleasure nor pain  
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 pleasure nor pain;**

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

**To have birth  
in any realm of being  
as any sort of being  
it is necessary to have the possibility of 'being'  
in some realm of being  
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 being  
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 self-generated!'**

**This Dukkha is a thing  
that is self-generated!**

**And at that I saw the light,  
I got the point,**

**I had discovered the key  
and gained the wisdom:  
'things are self-generated!'**

**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 the etiology of this, Beggars,  
I could see:**

**'Where we do not have birth  
in any realm of being  
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 being  
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 being  
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 being  
as any sort of being?'**

**Tracking the etiology of this, Beggars,  
I could see:**

**'Where we do not have being**

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

**It would take the elimination of being  
in any realm of being  
as any sort of being  
to eliminate birth  
in any realm of being  
as any sort of being.'**

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

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

**Tracking the etiology of this, Beggars,  
I could see:**

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

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

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

**'What would it take to eliminate upkeep  
of pleasure-seeking,  
effort to be  
and effort to escape from unpleasant circumstances?'**

**Tracking the etiology of this, Beggars,  
I could see:**

**'Where we do not have**

**hunger and thirst for pleasures,  
hunger and thirst for being,  
and hunger and thirst for escape from unpleasant circumstances,  
there also we do not have upkeep  
of 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 being,  
and hunger and thirst for escape from unpleasant circumstances  
to eliminate upkeep of 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 being,  
and hunger and thirst for escape from unpleasant circumstances?'**

**Tracking the etiology of this, Beggars,  
I could see:**

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

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

**Tracking the etiology of this, 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 pleasure nor pain.**

**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 pleasure nor pain.'**

**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 the etiology of this, 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 the etiology of this, Beggars,  
I could see:**

**'Where we do not have individualized consciousness,**

**there also we do not have envelopment  
in experience through the six senses.**

**It would take the elimination of individualized 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 the etiology of this, Beggars,  
I could see:**

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

**It would take the elimination  
of interoperation 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  
interoperation of names and forms?'**

**Tracking the etiology of this, Beggars,  
I could see:**

**'Where we do not have individualized consciousness,  
there also we do not have interoperation of names and forms.**

**It would take the elimination of individualized consciousness  
to eliminate interoperation of names and forms.'**

**What I saw, Beggars, was that  
the interoperation of names and forms is eliminated  
when individualized consciousness is eliminated;**

**Individualized consciousness is eliminated  
when the interoperation of names and forms is eliminated;**

**Envelopment in experience through the six senses is eliminated  
when the interoperation 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 pleasure nor pain are eliminated**

**when contact is eliminated;**

**Hunger and thirst for pleasures,**

**hunger and thirst for being,**

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

**when sensations of pleasure and pain and of neither pleasure nor pain are eliminated;**

**The Upkeep of pleasure-seeking,**

**effort to be**

**and effort to escape from unpleasant circumstances is eliminated**

**when hunger and thirst for pleasures,**

**hunger and thirst for being,**

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

**Being in any realm of being**

**as any sort of being is eliminated**

**when upkeep is eliminated;**

**Birth in any realm of being**

**as any sort of being is eliminated**

**when being in any realm of being**

**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 being**

**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 it's existence,  
he begs of the king  
that he restore this citadel  
to it's 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:**

**High Views,  
High Principles,  
High Talk,  
High Works,  
High Lifestyle,  
High Self Control,  
High Memory,  
and High 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 being,  
I came to know what gives rise to being,  
I came to know what eliminates being,  
I came to know the way to the ending of being.**

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

**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 interoperation of names and forms,  
I came to know what gives rise to the interoperation of names and forms,**

**I came to know what eliminates the interoperation of names and forms,  
I came to know the way to the ending of the interoperation of names and forms.**

**Traveling that Path, Beggars,  
I came to know individualized consciousness,  
I came to know what gives rise to individualized consciousness,  
I came to know what eliminates individualized consciousness,  
I came to know the way to the ending of individualized 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."**

## **Sutta 67**

### **Nala-Kalapiyam Suttam**

# **Sheaves of Reeds**

Adapted from Mrs. C.A.F. Rhys Davdis translation by Michael M. Olds

**I HEAR TELL:**

**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 it's 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 anothers,  
but arises on it's own.**

**But is is just that existing depends on yielding."**

**"How now, friend Sāriputta,  
is yielding one's own,  
is yielding another's,  
is yielding one's own and another's,  
is yielding not one's own, not anothers,  
but arises on it's own?"**

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

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

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

**It is not, friend Koṭṭhita  
that yielding is not one's own and not anothers,  
but arises on it's own.**

**But is is just that yielding 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 anothers,  
but arises on it's 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-shapes."

"How now, friend Sāriputta,  
are named-shapes one's own,  
are named-shapes another's,  
are named-shapes 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-shapes are one's own.

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

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

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

But it is just that named-shapes 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 anothers,  
but arises on it's own.**

**But is is just that consciousness depends on named-shapes."**

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

**'It is not, friend Koṭṭhita  
that named-shapes are one's own;  
it is not, friend Koṭṭhita  
that named-shapes are another's;  
it is not, friend Koṭṭhita  
that named-shapes are one's own and another's;  
it is not, friend Koṭṭhita  
that named-shapes are not one's own and not anothers,  
but arises on it's own;  
but is is just that named-shapes 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'svIt is not, friend Koṭṭhita  
that consciousness is not one's own and not anothers,  
but arises on it's own;  
but is is just that consciousness depends on named-shapes.'**

**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-shapes,**

named shapes depend on consciousness,  
the realm of the senses depends on named-shapes,  
contact depends on the realm of the senses,  
experience depends on contact,  
thirst depends on experience,  
yielding depends on thirst,  
existing depends on yielding,  
birth depends on existing,  
aging and death depend on birth —  
the coming into existence of  
upset,  
grief,  
lamentation,  
pain and  
misery.

Thus is it that this entire heap of pain arises.

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

In the same way, friend,  
ending named-shapes ends consciousness,  
ending consciousness ends named-shapes,  
ending named-shapes 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 yielding,  
ending yielding ends existing,  
ending existing ends birth —  
the ceasing of  
upset,  
grief,  
lamentation,  
pain and  
misery."

"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,  
ending of  
aging and death,  
he is fit to be called  
'Dhamma-teaching Bhikkhu'.**

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

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

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

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

**If a brother teaches a dhamma  
of disgust with,**

dispassion for,  
ending of  
experience,  
he is fit to be called  
'Dhamma-teaching Bhikkhu'.

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

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

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

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

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

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

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

**If a beggar has walked the path  
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 path  
of disgust with,  
dispassion for,  
ending of  
experience,**

**he is fit to be called**

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

**If a beggar has walked the path  
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 path  
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 path  
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 path  
of disgust with,  
dispassion for,  
ending of  
consciousness,**

**he is fit to be called**

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

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

If a brother through disgust with,  
dispassion for,  
ending of  
birth,  
he is fit to be called  
'a this-seen-thing-Nibbāna-holder.'

If a brother through disgust with,  
dispassion for,  
ending of  
existence,  
he is fit to be called  
'a this-seen-thing-Nibbāna-holder.'

If a brother through disgust with,  
dispassion for,  
ending of  
yielding,  
he is fit to be called  
'a this-seen-thing-Nibbāna-holder.'

If a brother through disgust with,  
dispassion for,  
ending of  
thirst,  
he is fit to be called

**'a this-seen-thing-Nibbāna-holder.'**

**If a brother through disgust with,  
dispassion for,  
ending of  
experience,  
he is fit to be called**

**'a this-seen-thing-Nibbāna-holder.'**

**If a brother through disgust with,  
dispassion for,  
ending of  
contact,  
he is fit to be called**

**'a this-seen-thing-Nibbāna-holder.'**

**If a brother through disgust with,  
dispassion for,  
ending of  
the realm of the senses,  
he is fit to be called**

**'a this-seen-thing-Nibbāna-holder.'**

**If a brother through disgust with,  
dispassion for,  
ending of  
named-shapes,  
he is fit to be called**

**'a this-seen-thing-Nibbāna-holder.'**

**If a brother through disgust with,  
dispassion for,  
ending of  
consciousness,  
he is fit to be called**

**'a this-seen-thing-Nibbāna-holder.'**

**If a brother through disgust with,  
dispassion for,  
ending of  
own-making,  
he is fit to be called**

**'a this-seen-thing-Nibbāna-holder.'**

**If a brother through disgust with,  
dispassion for,  
ending of**

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

## CHAPTER 13. HIGHER CONNECTIONS

### Sutta 1

#### Nakha-Sikhā Suttaṃ

## The Fingernail

**I HEAR TELL:**

Once upon a time, Bhagava, round Sāvatti revisiting,  
Jeta woods, Anāthapiṇḍika's park

There, Bhagava 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  
Bhagava 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  
Bhagava 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."

## CHAPTER 14. DATA

### Sutta 1

## Data

**I HEAR TELL:**

Once upon a time, The Lucky Man, Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.

"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 Lucky Man in response.

The Lucky Man 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, impact data, body-consciousness data;  
mind data, things data, mind-consciousness data.

These beggars, are what are called the diverse data.

### Sutta 2

Samphassa [Phassa-Nānatta] Suttaṃ

# Touch

**I HEAR TELL:**

**Once upon a time, The Lucky Man, Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**"The diversity of data, beggars, results in the reproduction of the diverse own-impacts.**

**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-impacts that come to be as the  
result of the diversity of data?**

**Eye data, beggars results in the reproduction of own-eye-impact,  
ear data results in the reproduction of own-ear-impact,  
nose data results in the reproduction of own-nose-impact,  
tongue data results in the reproduction of own-tongue-impact,  
body data results in the reproduction of own-body-impact,  
mind data results in the reproduction of own-mind-impact.**

**Such then, beggars, are the diverse own-impacts that come to be as the  
result of the diverse data.**

**Sutta 3**

**No ce tam [No Phassa-Nānatta] Suttam**

# Not If This

**I HEAR TELL:**

**Once upon a time, The Lucky Man, Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**"It is the diversity of data, beggars, that results in the reproduction of the  
diverse own-impacts,**

**it is not that the diversity of own-impacts results in the reproduction 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-impacts 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-impacts?**

**Own-eye-impact, 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-impact,**

**own-ear-impact, 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-impact,**

**own-nose-impact, 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-impact,**

**own-tongue-impact, 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-impact,**

**own-body-impact, 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-impact,**

**own-mind-impact, 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-impact.**

**Such then, beggars, are the diverse own-impacts 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-impacts."**

**Sutta 4**

## **Sensation 1**

**I HEAR TELL:**

**Once upon a time, The Lucky Man, Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**"The diversity of data, beggars, results in the reproduction of the diverse own-impacts,  
the diversity of own-impacts results in the reproduction 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 reproduction of the diverse own-impacts,  
the diverse own-impacts that result in the reproduction of the diverse sensations?**

**Eye data, beggars, results in the reproduction of eye own-impact,  
eye own-impact results in the reproduction of eye own-impact sensation.**

**Ear data, beggars, results in the reproduction of ear own-impact,  
ear own-impact results in the reproduction of ear own-impact sensation.**

**Nose data, beggars, results in the reproduction of nose own-impact,  
nose own-impact results in the reproduction of nose own-impact sensation.**

**Tongue data, beggars, results in the reproduction of tongue own-impact,  
tongue own-impact results in the reproduction of tongue own-impact sensation.**

**Body data, beggars, results in the reproduction of body own-impact,  
body own-impact results in the reproduction of body own-impact sensation.**

**Mind data, beggars, results in the reproduction of mind own-impact,  
mind own-impact results in the reproduction of mind own-impact sensation.**

**Such then, beggars, are the diverse data that result in the reproduction of the diverse own-impacts,  
the diverse own-impacts that result in the reproduction of the diverse sensations."**

**Sutta 5**

**Dutiya Vedanānā [No Vedanā-Nānatta] Suttaṃ**

## Sensation 2

**I HEAR TELL:**

**Once upon a time, The Lucky Man, Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**"It is the diversity of data, beggars,  
that results in the reproduction of the diverse own-impacts,  
the diversity of own-impacts  
that results in the reproduction of the diverse sensations;  
it is not that the diversity of sensations  
results in the reproduction of the diverse own-impacts,  
it is not that the diversity of own-impacts  
results in the reproduction 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 reproduction of the diverse own-impacts,  
the diverse own-impacts  
that result in the reproduction of the diverse sensations;  
what are the diverse sensations  
that do not result in the reproduction of the diverse own-impacts,  
what are the diverse own-impacts  
that do not result in the reproduction of the diverse data?**

**Eye data, beggars, results in the reproduction of eye own-impact,  
eye own-impact results in the reproduction of eye own-impact sensation.**

**It is not eye own-impact sensation  
that results in the reproduction of eye own-impact,  
it is not eye own-impact  
that results in the reproduction of eye data.**

**Ear data, beggars,  
results in the reproduction of ear own-impact,  
ear own-impact**



results in the reproduction of ear own-impact sensation.  
it is not ear own-impact sensation  
that results in the reproduction of ear own-impact,  
it is not ear own-impact  
that results in the reproduction of ear data.

Nose data, beggars,  
results in the reproduction of nose own-impact,  
nose own-impact  
results in the reproduction of nose own-impact sensation.  
it is not nose own-impact sensation  
that results in the reproduction of nose own-impact,  
it is not nose own-impact  
that results in the reproduction of nose data.

Tongue data, beggars,  
results in the reproduction of tongue own-impact,  
tongue own-impact  
results in the reproduction of tongue own-impact sensation.  
it is not tongue own-impact sensation  
that results in the reproduction of tongue own-impact,  
it is not tongue own-impact  
that results in the reproduction of tongue data.

Body data, beggars,  
results in the reproduction of body own-impact,  
body own-impact  
results in the reproduction of body own-impact sensation.  
it is not body own-impact sensation  
that results in the reproduction of body own-impact,  
it is not body own-impact  
that results in the reproduction of body data.

Mind data, beggars,  
results in the reproduction of mind own-impact,  
mind own-impact  
results in the reproduction of mind own-impact sensation.  
it is not mind own-impact sensation  
that results in the reproduction of mind own-impact,  
it is not mind own-impact  
that results in the reproduction of mind data.

Such then, beggars, are the diverse data  
that result in the reproduction of the diverse own-impacts,  
the diverse own-impacts  
that result in the reproduction of the diverse sensations;

the diverse sensations  
that do not result in the reproduction of the diverse own-impacts,  
the diverse own-impacts  
that do not result in the reproduction of the diverse data."

## Sutta 6

Dhātu [Bāhira-Dhātu-Nānatta] Suttaṃ

# Data

I HEAR TELL:

Once upon a time, The Lucky Man, Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.

"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 Lucky Man in response.

The Lucky Man said this:

"And what, beggars, are the diverse data?

Form data,  
sound data,  
scent data,  
taste data,  
impact data,  
things data.

These beggars, are what are called the diverse data."

## Sutta 7

Saññā [Pariyesanā-Nānatta] Suttaṃ

# Perception

I HEAR TELL:

Once upon a time, The Lucky Man, Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.

The diversity of data, beggars, results in the reproduction of the diversity  
of perceptions,

**the diversity of perceptions results in the reproduction of the diversity of principles,  
the diversity of principles results in the reproduction of the diversity of wishes,  
the diversity of wishes results in the reproduction of the diversity of passions,  
the diversity of passions results in the reproduction of the diversity of quests.**

**And what, beggars, are the diverse data?**

**Form data,  
sound data,  
scent data,  
taste data,  
impact data,  
things data.**

**These beggars, are what are called the diverse data.**

**And what, beggars, are the diverse data that result in the reproduction of the diverse perceptions,  
the diverse perceptions that result in the reproduction of the diverse principles,  
the diverse principles that result in the reproduction of the diverse wishes,  
the diverse wishes that result in the reproduction of the diverse passions,  
the diverse passions that result in the reproduction of the diverse quests?**

**Form data, beggars, results in the reproduction of form perception,  
form perception results in the reproduction of form principles,  
form principles result in the reproduction of form wishes,  
form wishes result in the reproduction of form passions,  
form passions result in the reproduction of form quests.**

**Sound data, beggars, results in the reproduction of sound perception,  
sound perception results in the reproduction of sound principles,  
sound principles result in the reproduction of sound wishes,  
sound wishes result in the reproduction of sound passions,  
sound passions result in the reproduction of sound quests.**

**Scent data, beggars, results in the reproduction of scent perception,  
scent perception results in the reproduction of scent principles,  
scent principles result in the reproduction of scent wishes,  
scent wishes result in the reproduction of scent passions,  
scent passions result in the reproduction of scent quests.**

**Taste data, beggars, results in the reproduction of taste perception,  
taste perception results in the reproduction of taste principles,**

**taste principles result in the reproduction of taste wishes,  
taste wishes result in the reproduction of taste passions,  
taste passions result in the reproduction of taste quests.**

**Impact data, beggars, results in the reproduction of impact perception,  
impact perception results in the reproduction of impact principles,  
impact principles result in the reproduction of impact wishes,  
impact wishes result in the reproduction of impact passions,  
impact passions result in the reproduction of impact quests.**

**Thing data, beggars, results in the reproduction of thing perception,  
thing perception results in the reproduction of thing principles,  
thing principles result in the reproduction of thing wishes,  
thing wishes result in the reproduction of thing passions,  
thing passions result in the reproduction of thing quests.**

**Such then, beggars, are the diverse data that result in the reproduction of  
the diverse perceptions,  
the diverse perceptions that result in the reproduction of the diverse  
principles,  
the diverse principles that result in the reproduction of the diverse wishes,  
the diverse wishes that result in the reproduction of the diverse passions,  
the diverse passions that result in the reproduction of the diverse quests."**

## **Sutta 8**

**No ce tam [No Pariyesanā-Nānatta] Suttam**

# **Not If This**

**I HEAR TELL:**

**Once upon a time, The Lucky Man, Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**"The diversity of data, beggars, results in the reproduction of the diversity  
of perceptions,  
the diversity of perceptions results in the reproduction of the diversity of  
principles,  
the diversity of principles results in the reproduction of the diversity of  
wishes,  
the diversity of wishes results in the reproduction of the diversity of  
passions,  
the diversity of passions results in the reproduction of the diversity of  
quests**

**it is not that the diversity of quests results in the reproduction of the diversity of passions,  
it is not that the diversity of passions results in the reproduction of the diversity of wishes,  
it is not that the diversity of wishes results in the reproduction of the diversity of principles,  
it is not that the diversity of principles results in the reproduction of the diversity of perceptions  
it is not that the diversity of perceptions results in the reproduction of the diversity of data.**

**And what, beggars, are the diverse data?**

**Form data,  
sound data,  
scent data,  
taste data,  
impact data,  
things data.**

**These beggars, are what are called the diverse data.**

**And what, beggars, are the diverse data that result in the reproduction of the diverse perceptions,  
the diverse perceptions that result in the reproduction of the diverse principles,  
the diverse principles that result in the reproduction of the diverse wishes,  
the diverse wishes that result in the reproduction of the diverse passions,  
the diverse passions that result in the reproduction of the diverse quests;  
what are the diverse quests that do not result in the reproduction of the diverse passions,  
what are the diverse passions that do not result in the reproduction of the diverse wishes,  
what are the diverse wishes that do not result in the reproduction of the diverse principles,  
what are the diverse principles that do not result in the reproduction of the diverse perceptions,  
what are the diverse perceptions that do not result in the reproduction of the diverse data?**

**Form data, beggars, results in the reproduction of form perception,  
form perception results in the reproduction of form principles,  
form principles result in the reproduction of form wishes,  
form wishes result in the reproduction of form passions,  
form passions result in the reproduction of form quests,  
it is not that form quests result in the reproduction of form passions,**

**it is not that form passions result in the reproduction of form wishes,  
it is not that form wishes result in the reproduction of form principles,  
it is not that form principles result in the reproduction of form perceptions,  
it is not that form perceptions result in the reproduction of form data.**

**Sound data, beggars, results in the reproduction of sound perception,  
sound perception results in the reproduction of sound principles,  
sound principles result in the reproduction of sound wishes,  
sound wishes result in the reproduction of sound passions,  
sound passions result in the reproduction of sound quests,  
it is not that sound quests result in the reproduction of sound passions,  
it is not that sound passions result in the reproduction of sound wishes,  
it is not that sound wishes result in the reproduction of sound principles,  
it is not that sound principles result in the reproduction of sound perceptions,  
it is not that sound perceptions result in the reproduction of sound data.**

**Scent data, beggars, results in the reproduction of scent perception,  
scent perception results in the reproduction of scent principles,  
scent principles result in the reproduction of scent wishes,  
scent wishes result in the reproduction of scent passions,  
scent passions result in the reproduction of scent quests,  
it is not that scent quests result in the reproduction of scent passions,  
it is not that scent passions result in the reproduction of scent wishes,  
it is not that scent wishes result in the reproduction of scent principles,  
it is not that scent principles result in the reproduction of scent perceptions,  
it is not that scent perceptions result in the reproduction of scent data.**

**Taste data, beggars, results in the reproduction of taste perception,  
taste perception results in the reproduction of taste principles,  
taste principles result in the reproduction of taste wishes,  
taste wishes result in the reproduction of taste passions,  
taste passions result in the reproduction of taste quests,  
it is not that taste quests result in the reproduction of taste passions,  
it is not that taste passions result in the reproduction of taste wishes,  
it is not that taste wishes result in the reproduction of taste principles,  
it is not that taste principles result in the reproduction of taste perceptions,  
it is not that taste perceptions result in the reproduction of taste data.**

**Impact data, beggars, results in the reproduction of impact perception,  
impact perception results in the reproduction of impact principles,  
impact principles result in the reproduction of impact wishes,  
impact wishes result in the reproduction of impact passions,**

**impact passions result in the reproduction of impact quests,  
it is not that impact quests result in the reproduction of impact passions,  
it is not that impact passions result in the reproduction of impact wishes,  
it is not that impact wishes result in the reproduction of impact principles,  
it is not that impact principles result in the reproduction of impact  
perceptions,**

**it is not that impact perceptions result in the reproduction of impact data.**

**Things data, beggars, results in the reproduction of things perception,  
things perception results in the reproduction of things principles,  
things principles result in the reproduction of things wishes,  
things wishes result in the reproduction of things passions,  
things passions result in the reproduction of things quests,  
it is not that things quests result in the reproduction of things passions,  
it is not that things passions result in the reproduction of things wishes,  
it is not that things wishes result in the reproduction of things principles,  
it is not that things principles result in the reproduction of things  
perceptions,**

**it is not that things perceptions result in the reproduction of things data.**

**Such then, beggars, are the diverse data that result in the reproduction of  
the diverse perceptions,**

**the diverse perceptions that result in the reproduction of the diverse  
principles,**

**the diverse principles that result in the reproduction of the diverse wishes,**

**the diverse wishes that result in the reproduction of the diverse passions,**

**the diverse passions that result in the reproduction of the diverse quests;**

**such are the diverse quests that do not result in the reproduction of the  
diverse passions,**

**such are the diverse passions that do not result in the reproduction of the  
diverse wishes,**

**such are the diverse wishes that do not result in the reproduction of the  
diverse principles,**

**such are the diverse principles that do not result in the reproduction of the  
diverse perceptions,**

**such are the diverse perceptions that do not result in the reproduction of  
the diverse data."**

## **Sutta 9**

**Paṭhama Phassa [Lābha-Nānatta] Suttaṃ**

# **Impact 1**

**I HEAR TELL:**

**Once upon a time, The Lucky Man, Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**"The diversity of data, beggars, results in the reproduction of the diversity of perceptions,  
the diversity of perceptions results in the reproduction of the diversity of principles,  
the diversity of principles results in the reproduction of the diversity of impacts,  
the diversity of impacts results in the reproduction of the diversity of sensations,  
the diversity of sensations results in the reproduction of the diversity of wishes,  
the diversity of wishes results in the reproduction of the diversity of passions,  
the diversity of passions results in the reproduction of the diversity of quests,  
the diversity of quests results in the reproduction of the diversity of gains.**

**And what, beggars, are the diverse data?**

**Form data,  
sound data,  
scent data,  
taste data,  
impact data,  
things data.**

**These beggars, are what are called the diverse data.**

**And what, beggars, are the diverse data that result in the reproduction of the diverse perceptions,  
the diverse perceptions that result in the reproduction of the diverse principles,  
the diverse principles that result in the reproduction of the diverse impacts,  
the diverse impacts that result in the reproduction of the diverse sensations,  
the diverse sensations that result in the reproduction of the diverse wishes,  
the diverse wishes that result in the reproduction of the diverse passions,  
the diverse passions that result in the reproduction of the diverse quests,  
the diverse quests that result in the reproduction of the diverse gains?**

**Form data, beggars, results in the reproduction of form perception,**



**form perception results in the reproduction of form principles,  
form principles result in the reproduction of form impacts,  
form impacts result in the reproduction of form sensations,  
form sensations result in the reproduction of form wishes,  
form wishes result in the reproduction of form passions,  
form passions result in the reproduction of form quests,  
form quests result in the reproduction of form gains.**

**Sound data, beggars, results in the reproduction of sound perception,  
sound perception results in the reproduction of sound principles,  
sound principles result in the reproduction of sound impacts,  
sound impacts result in the reproduction of sound sensations,  
sound sensations result in the reproduction of sound wishes,  
sound wishes result in the reproduction of sound passions,  
sound passions result in the reproduction of sound quests,  
sound quests result in the reproduction of sound gains.**

**Scent data, beggars, results in the reproduction of scent perception,  
scent perception results in the reproduction of scent principles,  
scent principles result in the reproduction of scent impacts,  
scent impacts result in the reproduction of scent sensations,  
scent sensations result in the reproduction of scent wishes,  
scent wishes result in the reproduction of scent passions,  
scent passions result in the reproduction of scent quests,  
scent quests result in the reproduction of scent gains.**

**Taste data, beggars, results in the reproduction of taste perception,  
taste perception results in the reproduction of taste principles,  
taste principles result in the reproduction of taste impacts,  
taste impacts result in the reproduction of taste sensations,  
taste sensations result in the reproduction of taste wishes,  
taste wishes result in the reproduction of taste passions,  
taste passions result in the reproduction of taste quests,  
taste quests result in the reproduction of taste gains.**

**Impact data, beggars, results in the reproduction of impact perception,  
impact perception results in the reproduction of impact principles,  
impact principles result in the reproduction of impact impacts,  
impact impacts result in the reproduction of impact sensations,  
impact sensations result in the reproduction of impact wishes,  
impact wishes result in the reproduction of impact passions,  
impact passions result in the reproduction of impact quests,  
impact quests result in the reproduction of impact gains.**

**Things data, beggars, results in the reproduction of things perception,  
things perception results in the reproduction of things principles,**

**things principles result in the reproduction of things impacts,  
things impacts result in the reproduction of things sensations,  
things sensations result in the reproduction of things wishes,  
things wishes result in the reproduction of things passions,  
things passions result in the reproduction of things quests,  
things quests result in the reproduction of things gains.**

**Such then, beggars, are the diverse data that result in the reproduction of  
the diverse perceptions,  
the diverse perceptions that result in the reproduction of the diverse  
principles,  
the diverse principles that result in the reproduction of the diverse  
impacts,  
the diverse impacts that result in the reproduction of the diverse  
sensations,  
the diverse sensations that result in the reproduction of the diverse wishes,  
the diverse wishes that result in the reproduction of the diverse passions,  
the diverse passions that result in the reproduction of the diverse quests,  
the diverse quests that result in the reproduction of the diverse gains."**

**Dutiya Phassa [No Lābha-Nānatta] Suttaṃ**

## **Impact 2**

**I HEAR TELL:**

**Once upon a time, The Lucky Man, Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**"The diversity of data, beggars, results in the reproduction of the diversity  
of perceptions,  
the diversity of perceptions results in the reproduction of the diversity of  
principles,  
the diversity of principles results in the reproduction of the diversity of  
impacts,  
the diversity of impacts results in the reproduction of the diversity of  
sensations,  
the diversity of sensations results in the reproduction of the diversity of  
wishes,  
the diversity of wishes results in the reproduction of the diversity of  
passions,  
the diversity of passions results in the reproduction of the diversity of  
quests,**

**the diversity of quests results in the reproduction of the diversity of gains,  
it is not that the diversity of gains results in the reproduction 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 impacts,  
it is not that the diversity of impacts 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,  
impact data,  
things data.**

**These beggars, are what are called the diverse data.**

**And what, beggars, are the diverse data that result in the reproduction of  
the diverse perceptions,  
the diverse perceptions that result in the reproduction of the diverse  
principles,  
the diverse principles that result in the reproduction of the diverse  
impacts,  
the diverse impacts that result in the reproduction of the diverse  
sensations,  
the diverse sensations that result in the reproduction of the diverse wishes,  
the diverse wishes that result in the reproduction of the diverse passions,  
the diverse passions that result in the reproduction of the diverse quests,  
the diverse quests that result in the reproduction of the diverse gains;  
what are the diverse gains that do not result in the reproduction of the  
diverse quests,  
what are the diverse quests that do not result in the reproduction of the  
diverse passions,  
what are the diverse passions that do not result in the reproduction 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 impacts,  
what are the diverse impacts 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 reproduction of form perception,  
form perception results in the reproduction of form principles,  
form principles result in the reproduction of form impacts,  
form impacts result in the reproduction of form sensations,  
form sensations result in the reproduction of form wishes,  
form wishes result in the reproduction of form passions,  
form passions result in the reproduction of form quests,  
form quests result in the reproduction of form gains;  
form gains do not result in the reproduction of form quests,  
form quests do not result in the reproduction of form passions,  
form passions do not result in the reproduction of form wishes,  
form wishes do not result in the reproduction of form sensations,  
form sensations do not result in the reproduction of form impacts,  
form impacts do not result in the reproduction of form principles,  
form principles do not result in the reproduction of form perceptions,  
form perceptions do not result in the reproduction of form data.

Sound data, beggars, results in the reproduction of sound perception,  
sound perception results in the reproduction of sound principles,  
sound principles result in the reproduction of sound impacts,  
sound impacts result in the reproduction of sound sensations,  
sound sensations result in the reproduction of sound wishes,  
sound wishes result in the reproduction of sound passions,  
sound passions result in the reproduction of sound quests,  
sound quests result in the reproduction of sound gains;  
sound gains do not result in the reproduction of sound quests,  
sound quests do not result in the reproduction of sound passions,  
sound passions do not result in the reproduction of sound wishes,  
sound wishes do not result in the reproduction of sound sensations,  
sound sensations do not result in the reproduction of sound impacts,  
sound impacts do not result in the reproduction of sound principles,  
sound principles do not result in the reproduction of sound perceptions,  
sound perceptions do not result in the reproduction of sound data.

Scent data, beggars, results in the reproduction of scent perception,  
scent perception results in the reproduction of scent principles,  
scent principles result in the reproduction of scent impacts,  
scent impacts result in the reproduction of scent sensations,  
scent sensations result in the reproduction of scent wishes,  
scent wishes result in the reproduction of scent passions,  
scent passions result in the reproduction of scent quests,

scent quests result in the reproduction of scent gains;  
scent gains do not result in the reproduction of scent quests,  
scent quests do not result in the reproduction of scent passions,  
scent passions do not result in the reproduction of scent wishes,  
scent wishes do not result in the reproduction of scent sensations,  
scent sensations do not result in the reproduction of scent impacts,  
scent impacts do not result in the reproduction of scent principles,  
scent principles do not result in the reproduction of scent perceptions,  
scent perceptions do not result in the reproduction of scent data.

Taste data, beggars, results in the reproduction of taste perception,  
taste perception results in the reproduction of taste principles,  
taste principles result in the reproduction of taste impacts,  
taste impacts result in the reproduction of taste sensations,  
taste sensations result in the reproduction of taste wishes,  
taste wishes result in the reproduction of taste passions,  
taste passions result in the reproduction of taste quests,  
taste quests result in the reproduction of taste gains;  
taste gains do not result in the reproduction of taste quests,  
taste quests do not result in the reproduction of taste passions,  
taste passions do not result in the reproduction of taste wishes,  
taste wishes do not result in the reproduction of taste sensations,  
taste sensations do not result in the reproduction of taste impacts,  
taste impacts do not result in the reproduction of taste principles,  
taste principles do not result in the reproduction of taste perceptions,  
taste perceptions do not result in the reproduction of taste data.

Impact data, beggars, results in the reproduction of impact perception,  
impact perception results in the reproduction of impact principles,  
impact principles result in the reproduction of impact impacts,  
impact impacts result in the reproduction of impact sensations,  
impact sensations result in the reproduction of impact wishes,  
impact wishes result in the reproduction of impact passions,  
impact passions result in the reproduction of impact quests,  
impact quests result in the reproduction of impact gains;  
impact gains do not result in the reproduction of impact quests,  
impact quests do not result in the reproduction of impact passions,  
impact passions do not result in the reproduction of impact wishes,  
impact wishes do not result in the reproduction of impact sensations,  
impact sensations do not result in the reproduction of impact impacts,  
impact impacts do not result in the reproduction of impact principles,  
impact principles do not result in the reproduction of impact perceptions,  
impact perceptions do not result in the reproduction of impact data.

**Things data, beggars, results in the reproduction of things perception,  
things perception results in the reproduction of things principles,  
things principles result in the reproduction of things impacts,  
things impacts result in the reproduction of things sensations,  
things sensations result in the reproduction of things wishes,  
things wishes result in the reproduction of things passions,  
things passions result in the reproduction of things quests,  
things quests result in the reproduction of things gains;  
things gains do not result in the reproduction of things quests,  
things quests do not result in the reproduction of things passions,  
things passions do not result in the reproduction of things wishes,  
things wishes do not result in the reproduction of things sensations,  
things sensations do not result in the reproduction of things impacts,  
things impacts do not result in the reproduction of things principles,  
things principles do not result in the reproduction of things perceptions,  
things perceptions do not result in the reproduction of things data.**

**Such then, beggars, are the diverse data that result in the reproduction of  
the diverse perceptions,  
the diverse perceptions that result in the reproduction of the diverse  
principles,  
the diverse principles that result in the reproduction of the diverse  
impacts,  
the diverse impacts that result in the reproduction of the diverse  
sensations,  
the diverse sensations that result in the reproduction of the diverse wishes,  
the diverse wishes that result in the reproduction of the diverse passions,  
the diverse passions that result in the reproduction of the diverse quests,  
the diverse quests that result in the reproduction of the diverse gains;  
such are the diverse gains that do not result in the reproduction of the  
diverse quests,  
such are the diverse quests that do not result in the reproduction of the  
diverse passions,  
such are the diverse passions that do not result in the reproduction 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 impacts,  
such are the diverse impacts 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."**

## Brick House

**I HEAR TELL:**

Once upon a time The Lucky Man, Ñātike revisiting,  
Brick House.

There he addressed the beggars:

"Beggars!"

"Broke-tooth!" they responded.

The Lucky Man said this to them:

"Data, beggars, is the reason  
perceptions arise,  
views arise,  
thoughts arise."

That said, Old Man Kaccāyano said this to The Lucky Man:

"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."

Backward data, Kaccāyano, is the reason for the appearance of  
backward perception  
backward views  
backward thinking  
a backward heart,  
backward ambitions,  
backward motives —  
backward persons backward talk;  
backward explanations,  
disertations,  
wisdom  
revelations  
analyses  
laying out —  
backward 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,  
disertations,  
wisdom  
revelations  
analyses  
laying out —  
mediocre 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,  
disertations,  
wisdom  
revelations  
analyses  
laying out —  
advanced that which is the outcome  
so say I."**

**Sutta 14**

**Hīn-ā-dhimuttika Suttaṃ**

**Inclined to Flow Together  
OR**



# Birds of a Feather Flock Together

**I HEAR TELL:**

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

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

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

**"It is owing to information, beggars,  
that beings flow together in agreement.**

**Backwardly-inclined beings  
flow together in agreement  
with those whose beliefs are backwardly-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.**

**Backwardly-inclined beings  
flowed together in agreement  
with those whose beliefs were backwardly-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.**

**Backwardly-inclined beings  
will flow together in agreement  
with those whose beliefs are backwardly-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.**

**Backwardly-inclined beings  
flow together in agreement  
with those whose beliefs are backwardly-inclined.  
The soundly-inclined  
flow together in agreement  
with those whose beliefs are soundly-inclined."**

## **Sutta 35**

### **Abhinandana Suttaṃ**

# **Free from Pain**

**I HEAR TELL:**

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

**There he addressed the beggars:**

**"Beggars!"**

**"Bhante!" they responded.**

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

**"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."**

## **CHAPTER 15. WITHOUT ENDS**

### **Sutta 1**

#### **Tiṇa-Kaṭṭha Suttaṃ**

## **Thatch'n-twigs**

**I HEAR TELL:**

**Once upon a time Bhagava around Sāvatti revisiting,  
Jeta-woods, Anāthapiṇḍika's Park.**

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

**"Beggars!"**

**And "Broke Tooth", the Beggars responded.**

**Then Bhagava 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.**

## Sutta 11

### Duggata Suttam

# Fall'n on Hard Times

**I HEAR TELL:**

**Once upon a time Bhagava  
around Sāvatti revisiting,  
Jeta-woods, Anāthapiṇḍika's Park.**

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

**"Beggars!"**

**And "Broke Tooth," the Beggars responded.**

**Then Bhagava 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."**

## **Sutta 12**

### **Sukhita Suttaṃ**

# **Easy Street**

**I HEAR TELL:**

**Once upon a time Bhagava  
around Sāvatti revisiting,  
Jeta-woods, Anāthapiṇḍika's Park.**

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

**"Beggars!"**

**And "Broke Tooth," the Beggars responded.**

**Then Bhagava 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."

## CHAPTER 17. GAINS, FAVORS AND FLATTERY

### Sutta 1

## A Hard Row

I HEAR TELL

Once Upon a Time The Lucky Man, Sāvatti-town, Anāthapiṇḍika Park,  
Jeta Grove came-a revisiting.

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."

### Sutta 2

## The Hook

On another occasion, also at Sāvatti, The Lucky Man said this:

"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 that could see  
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."**

**Sutta 3**

**The Turtle**



**On another occasion, also at Sāvatti, The Lucky Man said this:**

**'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 another 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."**

#### **Sutta 4**

## **The Long-Fleeced Nanny Goat**

**On another occasion, also at Sāvatti,  
The Lucky Man said this:**

**"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  
he trips, stumbles and falls,  
and he 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."

## Sutta 5

# The DungBeetle

On another occasion, also at Sāvatti, The Lucky Man said this:

"Hard, Beggars, are Fame, Favors and Gains;  
cutting, rough obstructions  
to securing the ultimate refuge from bondage.

**Imagine, Beggars, a DungBeetle,  
a Dung-Eating,  
Dung-Filled,  
Dung-full-up-Stuffed DungBeetle  
just come across a Great Mess of Dung,  
and because of that  
she becomes Dung-proud,  
and looks down upon the other DungBeetles,  
thinking:**

**'It is I that am the Great DungBeetle,  
the Great Dung-Eating,  
Dung-Filled,  
Dung-full-up-Stuffed DungBeetle  
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  
he 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 Karma.'**

**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."**

## **Sutta 6**

# **The Thunderbolt**

**On another occasion, also at Sāvatti,  
The Lucky Man said this:**

**"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."**

## Sutta 7

# The Poisoned Dart

On another occasion, also at Sāvatti, The Lucky Man said this:

"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."

## Sutta 8

# The Old Jackal

On another occasion, also at Sāvatti,  
The Lucky Man said this:

"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, Broke-Tooth!"**

**"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."**

# The Hurricane-Like Winds of the Upper Atmosphere

On another occasion, also at Sāvatti, The Lucky Man said this:

"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."

## Sutta 10

# I See A Certain Beggar

On another occasion, also at Sāvatti,  
The Lucky Man said this:

"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 Carefully,  
A Steady Flame,  
He overlooks the view  
Unbounded:  
A Good Man

## **Not for a Golden Bowl Filled with Silver**

**On another occasion, also at Sāvatti, The Lucky Man 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 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."**

**Sutta 12**

## **Not for a Silver Bowl Filled with Gold**

**On another occasion, also at Sāvatti, The Lucky Man 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 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."

### Sutta 13

## Not for a Golden Hundredweight

On another occasion, also at Sāvatti, The Lucky Man 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 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."**

#### **Sutta 14**

## **Not for a Hundred Gold Hundred-Weights**

**On another occasion, also at Sāvatti, The Lucky Man 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 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."**

#### **Sutta 15**

## **Not for a Hundred Hundred-Counts of Gold Hundred-Weights**

**On another occasion, also at Sāvatti, The Lucky Man 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 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."

#### Sutta 16

## **Not for a Hundred Hundred Hundred-Counts of Gold Hundred-Weights**

On another occasion, also at Sāvatti, The Lucky Man 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 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."**

**Sutta 17**

## **Not for All The Gold in the World**

**On another occasion, also at Sāvatti, The Lucky Man 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 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."**

**Sutta 18**

## **Not for Any Material Thing**

**On another occasion, also at Sāvatti, The Lucky Man 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 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."**

**Sutta 19**

## **Not for the Sake of His Life**

**On another occasion, also at Sāvatti, The Lucky Man 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 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."**

**Sutta 20**

## **Not for the Sake of The Fairest Lass in the Land**

**On another occasion, also at Sāvatti, The Lucky Man 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 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."**

## Sutta 21

# A Man Might Escape a Woman

On another occasion, also at Sāvatti, The Lucky Man said this:

"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."

## Sutta 22

# A Man Might Escape The Fairest Lass in the Land

On another occasion, also at Sāvatti, The Lucky Man said this:

"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."**

### **Sutta 23**

## **A Mother's Advice To Her Beloved Son**

**On another occasion, also at Sāvatti, The Lucky Man said this:**

**"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."**

**Sutta 24**

## **A Mother's Advice To Her Beloved Daughter**

**On another occasion, also at Sāvatti, The Lucky Man said this:**

**"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."

Sutta 25

## **The Attraction, The Danger And The Escape**

On another occasion, also at Sāvatti, The Lucky Man said this:

"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."

Sutta 26

## **The Origin and Conclusion**

**On another occasion, also at Sāvatti, The Lucky Man said this:**

**"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."**

**Sutta 27**

## **The Origin and Conclusion And The Attraction, the Danger, and the Escape**

**On another occasion, also at Sāvatti, The Lucky Man said this:**

**"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."

Sutta 28

## **Cutting Right Through to the Marrow**

On another occasion, also at Sāvatti, The Lucky Man said this:

"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."**

### **Sutta 29**

## **Like the Rope-Binding Torture**

**On another occasion, also at Sāvatti, The Lucky Man said this:**

**"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**

**'til 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."

### Sutta 30

## Even for the Arahant

On another occasion, also at Sāvatti, The Lucky Man said this:

"I say, Beggars, that even for a Beggar who is Arahant,  
free from the No-Goods  
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, Ānanda,  
are Fame, Favors and Gains;  
cutting, rough obstructions  
to securing the ultimate refuge from bondage.

Wherefore, Ānanda, 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."**

### **Sutta 31**

## **Devadatta**

**On another occasion, also at Sāvatti, The Lucky Man said this:**

**"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."**

### **Sutta 32**

## **The Root of Skill Dried Up in Devadatta**

**On another occasion, also at Sāvatti,  
The Lucky Man said this:**

**"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 (mula) 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."**

**Sutta 33**

## **Skill in Dhamma Dried Up in Devadatta**

**On another occasion, also at Sāvatti, The Lucky Man said this:**

**"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 dried 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."**

**Sutta 34**

## **The Light of Dhamma Died Out**

## in Devadatta

On another occasion, also at Sāvatti, The Lucky Man said this:

"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."

Sutta 35

## The Ruination of Devadatta

Once Upon A Time  
the Lucky Man, 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 it's 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 it's 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 it's 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 it's 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."**

**Sutta 36**

## **Five Hundred Cartloads**

**Once Upon A Time,  
The Lucky Man, Rājagaha, Bamboo Grove, the Squirrel' Feeding Ground  
came-a revisiting.**

**At that time 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 Lucky man 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."**

**Sutta 37**

## **Not for the Sake of His Mother's Life**

**On another occasion, again at Sāvatti, The Lucky Man 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."**

### **Sutta 38**

## **Not for the Sake of His Father's Life**

**On another occasion, also at Sāvatti, The Lucky Man 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 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."

### Sutta 39

## Not for the Sake of His Brother's Life

On another occasion, also at Sāvatti, The Lucky Man 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 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."

### Sutta 40

## Not for the Sake of His Sister's Life

**On another occasion, also at Sāvatti, The Lucky Man 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 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."**

**Sutta 41**

## **Not for the Sake of His Son's Life**

**On another occasion, also at Sāvatti, The Lucky Man 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 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."

#### Sutta 42

## Not for the Sake of His Daughter's Life

On another occasion, also at Sāvatti, The Lucky Man 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 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."

#### Sutta 43

## Not for the Sake of His Wife's Life

**On another occasion, also at Sāvatti, The Lucky Man 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 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."**

## **CHAPTER 20. SIMILES**

### **Sutta 1**

#### **Kūṭa Suttaṃ**

## **The Pinnacle**

### **I HEAR TELL**

**Once upon a time Bhagava, Sāvatti-town revisiting, Jeta-woods,  
Anāthapiṇḍika's Park.**

**There then, The Lucky Man addressed the beggars:**

**"Beggars!"**

**Then those beggars responding "Bhagava!"  
the Lucky Man 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 interdepend 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 interdepend for support on blindness.**

**Wherefore, beggars, train yourselves this way:**

**'Let us not live carelessly!'**

**This is the way to train yourselves."**

## **Sutta 2**

### **Nakha-Sikhā Suttaṃ**

# **The Pointy-end of the Nail**

## **I HEAR TELL**

**Once upon a time Bhagava, Sāvatti-town revisiting, Jeta-woods,  
Anāthapiṇḍika's Park.**

**There then The Lucky Man,  
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?**

**Now which then 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 Lucky Man  
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 Lucky Man  
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 beggars."**

## **Sutta 4**

### **Ukkhā-Sata Suttam aka Okkhā Suttam**

# **The Finger-Snap**

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

**[Note: This translation is either very free or I have placed it here where it belongs  
elsewhere.]**

**"Beggars!**

**Practice the heart's release  
through friendly vibrations**

**Beggars,**

**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."**

## **Sutta 5**

### **Satti Suttam**

# **The Sharp Tempered Sword**

**I HEAR TELL**

**Once upon a time Bhagava, Sāvatti-town revisiting,  
Jeta-woods, Anāthapiṇḍika's Park.**

**There then The Lucky Man, 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 it's point and**



**dull it's edge?**

**'Not likely, broke-tooth!**

**How come?**

**Before such a one as that, broke tooth,  
a person clutching that sharp tempered sword  
with bare hands,  
could bend it's point back on the safeguard,  
turn it's 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."**

## The Bowman

**I HEAR TELL**

Once upon a time, Sāvatti-town residing.

There, to the beggars gathered round, Bhaggava 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, broke tooth,  
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,  
said the beggars in response."

"In the same way, beggars, he said,  
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 carefully!'

This is how you must train yourselves!"

## CHAPTER 21. BEGGARS

### Sutta 1

Kolita [Moggallāna] Suttaṃ

## Kolita

I HEAR TELL

Once upon a time Bhagava, roun-Sāvatti revisiting, Jeta-woods,  
Anāthapiṇḍika's Park.

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 becoming silent of the aristocrat.  
The becoming silent of the aristocrat."

What then is this "becoming silent of the aristocrat?"

At this, friends, it came to me thus:

'Here a beggar,  
supressing re-thinking re-pondering,  
internally impassive,  
become at one with heart,  
without re-thinking, without re-pondering,  
enters into and inhabits  
the sweet enthusiasm born of serenity  
of the second knowing.

**This is what is said to be "the becoming silent of the aristocrat."**

**So then, friends, I,  
supressing re-thinking re-pondering  
internally impassive,  
become at one with heart,  
without re-thinking, without re-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 Lucky Man,  
appearing through magic power,  
said this to me:**

**'Moggallāno! Moggallāno!  
Do not, brahmin, be careless  
in the becoming silent of the aristocrat!**

**Settle your heart  
in the becoming silent of the aristocrat.**

**Become one with your heart  
in the becoming silent of the aristocrat.**

**Make serene your heart  
in the becoming silent of the aristocrat.'**

**So then, friends, after a time,  
supressing re-thinking re-pondering  
internally impassive,  
become at one with heart,  
without re-thinking, without re-pondering,  
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-superknowledge.'  
Speaking rightly could say of me:**

**'The Master enabled this disciple's attainment of great-superknowledge.'"**

## Sutta 10

### Thera-Nāmo or Thera-Namaka Suttam

## In Name, 'Elder'

**I HEAR TELL**

**Once Upon a Time, the Lucky Man, 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 Lucky Man  
and drew near.**

**Having drawn near the Lucky Man  
and exchanged greetings and salutations,  
they took seats to one side.**

**Seated to one side then,  
they said this to the Lucky Man:**

**"Here, bhante, a certain beggar named Elder  
lives alone  
and speaks in praise of living alone."**

**At that the Lucky Man 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 Lucky Man  
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 Lucky Man  
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 Lucky Man 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!"**

**Bhagava 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 Lucky Man said.**

**The Well-gone having said this,  
the Master added:**

**"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'."**