

SAMYUTTA NIKĀYA

Book Four

**On the Six Realms
of Sense**

Selected Suttas

Translated from the Pāli by Michael. M. Olds



BuddhaDust Publications

Los Altos

2021



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June 25, 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 Four

On the Six Realms of Sense

Selected Suttas

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Namo tassa bhagavato arahato sammā sambuddhassa

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

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

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

CHAPTER 35. THE SIX REALMS OF SENSE

Sutta 23

Sabba Suttam

The All

I HEAR TELL:

Once upon a time, the Lucky Man, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta grove.

There to the Beggars gathered round, he said:

"Bhikkhus!"

And upon the bhikkhus responding "Bhante!" Bhagava said:

"I will teach you, beggars, the All.

Pay heed!

This, Beggars, is The All:

The eye and visible Objects.

The ear and sounds.

The nose and scents.

The tongue and tastes.

The body and touch.

The mind and things.

I have spoken, beggars, of The All.

Any Beggar, Beggars, who came along saying:

'I will show you another All
beyond this All!'

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

THE

AGHA!

How come?

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

Sutta 24

Paṭhama Pahāna Suttaṃ

For Letting Go

I HEAR TELL:

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

There to the Beggars gathered round, Bhagava said this:

"Letting go The All!

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

Listen up!

And what, beggars, is Dhamma for letting go The All?

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

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

**Letting go the nose, beggars,
letting go scents,
letting go nose-consciousness,
letting go nose-contact,
and letting go, too,**

**whatsoever repercussions arise from nose-contact,
whether pleasant, painful or neither-painful-nor-pleasant;**

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

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

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

**Such, beggars, is Dhamma for letting go The All,
Say I."**

Sutta 28

Āditta-Pariyāya Suttaṃ

In Flames!

[condensed]

**Once upon a time, Bhagava, Gaya Head revisiting together with a
thousand beggars.**

There he addressed the beggars gathered round:

"The All, Beggars, is In Flames!

What All, Beggars, is In Flames?

The Eye and Sights, Beggars, are In Flames!

The Ear and Sounds, Beggars, are In Flames!

The Nose and Scents, Beggars, are In Flames!

**The Tongue and Tastes, The Body and Touches, and The Mind and Ideas,
Beggars, are All In Flames!**

Inflamed with What?

Inflamed with the Flames of Lust!

Inflamed with the Flames of Anger!

Inflamed with the Flames of Blindness!

Inflamed with the Flames of Birth!

**Inflamed with the Flames of Aging, Sickness and Death
Grief and Lamentation**

**Pain and Misery
and Despair!"**

Sutta 80

Dutiya Avijjā Suttaṃ

The Second Blindness

I HEAR TELL:

Once upon a time in Sāvathī a certain bhikkhu drew near to The Lucky Man.

Drawing near, he saluted and exchanged greetings with Bhagava and took a seat to one side.

**Seated to one side then,
this beggar asked The Lucky Man this:**

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

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

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

vision born?"

"Here, beggar, a beggar has heard:

'All things are hollow over-indulgences.'

Thus having heard, beggar that:

'All things are hollow over-indulgences,'

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

**He sees the eye as alien,
sees shapes as alien,
sees eye-consciousness as alien,
sees eye-contact as alien,
whatever pleasure or
pain or
not-pain-but-not-pleasure
born as a result of eye-contact,
sees that too as alien.**

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

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

**He sees the tongue as alien,
sees flavours as alien,
sees tongue-consciousness as alien,
sees tongue-contact as alien,**

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

He sees the body as alien,
sees touch as alien,
sees body-consciousness as alien,
sees body-contact as alien,
whatever pleasure or
pain or
not-pain-but-not-pleasure
born as a result of body-contact,
sees that too as alien.

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

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

Sutta 92

Paṭhama Dvaya Suttaṃ

The First Duality

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta grove.

There to the Beggars gathered round, Bhagava said this:

"I will teach you, beggars, duality.

Pay heed!

This, Beggars, is duality:

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

This, beggars, is duality.

Any Beggar, Beggars, who came along saying:

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

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

How Come?

Because this is beyond scope.

That's how come."

Sutta 93

Dutiya Dvaya Suttam

The Second Duality

I HEAR TELL:

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

There to the Beggars gathered round, Bhagava said this:

"A duality, beggars, results in itself becoming conscious.

And what duality, beggars, results in itself becoming conscious?

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

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

Unstable,

changing,
shapes become 'otherwise'.

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

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

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

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

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

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

changing,
becoming 'otherwise'.

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

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

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

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

Unstable,
changing,
the ear becomes 'otherwise'.

Unstable,
changing,
sounds become 'otherwise'.

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

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

Again, beggars,

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

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

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

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

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

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

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

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

Unstable,
changing,
the nose becomes 'otherwise'.

Unstable,

changing,
scents become 'otherwise'.

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

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

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

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

Nose-touch also is
unstable,
changing,
becoming 'otherwise'.

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

changing,
becoming 'otherwise'.

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

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

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

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

Unstable,
changing,
the tongue becomes 'otherwise'.

Unstable,
changing,
tastes become 'otherwise'.

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

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

Again, beggars,

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

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

**Tongue-touch also is
unstable,
changing,
becoming 'otherwise'.**

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

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

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

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

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

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

Unstable,

changing,
touches become 'otherwise'.

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

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

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

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

Body-touch also is
unstable,
changing,
becoming 'otherwise'.

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

changing,
becoming 'otherwise'.

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

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

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

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

Unstable,
changing,
the mind becomes 'otherwise'.

Unstable,
changing,
things become 'otherwise'.

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

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

Again, beggars,

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

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

Mind-touch also is
unstable,
changing,
becoming 'otherwise'.

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

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

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

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

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

Sutta 94

United with the Six Spheres of Touch

[EXCERPT]

I HEAR TELL:

**Once upon a time, Bhagava, Sāvathī-town revisiting,
Anāthapiṇḍika's Jeta grove.**

There to the Beggars gathered round, Bhagava said this:

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

What six?

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

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

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

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

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

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

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

What six?

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

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

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

**The tongue sphere of touch, beggars,
well tamed,
well guarded,**

well watched,
well restrained,
is a pleasure-carrier.

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

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

Sutta 96

Parihāna-Dhamma Suttaṃ

Losing Your Grip

I HEAR TELL:

Once upon a time, The Lucky Man, Rājagaha revisiting,
the Squirrel's Veluva Grove.

There he addressed the beggars gathered round:

"Bhikkhus!"

And "Bhaghava!" the beggars responded.|| ||

Then The Lucky Man said:

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

And what, beggars, is losing your grip?

In the case of this case,
we have the case of the beggar
who at the sight of an object by the eye
is assailed by bad,
unprincipled,

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

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

'I am losing my grip of skillful things!

This is called "losing your grip" by the Lucky Man.'

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

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

'I am losing my grip of skillful things!

This is called "losing your grip" by the Lucky Man.'

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

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

'I am losing my grip of skillful things!

This is called "losing your grip" by the Lucky Man.'

And again, we have the case of the beggar

who at the savour of a taste by the tongue
is assailed by bad,
unprincipled,
unskillful recollections and ideas
downbound to rebirth.

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

'I am losing my grip of skillful things!

This is called "losing your grip" by the Lucky Man.'

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

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

'I am losing my grip of skillful things!

This is called "losing your grip" by the Lucky Man.'

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

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

'I am losing my grip of skillful things!

This is called "losing your grip" by the Lucky Man.'

This is called 'losing your grip'.

And what, beggars, is not losing your grip?

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

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

'I am not losing my grip of skillful things!

This is called "not losing your grip" by the Lucky Man.'

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

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

'I am not losing my grip of skillful things!

This is called "not losing your grip" by the Lucky Man.'

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

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

'I am not losing my grip of skillful things!

This is called "not losing your grip" by the Lucky Man.'

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

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

'I am not losing my grip of skillful things!

This is called "not losing your grip" by the Lucky Man.'

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

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

'I am not losing my grip of skillful things!

This is called "not losing your grip" by the Lucky Man.'

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

unprincipled,
unskillful recollections and ideas
downbound to rebirth.

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

'I am not losing my grip of skillful things!

This is called "not losing your grip" by the Lucky Man.'

This is 'not losing your grip' say I.

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

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

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

'I have mastered this realm.

This is called "mastery over a realm" by the Lucky Man.'

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

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

'I have mastered this realm.

This is called "mastery over a realm" by the Lucky Man.'

And again, we have the case of the beggar who
at the smell of a scent by the nose
is not assailed by bad,
unprincipled,

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

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

'I have mastered this realm.

This is called "mastery over a realm" by the Lucky Man.'

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

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

'I have mastered this realm.

This is called "mastery over a realm" by the Lucky Man.'

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

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

'I have mastered this realm.

This is called "mastery over a realm" by the Lucky Man.'

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

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

'I have mastered this realm.

This is called "mastery over a realm" by the Lucky Man.'

This is 'Mastery over the six realms' say I.'

Living Dangerously

I HEAR TELL:

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

There he addressed the beggars gathered round saying:

"Bhikkhus!"

And "Bhaghava!" the beggars responded.

Then The Lucky Man said:

**"I will delineate for you, beggars,
living dangerously
and living carefully.**

Listen up!

Pay attention!

I will speak!"

"Even so, bhante!" replied the bhikkhus.

The Lucky Man said this:

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

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

As such, the unreleased heart has no enjoyment.

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

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

**Not being impassive
living is painful.**

A heart in pain is not serene.

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

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

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

As such, the unreleased heart has no enjoyment.

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

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

**Not being impassive
living is painful.**

A heart in pain is not serene.

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

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

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

As such, the unreleased heart has no enjoyment.

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

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

**Not being impassive
living is painful.**

A heart in pain is not serene.

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

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

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

As such, the unreleased heart has no enjoyment.

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

Not being enthusiastic

no impassivity is had.

**Not being impassive
living is painful.**

A heart in pain is not serene.

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

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

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

As such, the unreleased heart has no enjoyment.

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

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

**Not being impassive
living is painful.**

A heart in pain is not serene.

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

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

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

As such, the unreleased heart has no enjoyment.

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

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

**Not being impassive
living is painful.**

A heart in pain is not serene.

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

With things being unclear

you thus get a measure of living dangerously.

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

And how, beggars is there 'living carefully?'

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

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

With joy, enthusiasm is born.

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

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

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

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

**Things being clear,
you thus get a measure of living carefully.**

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

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

With joy, enthusiasm is born.

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

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

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

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

**Things being clear,
you thus get a measure of living carefully.**

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

As such, enjoyment is born

in the releaved heart.

With joy, enthusiasm is born.

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

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

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

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

**Things being clear,
you thus get a measure of living carefully.**

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

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

With joy, enthusiasm is born.

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

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

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

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

**Things being clear,
you thus get a measure of living carefully.**

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

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

With joy, enthusiasm is born.

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

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

A pleased heart

has arrived at serenity.

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

**Things being clear,
you thus get a measure of living carefully.**

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

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

With joy, enthusiasm is born.

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

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

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

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

**Things being clear,
you thus get a measure of living carefully.**

This, beggars is how there is 'living carefully.'"

Sutta 104

Yoga-k-Khemi Suttaṃ

An Avocation Leading to Safety

I HEAR TELL:

Once upon a time, The Lucky Man addressed the beggars gathered round:

"Bhikkhus!"

And, the beggars responding:

"Bhaghava!"

The Lucky Man said:

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

Lend Ear!

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

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

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

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

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

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

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

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

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

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

desireable,
heady.

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

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

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

There is, beggars, tongue-consciousness of tastes —
wished for,
desireable,
heady.

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

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

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

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

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

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

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

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

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

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

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

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

Sutta 117

The Cords of Worldly Sense Pleasures

by Michael M. Olds

**A patchwork of adaptations from the translations of Woodward and Bhk. Bodhi plus
translations of certain terms and phrases.**

I HEAR TELL:

**Once upon a time, The Lucky Man, possibly while staying in Nātika at the
Brick Hall.**

There he addressed the beggars gathered round:

"Bhikkhus!"

And "Bhaghava!" the beggars responded.

Then The Lucky Man said:

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

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

**Therefore, as to those five cords of worldly sense pleasures
I should, for my own good,
be careful
and remember to guard my heart.'**

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

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

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

So saying the Lucky Man rose from his seat and entered the residence.

Now not long after the Lucky Man had gone,

it occurred to those beggars:

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

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

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

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

Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by the Bhagava,
without elaborating its meaning in detail?"

Then it occurred to those beggars:

"There is this venerable Ānanda.

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

The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by the Bhagava,
without elaborating its meaning in detail.

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

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

So seated those beggars said to the venerable Ānanda:

"Friend Ānanda, The Bhagava, rose from his seat and entered his residence

**having given us this teaching in brief,
without elaborating its meaning in detail:**

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

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

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

**Now, not long after the Bhagava had gone,
it occurred thus to us:**

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

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

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

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

**Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by the Bhagava
without elaborating its meaning in detail?'**

Then it occurred to us:

'There is this venerable Ānanda.

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

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

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

**Let the venerable Ānanda elaborate in detail
the meaning of this teaching
given to us in brief by the Bhagava
without elaborating its meaning in detail."**

Then the venerable Ānanda said: -

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

This is just what has happened to you venerable ones.

**Though you had the Master face-to-face
you passed over the Bhagava,
and think that I am the one
to be questioned on this matter.**

**Friends, that bhagava is one who,
knowing, knows:
who, seeing, sees:**

become the eye,
become knowledge,
become Dhamma,
become Brahma,
he is the teacher and elaborator,
dispenser of good,
giver of deathlessness,
Lord of the Dhamma,
Tathāgata.

Surely that was the time
for you to ask the Bhagava this question.

What the Bhagava said to you,
that you should bare in mind."

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

Surely that was the time
for us to have asked the Bhagava this question.

What the Bhagava said to us,
that we should have born in mind."

Still we thought:

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

The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching
given to us in brief by the Bhagava
without elaborating its meaning in detail.'

Let the venerable Ānanda elaborate in detail
the meaning of this teaching

**given to us in brief by the Bhagava
without elaborating its meaning in detail,
and save us the trouble."**

"Then listen carefully.

Apply your minds.

I will speak."

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

**"As to that teaching spoken in brief by the Bhagava
without elaborating its meaning in detail:**

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

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

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

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

**That is, that it was spoken, friends,
by the Bhagava concerning
the sixfold realm of the senses,
and could be said this way:**

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

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

Wherein eye and perception of objects fade away, -

that is what is to be experienced of the world

wherein ear and perception of sounds fade away, -

that is what is to be experienced of the world

wherein nose and perception of scents fade away, -

that is what is to be experienced of the world

wherein tongue and perception of savours fade away, -

that is what is to be experienced of the world

wherein body and perception of touch fade away -

that is what is to be experienced of the world

Wherefore, friends,

as to those five cords of worldly sense pleasures

you should, for your own good,

be careful

and remember to guard your hearts.'

This, friends is what I understand to be the meaning

of that teaching spoken in brief by the Bhagava

but not elaborated in detail.

But if you wish, friends,

the venerable ones should approach the Bhagava

and question him about the matter, and,

according as the Bhagava explains it,

so should you remember it."

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

Then rising up from their seats

they went to the Lucky Man,

saluted him

and sat down at one side.

So seated they addressed the Exalted one:

"As to that teaching spoken in brief by the Bhagava

but not elaborated in detail:

'Those five cords of worldly sense pleasures

that previously overlaid your hearts —

they have passed,

are over with

or are changed,

but still your minds could be disturbed

by those that are passing away,

or by those that are anticipated,

or by those which are present.

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

Wherefore, beggars,

as to those five cords of worldly sense pleasures

you should, for your own good,

be careful

and remember to guard your hearts,'

not long after the Lucky Man had risen from his seat and entered his residence,

it occurred thus to us:

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

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

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

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

**Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by the Bhagava?'**

Then it occurred to us:

'There is this venerable Ānanda.

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

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

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

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

So seated we said to the venerable Ānanda:

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

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

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

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

**Now, not long after the Bhagava had gone,
it occurred thus to us:**

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

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

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

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

**Who now could elaborate to us in detail
the meaning of this teaching
given to us in brief by the Bhagava
without elaborating its meaning in detail?"**

Then it occurred to us:

"There is this venerable Ānanda.

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

**The venerable Ānanda is capable of elaborating in detail
the meaning of this teaching**

given to us in brief by the Bhagava
without elaborating its meaning in detail.

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

Let the venerable Ānanda elaborate in detail
the meaning of this teaching
given to us in brief by the Bhagava
without elaborating its meaning in detail.'

Then the venerable Ānanda said: -

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

This is just what has happened to you venerable ones.

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

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

Surely that was the time
for you to ask the Bhagava this question.

What the Bhagava said to you,
that you should bare in mind.'

'It is true, friend Ānanda,
that bhagava is one who,
knowing, knows:
who, seeing, sees:
become the eye,
become knowledge,
become Dhamma,
become Brahma,

he is the teacher and elaborator,
dispenser of good,
giver of deathlessness,
Lord of the Dhamma,
Tathāgata.

Surely that was the time
for us to have asked the Bhagava this question.

What the Bhagava said to us,
that we should have born in mind.'

Still we thought:

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

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

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

'Then listen carefully.

Apply your minds.

I will speak.'

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

'As to that teaching spoken in brief by the Bhagava
without elaborating its meaning in detail:

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

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

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

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

That is, that it was spoken, friends,
by the Bhagava concerning
the sixfold realm of the senses,
and could be said this way:

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

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

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

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

**This, friends is what I understand to be the meaning
of that teaching spoken in brief by the Bhagava
but not elaborated in detail.**

**But if you wish, friends,
the venerable ones should approach the Bhagava
and question him about the matter, and,
according as the Bhagava explains it,
so should you remember it.'**

**'Very good, friend,' we replied to the venerable Ānanda
and then rising up we came to the Bhagava."**

And the Lucky Man replied: -

"A sage, beggars, is Ānanda.

Of great wisdom, beggars, is Ānanda.

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

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

Sutta 133

Vera-Haccāni Suttaṃ

Respect Worthy Dhamma

I HEAR TELL:

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

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

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

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

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

"Well then, young man,

please invite this Beggar Udayin
for tomorrow's meal."

"Very good, My Lady."

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

"May Bhante Udayin accept
a token of gratitude as our teacher;
may he accept tomorrow's meal
from the Nobel Lady of the Verahaccani clan."

And Bhante Udayin accepted silently.

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

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

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

"Teach me Dhamma, Beggar."

But at that, Beggar Udayin, said:

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

Then a second time the young man,
a student of a Nobel Lady of the Verahaccani clan,
came visiting Bhante Udayin,
and there,

after exchanging common courtesies,
he sat down to one side
and listened as Bhante Udayin taught,
grounded,
raised up,
and made that young man happy with dhamma talk
worthy of respect.

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

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

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

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

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

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

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

'Teach me Dhamma, Beggar.'?

The Dhamma is greatly honored by these Aristocrats, my lady.

They have great respect for the Dhamma."

"Very well, young man.

Will you please invite the Beggar Udayin,

in my name,

to tomorrow's meal?"

"Very good, My Lady"

replied the young man

who then set out and did just that.

And things transpired as before except that,

at the end of the meal,

the Noble Lady of the Verhaccani clan

removed her sandals,

took a low seat,

removed the veil from her head,

and asked:

"There being what, Bhante,

do Arahants

point out pleasure and pain?

There not being what do Arahants

not point out pleasure and pain?"

"Where there is eye, sister,

Arahants point out pleasure and pain.

Where there is no eye,

Arahants do not point out pleasure and pain.

Where there is ear, sister,

Arahants point out pleasure and pain.

Where there is no ear,

Arahants do not point out pleasure and pain.

Where there is nose, sister,

Arahants point out pleasure and pain.

Where there is no nose,

Arahants do not point out pleasure and pain.

Where there is tongue, sister,

Arahants point out pleasure and pain.

Where there is no tongue,

Arahants do not point out pleasure and pain.

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

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

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

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

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

"Most Excellent, sir!

Most Excellent Indeed!

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

in so many ways has the worthy Udayin set out The Dhamma.

I, myself, Teacher Udayin, go to the Lucky Man for refuge;

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

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

**Let the worthy Udayin look on me as a lay disciple who,
from this day forth**

as long as this life shall last,

has gone for refuge to the Buddha,

The Dhamma,

and the Saṅgha."

Sutta 145

Kamma Suttaṃ

Deeds

I HEAR TELL:

Once upon a time, Lucky Man, to the Beggars gathered round said:

"Bhikkhus!"

And upon the bhikkhus responding "Bhante!" Bhagava said:

**"I will describe to you, beggars, deeds new-and-old,
deed-ending,
and the walk to walk to deed-ending.**

**So listen up,
study this well in mind!**

I will speak!

And what, beggars are old deeds?

**Eye, beggars, is an old deed,
which should be seen as the over-with own-made,
over-with own-intent to experience.**

**Ear, beggars, is an old deed,
which should be seen as the over-with own-made,
over-with own-intent to experience.**

**Nose, beggars, is an old deed,
which should be seen as the over-with own-made,
over-with own-intent to experience.**

**Tongue, beggars, is an old deed,
which should be seen as the over-with own-made,
over-with own-intent to experience.**

**Body, beggars, is an old deed,
which should be seen as the over-with own-made,
over-with own-intent to experience.**

**Mind, beggars, is an old deed,
which should be seen as the over-with own-made,
over-with own-intent to experience.**

This is what is called 'old deeds'.

And what beggars, are new deeds?

**Whatever there is now of present deeds,
constructed bodily, through speech or in mind.**

This is what is called 'new deeds'.

And what, beggars, is deed-ending?

**Well, beggars, it is whatever bodily-deed
deed of speech
deed of mind touches freedom.**

That is what is called 'deed-ending'.

And what, beggars, is the walk to walk to deed-ending?

It is this Aristocratic Eight-dimensional High Way,

that is:

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

That, beggars, is what is called 'the walk to walk to deed-ending.'

This then is the description of deeds new-and-old,
the description of deed-ending,
and the description of the walk to walk to deed-ending.

Whatsoever, beggars, a teacher should do out of empathy with his
students,
in friendliness,
out of compassion,
motivated by compassion,
that I have done for you.

Here, beggars, are the roots of trees.

Here are empty places.

Get fired up beggars!

Do not be careless!

Do not find yourself regretting later.

This is my advice to you."

Sutta 155

Paṭhama Nandi-k-Khaya Suttaṃ (Ajjhatta)

The Destruction of Taking Enjoyment in the Internal

I HEAR TELL:

Once upon a time, Lucky Man, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta grove.

There to the Beggars gathered round, he said:

"Bhikkhus!"

And upon the bhikkhus responding "Bhante!" Bhagava said:

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

With seeing consummately comes satiation.

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

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

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

With seeing consummately comes satiation.

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

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

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

With seeing consummately comes satiation.

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

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

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

With seeing consummately comes satiation.

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

the destruction of taking enjoyment.

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

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

With seeing consummately comes satiation.

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

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

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

With seeing consummately comes satiation.

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

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

Sutta 156

Dutiya Nandi-k-Khaya Suttaṃ (Bāhirana)

The Destruction of Taking Enjoyment in the External

I HEAR TELL:

**Once upon a time, Lucky Man, Sāvatti-town revisiting, Anāthapiṇḍika's
Jeta grove.**

There to the Beggars gathered round, he said:

"Bhikkhus!"

And upon the bhikkhus responding "Bhante!" Bhagava said:

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

With seeing consummately comes satiation.

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

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

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

With seeing consummately comes satiation.

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

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

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

With seeing consummately comes satiation.

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

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

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

With seeing consummately comes satiation.

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

the destruction of taking enjoyment.

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

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

With seeing consummately comes satiation.

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

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

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

With seeing consummately comes satiation.

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

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

Sutta 161

Paṭhama Koṭṭhita Suttaṃ (Anicca)

I HEAR TELL:

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

**Then the Ancient, Koṭṭhiko the Great, approached the Bhagava,
and there, taking a seat to one side, he said:**

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

Hearing Dhamma in this way from the Bhagava

I could live alone, secluded, without negligence, ardently intent."

"That which is not settled, Koṭṭhika

Let go of wanting that.

What, Koṭṭhika, is unsettled?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sutta 191

Koṭṭhika Suttaṃ

[1][pts][bodh][than] I HEAR TELL:

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

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

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

**Having taken a seat to one side
the elder Maha-Kotthika said this to the elder Sāriputta:**

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

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

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

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

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

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

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

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

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

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

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

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

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

If then it were to be said of this thus:

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

or

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

**Would this that was said
have been consummately said?"**

"No indeed, friend.

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

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

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

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

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

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

Neither is the mind the yoke of things

**nor are things the yoke of the mind;
it is rather the wanting and lust,
upshot of the percussion of both
that is the yoke.**

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

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

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

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

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

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

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

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

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

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

**It could not be, friend,
if the mind were the yoke of things,**

or things the yoke of mind,
that this best of lives
for the consummate eradication of pain
could be known.

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

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

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

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

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

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

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

Neither is the mind the yoke of things

**nor are things the yoke of the mind;
it is rather the wanting and lust,
the upshot of the percussion of both
that is the yoke.**

**It can be shown, friend, that
the Lucky Man has eyes,
the Lucky Man sees form
but in the Lucky Man, well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
the Lucky Man has ears,
the Lucky Man hears sound
but in the Lucky Man, well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
the Lucky Man has a nose,
the Lucky Man smells scents
but in the Lucky Man, well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
the Lucky Man has a tongue,
the Lucky Man tastes savours
but in the Lucky Man, well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
the Lucky Man has a body,
the Lucky Man feels touch
but in the Lucky Man, well freed in mind,
there is no wanting and lust.**

**It can be shown, friend, that
the Lucky Man has a mind,
the Lucky Man knows things
but in the Lucky Man, well freed in mind,
there is no wanting and lust.**

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

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

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

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

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

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

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

Sutta 193

Udāyī Suttaṃ

Udayin

I HEAR TELL:

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

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

Having approached Ānanda,

he sat down to one side
having sat down to one side,
he asked him:

"In many diverse ways, friend Ānanda,
The Bhagava has defined,
explained,
and expounded upon body, saying:

'Thus body is not-self.'

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

'Thus consciousness is not-self.'"

"In many diverse ways, friend Udāyī,
The Bhagava has defined,
explained,
and expounded upon body, saying:

'Thus body is not-self.'

It is possible also to define,
explain
and expound upon consciousness
as being not-self
such as to make it simple,
clear
and open to examination, saying:

'Thus consciousness is not-self.'

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

"Yes, friend."

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

"No, friend."

"This is the way, friend,
the Bhagava has defined,

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

'Thus consciousness is not-self.'

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

"Yes, friend."

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

"No, friend."

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

'Thus consciousness is not-self.'

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

"Yes, friend."

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

"No, friend."

**"This is the way, friend,
the Bhagava has defined,
explained
and expounded upon consciousness
as being not-self**

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

'Thus consciousness is not-self.'

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

"Yes, friend."

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

No, friend.

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

'Thus consciousness is not-self.'

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

"Yes, friend."

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

"No, friend."

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

'Thus consciousness is not-self.'

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

"Yes, friend."

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

"No, friend."

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

'Thus consciousness is not-self.'

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

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

**This is the way, friend,
the Bhagava has defined,
explained**

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

Sutta 194

Āditta-Pariyāya Suttam

A Fire-and-Brimstone Sermon

I HEAR TELL:

Once upon a time, The Lucky Man said this to the beggars gathered round:

"Beggars!"

And "Bhante!" they responded upon hearing which the Lucky Man said:

"I will teach you, beggars,
a fire-and-brimstone Dhamma sermon.

Give ear!

And what, beggars, is this
fire-and-brimstone Dhamma sermon?

Better, beggars, that a glowing-hot iron rod
ablaze,
in flame,
on fire,
were to sear the eye-force —
there would then be no 'taking cues'
from details of the eye's consciousness of shapes.

Getting tied up in signs, beggars, or
having established consciousness
based on getting tied up in details,
thereby stuck in this way of understanding,
upon having served one's time,
there is but one or another of two goings:
either where the sun don't shine
or to an animal womb.

It is seeing a going to this doom, beggars, that I so speak.

**Better, beggars, that a sharp iron stake
ablaze,
in flame,
on fire,
were to sear the ear-force —
there would then be no 'taking cues'
from details of the ear's consciousness of sounds.**

**Getting tied up in signs, beggars, or
having established consciousness
based on getting tied up in details,
thereby stuck in this way of understanding,
upon having served one's time,
there is but one or another of two goings:
either where the sun don't shine
or to an animal womb.**

It is seeing a going to this doom, beggars, that I so speak.

**Better, beggars, that a sharp wedge
ablaze,
in flame,
on fire,
were to sear the nose-force —
there would then be no 'taking cues'
from details of the nose's consciousness of scents.**

**Getting tied up in signs, beggars, or
having established consciousness
based on getting tied up in details,
thereby stuck in this way of understanding,
upon having served one's time,
there is but one or another of two goings:
either where the sun don't shine
or to an animal womb.**

It is seeing a going to this doom, beggars, that I so speak.

**Better, beggars, that a sharp razor
ablaze,
in flame,
on fire,
were to sear the tongue-force —
there would then be no 'taking cues'
from details of the tongue's consciousness of savours.**

Getting tied up in signs, beggars, or

having established consciousness
based on getting tied up in details,
thereby stuck in this way of understanding,
upon having served one's time,
there is but one or another of two goings:
either where the sun don't shine
or to an animal womb.

It is seeing a going to this doom, beggars, that I so speak.

Better, beggars, that a sharp spear
ablaze,
in flame,
on fire,
were to sear the body-force —
there would then be no 'taking cues'
from details of the body's consciousness of touch.

Getting tied up in signs, beggars, or
having established consciousness
based on getting tied up in details,
thereby stuck in this way of understanding,
upon having served one's time,
there is but one or another of two goings:
either where the sun don't shine
or to an animal womb.

It is seeing a going to this doom, beggars, that I so speak.

Better, beggars, to sleep
for sleep, beggars,
is static for one living, say I,
is fruitless for one living, say I,
is dull for one living, say I.

Not for such would be thought and reflection
as would get such a grip as to lead
to breaking apart the Saṅgha.

It is seeing stasis
for one living a-going to this doom, beggars,
that I so speak.

Such being so, beggars, the well-taught student of the aristocrats thinks
this to himself:

'Forget this glowing-hot iron rod
ablaze,
in flame,

**on fire,
searing the eye-force!**

By gum! I will study in mind:

**"This eye is unstable,
shapes are unstable,
visual consciousness is unstable,
visual contact is unstable,
that pleasure or pain or not-pleasant-but-not-painful sensation arising
from visual-contact,
that too is unstable."**

**'Forget this sharp iron stake
ablaze,
in flame,
on fire,
searing the ear-force!**

By gum! I will study in mind:

**"This ear is unstable,
sounds are unstable,
auditory consciousness is unstable,
auditory contact is unstable,
that pleasure or pain or not-pleasant-but-not-painful sensation arising
from auditory-contact,
that too is unstable."**

**'Forget this sharp wedge
ablaze,
in flame,
on fire,
searing the nose-force!**

By gum! I will study in mind:

**"This nose is unstable,
scents are unstable,
olfactory consciousness is unstable,
olfactory contact is unstable,
that pleasure or pain or not-pleasant-but-not-painful sensation arising
from olfactory-contact,
that too is unstable."**

**'Forget this sharp razor
ablaze,
in flame,
on fire,**

searing the tongue-force!

By gum! I will study in mind:

**"This tongue is unstable,
savours are unstable,
gustatory consciousness is unstable,
gustatory contact is unstable,
that pleasure or pain or not-pleasant-but-not-painful sensation arising
from gustatory-contact,
that too is unstable."**

**'Forget this sharp spear
ablaze,
in flame,
on fire,
searing the body-force!**

By gum! I will study in mind:

**"This body is unstable,
tangibles are unstable,
tactile consciousness is unstable,
tactile contact is unstable,
that pleasure or pain or not-pleasant-but-not-painful sensation arising
from tactile-contact,
that too is unstable."**

'Forget sleep!

By gum! I will study in mind:

**"This mind is unstable,
mental things are unstable,
consciousness of mental things is unstable,
contact with mental things is unstable,
that pleasure or pain or not-pleasant-but-not-painful sensation arising
from contact with mental things,
that too is unstable."**

**So seeing, beggars, the well-taught student of the Aristocrats
has had enough of the eye,
has had enough of shapes,
has had enough of visual consciousness,
has had enough of visual contact,
and that pleasant or painful or not-pleasant-but-not-painful sensation
arising from visual contact,
of that too, he has had enough.**

**So seeing, beggars, the well-taught student of the Aristocrats
has had enough of the ear,
has had enough of sounds,
has had enough of auditory consciousness,
has had enough of auditory contact,
and that pleasant or painful or not-pleasant-but-not-painful sensation
arising from auditory contact,
of that too, he has had enough.**

**So seeing, beggars, the well-taught student of the Aristocrats
has had enough of the nose,
has had enough of scents,
has had enough of olfactory consciousness,
has had enough of olfactory contact,
and that pleasant or painful or not-pleasant-but-not-painful sensation
arising from olfactory contact,
of that too, he has had enough.**

**So seeing, beggars, the well-taught student of the Aristocrats
has had enough of the tongue,
has had enough of savours,
has had enough of gustatory consciousness,
has had enough of gustatory contact,
and that pleasant or painful or not-pleasant-but-not-painful sensation
arising from gustatory contact,
of that too, he has had enough.**

**So seeing, beggars, the well-taught student of the Aristocrats
has had enough of the body,
has had enough of tangibles,
has had enough of tactile consciousness,
has had enough of tactile contact,
and that pleasant or painful or not-pleasant-but-not-painful sensation
arising from tactile contact,
of that too, he has had enough.**

**So seeing, beggars, the well-taught student of the Aristocrats
has had enough of the mind,
has had enough of mental things,
has had enough of consciousness of mental things,
has had enough of contact with mental things,
and that pleasant or painful or not-pleasant-but-not-painful sensation
arising from contact with mental things,
of that too, he has had enough.**

Having had enough he is dispassionate;

dispassionate he is free;
in freedom knowing:

'This is freedom,'

He knows:

'Left behind is rebirth,
lived is carrying on like Brahma,
done is duty's doing,
no further is there this'n-n-that'n.'

This then, beggars, is that fire-and-brimstone Dhamma sermon."

CHAPTER 36. ON SENSE EXPERIENCE

Sutta 6

Sallattena Suttam

By Arrow Shot

I HEAR TELL:

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

There, to the Beggars gathered round, he said:

"Beggars!"

And the beggars responding:

"Broke Tooth!"

Bhagava said:

"The uneducated commoner, beggars,
pleased,
just experiences experience,
pained,
just experiences experience,
not-pained-but-not pleased,
just experiences experience.

The well-educated student of the Aristocrats, beggars,
pleased,
just experiences experience,
pained,

just experiences experience,
not-pained-but-not pleased,
just experiences experience.

Therein, beggars, what is the distinction,
what is the superiority,
what makes the difference
between the well-educated student of the Aristocrats
and the uneducated commoner?"

"For us bhante, things are best resorted to
rooted in the Lucky Man,
channeled through Bhagava.

It would be good, bhante,
if further explanation of this point
were given by the Lucky Man.

That which is said by the Lucky Man
will be held in memory by the beggars."

"Then give ear, beggars,
Pay good attention!
I will speak!"

Then, the beggars saying "Even so, bhante!" in response,
the Lucky Man said this to them:

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

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

Even so, beggars, the uneducated commoner,
on painful experience,
impacted by same,

**grieves,
exhorts himself weeping and wailing,
beats his breast,
falls into confusion,
and so two experiences experiences:
of body and
of mind.**

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

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

How come?

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

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

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

This is called, beggars,

**'The uneducated commoner
self-yoked to birth,
aging,
death,
grief,
lamentation,
pain,
misery,
upset —
connected to pain'
say I.**

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

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

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

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

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

How come?

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

He, of this experience,
the self-arising and
settling down and
escape from it
does understand as it is.

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

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

This then, beggars, is the distinction,
this is the superiority,
this makes the difference between the well-educated student of the

**Aristocrats
and the uneducated commoner."**

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

**Having made of Dhamma a thing well-studied
beholding this world and the beyond,
the wished-for not turning the mind,
the unwished-for not being resisted,**

**Satisfied and ended,
extinguished, settled down, not being,
he walks knowing dispassion, sorrowless,
consummately understanding, being one gone beyond.**

Sutta 7

Paṭhama Gelaṅṅa Suttaṃ

In the Sick Ward

I HEAR TELL:

**Once upon a time, the Lucky Man, Vesali-land revisiting,
Great Woods, Peak'd Roof Hall.**

**There then towards evening, the Lucky Man,
emerging from his solitary residence,
approached the sick-ward and drew near.**

Having drawn near, he took a prepared seat.

Then, seated there, he addressed the beggars:

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

This is ever our instruction to you.

And how, beggars, is a beggar mindful?

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

**living in sense-experience, oversees the sensations,
ardent, self-aware, recollected,**

removing the miseries of worldly coveting;

living in the heart, oversees the heart,

ardent, self-aware, recollected,

removing the miseries of worldly coveting;

Living in the Dhamma, oversees the Dhamma,,

ardent, self-aware, recollected,

removing the miseries of worldly coveting.

Such then, beggars, is a beggars mindfulness.

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

Here, beggars, a beggar

coming or going, makes himself aware;

looking ahead or looking back, makes himself aware;

putting forth or retracting, makes himself aware;

bearing cloak, bowl and robes, makes himself aware;

eating, drinking, chewing, or tasting, makes himself aware;

passing matter or passing water, makes himself aware;

on the go, standing, sitting, asleep or awake,

speaking or becoming silent, makes himself aware.

Thus, beggars, is a beggar self-aware.

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

This is ever our instruction to you.

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

So he considers:

'There has come upon me experience of the pleasant.

But such is dependent,
not without dependency.

On what dependent?

On this very body dependent.

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

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

How could it become unchangeable?'

**And he lives overseeing change
in body and experience of the pleasant.**

**Lives overseeing the passing,
lives overseeing dispassion for,
lives overseeing the ending of,
lives overseeing the abandoning of
body and experience of the pleasant.**

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

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

So he considers:

'There has come upon me experience of the unpleasant.

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

On what dependent?

On this very body dependent.

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

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

How could it become unchangeable?'

**And he lives overseeing change
in body and experience of the unpleasant.**

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

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

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

So he considers:

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

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

On what dependent?

On this very body dependent.

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

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

How could it become unchangeable?'

**And he lives overseeing change
in body and experience of the not-unpleasant-but-not-pleasant.**

**Lives overseeing the passing,
lives overseeing dispassion for,
lives overseeing the ending of,
lives overseeing the abandoning of
body and experience of the not-unpleasant-but-not-pleasant.**

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

**If experiencing pleasant experience
he knows: 'It changes';**

he knows: 'Therein I have no intentions';
he knows: 'Therein is no taking delight for me'.

If experiencing unpleasant experience

he knows: 'It changes';

he knows: 'Therein I have no intentions';

he knows: 'Therein is no taking delight for me'.

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

he knows: 'It changes';

he knows: 'Therein I have no intentions';

he knows: 'Therein is no taking delight for me'.

If experiencing pleasant experience,
disconnected he experiences it.

If experiencing unpleasant experience,
disconnected he experiences it.

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

If he experiences the experience of the approach of body's end,
he knows: 'I am experiencing the experience of the approach of body's
end.'

If he experiences the experience of the approach of life's end,
he knows: 'I am experiencing the experience of the approach of life's end.'

Upon the break-up of the body at the termination of life

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

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

Upon the break-up of the body at the termination of life

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

Sutta 9

Anicca Suttam

The Unsettled

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

What three?

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

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

Sutta 11

Raho-Gataka Suttam

Being Alone

I HEAR TELL:

Once upon a time a certain beggar
approached the Lucky Man and drew close.

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

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

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

**'Three sensations
are spoken of by the Lucky Man:**

- [1] pleasant sensation,**
- [2] painful sensation,**
- [3] not-painful-but-not-pleasant sensation.**

**These are the three sensations
spoken of by the Lucky Man.**

But then this was said by the Lucky Man:

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

**Now what then is the reconciliation of this
with what was said by the Lucky Man:**

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

"Well done, well done, bhikkhu!

There are three sensations spoken of by me:

- [1] pleasant sensation,**
- [2] painful sensation,**
- [3] not-painful-but-not-pleasant sensation.**

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

And additionally this was said by me:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The beggar who would destroy the corruptions,

**has put away lust,
has put away anger,
has put away confusion.**

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

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

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

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

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

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

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

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

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

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

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

These six have been pacified:

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

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

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

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

In attaining the ending of perception and sense-experience,

perception and sense-experience has been pacified.

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

CHAPTER 37. ON WOMANKIND

Sutta 29

Aṅga Suttaṃ

Dimension

I HEAR TELL:

The Lucky Man once addressed the beggars gathered round, saying:

"Beggars!"

"Bhante!" responded those beggars
and the Lucky Man then said:

"Five, beggars, are powers of women.

What five?

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

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

Thus she is incomplete because of this dimension,

But suppose her possessed
of the power of wealth,
the power of relatives,
the power of sons,
the power of ethical conduct,

**and of the power of beauty
then she is complete through that dimension.**

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

Thus she is incomplete because of this dimension,

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

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

Thus she is incomplete because of this dimension,

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

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

Thus she is incomplete because of this dimension,

**But suppose her possessed
of the power of beauty,
the power of wealth,**

the power of relatives,
the power of ethical conduct,
and of the power of sons
then she is complete through that dimension.

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

Thus she is incomplete because of this dimension,

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

Such, beggars, are powers of women"

Sutta 30

Nāśenti Suttaṃ

Abiding Power

I HEAR TELL:

The Lucky Man once addressed the beggars gathered round, saying:

"Beggars!"

"Bhante!" responded those beggars
and the Lucky Man then said:

"Five, beggars, are the powers of women.

What five?

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

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

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

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

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

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

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

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

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

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

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

**Imagine, beggars, a woman has
the power of wealth,
and the power of relatives,
and the power of sons,
and the power of virtue**

but not the power of beauty.

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

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

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

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

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

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

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

Such, beggars, are powers of women."

CHAPTER 40. ON MOGGALLĀNA

Sutta 1

Sa-Vitakka Suttaṃ

With Thinking

I HEAR TELL:

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

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

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

'The First Kenning!

The First Kenning!'

so they say.

Now what then is the First Kenning?'

So then it recurred to me, friends:

'Here a beggar,
just isolating himself from sense pleasures,
just isolating himself from unskillful things,
with-rethinking,
with re-examination,
in the pleasant enjoyment
born of solitude
abides getting a grip
on The First Kenning.

This is what they call The First Kenning.'

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

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

**There then, friends,
The Lucky man, through his magistry,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, brahmin,
be careless with The First Kenning!**

Set your heart on The First Kenning!

Make one with your heart The First Kenning.

Steady your heart in The First Kenning!'

**So then I, friends
after a time,
just isolating myself from sense pleasures,
just isolating myself from unskillful things,
with-rethinking,
with re-examination,
in the pleasant enjoyment
born of solitude
abided getting a grip
on The First Kenning.**

He, friends, who would, speaking highly of one, would say:

**'The Master brought the student to attainment of great higher knowledge,'
would, speaking highly of me, say:**

**'The Master brought the student to attainment of great higher
knowledge.'"**

Sutta 2

A-Vitakka Suttaṃ

Without re-thinking

I HEAR TELL:

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

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

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

**""The Second Kenning!
The Second Kenning!"
so they say.**

Now what then is The Second Kenning?'

So then it recurred to me, friends:

**'Here a beggar,
by the passing off of re-thinking and re-examination,
internally impassive,
become one with the heart,
without re-thinking,
without re-examination
in the pleasant enjoyment
born of serenity,
abides getting a grip
on The Second Kenning.'**

This is what they call The Second Kenning.'

**Then I, friends,
by the passing off of re-thinking and re-examination,
internally impassive,
become one with the heart,
without re-thinking,
without re-examination
in the pleasant enjoyment
born of serenity,
abided getting a grip
on The Second Kenning.**

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

**There then, friends,
The Lucky man, through his magistry,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, brahmin,
be careless with The Second Kenning!**

Set your heart on The Second Kenning!

Make one with your heart The Second Kenning.

Steady your heart in The Second Kenning!

So then I, friends

after a time,

by the passing off of re-thinking and re-examination,

internally impassive,

become one with the heart,

without re-thinking,

without re-examination,

in the pleasant enjoyment

born of serenity,

abided getting a grip

on The Second Kenning.

He who would, speaking highly of one, friends, say:

'The Master brought the student to attainment of great higher knowledge,'

would, speaking highly of me, say:

**'The Master brought the student to attainment of great higher
knowledge.'"**

Sutta 3

Sukha Suttaṃ

The Pleasant Abiding

I HEAR TELL:

Once upon a time Old Man Moggallāna The Great,

Sāvattthī-town revisiting,

Jeta Grove, Anāthapiṇḍika's Park.

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

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

**""The Third Kenning!
The Third Knowing!"
so they say.**

Now what then is The Third Kenning?'

So then it recurred to me, friends:

**'Here a beggar,
enjoyment fading-away
and living detached,
recollected and self-aware,
and personally experiencing in body
the pleasure of which the Aristocrat declares:**

"Detached, recollected, he lives pleasantly."

**abides getting a grip
on The Third Kenning.**

This is what they call The Third Kenning.'

**Then I, friends,
enjoyment fading-away
and living detached,
recollected and self-aware,
and personally experiencing in body
the pleasure of which the Aristocrat declares:**

'Detached, recollected, he lives pleasantly.'

**abided getting a grip
on The Third Kenning.**

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

**There then, friends,
The Lucky man, through his magistry,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, brahmin,
be careless with The Third Kenning!
Set your heart on The Third Kenning!
Make one with your heart The Third Kenning.
Steady your heart in The Third Kenning!'
So then I, friends
after a time,
enjoyment fading-away
and living detached,
recollected and self-aware,
and personally experiencing in body
the pleasure of which the Aristocrat declares:
'Detached, recollected, he lives pleasantly.'
abided getting a grip
on The Third Kenning.
He who would, speaking highly of one, friends, say:
'The Master brought the student to attainment of great higher knowledge,'
would, speaking highly of me, say:
'The Master brought the student to attainment of great higher
knowledge.'"**

Sutta 4

Upekkhā Suttaṃ

Detachment

I HEAR TELL:

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

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

**"Here, friends, as I had retreated into solitude
there arose in my heart**

this train of thought:

**'''The Fourth Kenning!
The Fourth Kenning!''
so they say.**

Now what then is The Fourth Kenning?'

So then it recurred to me, friends:

**'Here a beggar,
letting go of his pleasures
letting go of his pains
his antecedent mental ease and mental pain retiring
without pain
without pleasure
detached-recollected-thoroughly purified
abides getting a grip
on The Fourth Kenning.**

This is what they call The Fourth Kenning.'

**Then I, friends,
letting go of my pleasures
letting go of my pains
my antecedent mental ease and mental pain retiring
without pain
without pleasure
detached-recollected-thoroughly purified
abided getting a grip
on The Fourth Kenning.**

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

**There then, friends,
The Lucky man, through his magisty,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, brahmin,
be careless with The Fourth Kenning!
Set your heart on The Fourth Kenning!
Make one with your heart The Fourth Kenning.**

Steady your heart in The Fourth Kenning!'

**So then I, friends,
letting go of my pleasures
letting go of my pains
my antecedent mental ease and mental pain retiring
without pain
without pleasure
detached-recollected-thoroughly purified
abided getting a grip
on The Fourth Kenning.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student to attainment of great higher knowledge,'
would, speaking highly of me, say:**

**'The Master brought the student to attainment of great higher
knowledge.'"**

Sutta 5

Ākāsañ-c'Āyatana Suttaṃ

The Realm of Endless Space

I HEAR TELL:

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

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

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

""The Realm of Endless Space!

The Realm of Endless Space!"

so they say.

Now what then is The Realm of Endless Space?'

So then it recurred to me, friends:

**'Here a beggar,
with the passing beyond of all shape-perception
the retreating of perception of resistance,
inattentive to perception of diversity,
thinking "Endless Space!"
abides getting a grip
on The Realm of Endless Space.**

This is what they call The Realm of Endless Space.'

**Then I, friends,
with the passing beyond of all shape-perception
the retreating of perception of resistance,
inattentive to perception of diversity,
thinking 'Endless Space!'
abided getting a grip
on The Realm of Endless Space.**

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

**There then, friends,
The Lucky man, through his magistry,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, brahmin,
be careless with The Realm of Endless Space!
Set your heart on The Realm of Endless Space!
Make one with your heart The Realm of Endless Space.
Steady your heart in The Realm of Endless Space!'**

**So then I, friends,
with the passing beyond of all shape-perception
the retreating of perception of resistance,
inattentive to perception of diversity,
thinking 'Endless Space!'
abided getting a grip
on The Realm of Endless Space.**

He who would, speaking highly of one, friends, say:

'The Master brought the student to attainment of great higher knowledge,'
would, speaking highly of me, say:

'The Master brought the student to attainment of great higher
knowledge.'"

Sutta 6

Viññānañ-c'Āyatana Suttaṃ

The Realm of Endless Consciousness

I HEAR TELL:

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

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

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

""The Realm of Endless Consciousness!

The Realm of Endless Consciousness!"

so they say.

Now what then is The Realm of Endless Consciousness?'

So then it recurred to me, friends:

'Here a beggar,
passing uniformly beyond The Realm of Endless Space
thinking "Endless Consciousness!"
abides getting a grip
on The Realm of Endless Consciousness.

This is what they call The Realm of Endless Consciousness.'

Then I, friends,
passing uniformly beyond The Realm of Endless Space
thinking 'Endless Consciousness!'
abided getting a grip

on The Realm of Endless Consciousness.

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to The Realm of Endless Space.**

**There then, friends,
The Lucky man, through his magistry,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, brahmin,
be careless with The Realm of Endless Consciousness!**

Set your heart on The Realm of Endless Consciousness!

Make one with your heart The Realm of Endless Consciousness.

Steady your heart in The Realm of Endless Consciousness!'

**So then I, friends,
passing uniformly beyond The Realm of Endless Space
thinking 'Endless Consciousness!'
abided getting a grip
on The Realm of Endless Consciousness.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student to attainment of great higher knowledge,'
would, speaking highly of me, say:**

**'The Master brought the student to attainment of great higher
knowledge.'"**

Sutta 7

Ākiñcaññ'Āyatana Suttaṃ

The Realm of Naught Whose-Whatever

I HEAR TELL:

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

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

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

**""The Realm of Naught Whose-Whatever!
The Realm of Naught Whose Whatever!"
so they say.**

Now what then is The Realm of Naught Whose-Whatever?'

So then it recurred to me, friends:

**'Here a beggar,
passing uniformly beyond The Realm of Endless Consciousness
thinking "There's no someone's whatever!"
abides getting a grip
on The Realm of Naught Whose-Whatever.'**

This is what they call The Realm of Naught Whose-Whatever'

**Then I, friends,
passing uniformly beyond The Realm of Endless Consciousness
thinking 'There's no someone's whatever!'
abided getting a grip
on The Realm of Naught Whose-Whatever.**

**But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to The Realm of Endless Consciousness.**

**There then, friends,
The Lucky man, through his magistry,
approached me and said:**

'Moggallāna!

Moggallāna!

**Do not, brahmin,
be careless with The Realm of Endless Consciousness!**

Set your heart on The Realm of Naught Whose-Whatever!

Make one with your heart The Realm of Naught Whose-Whatever.

Steady your heart in The Realm of Naught Whose-Whatever!'

**So then I, friends,
passing uniformly beyond The Realm of Endless Consciousness
thinking 'There's no someone's whatever!'
abided getting a grip
on The Realm of Naught Whose-Whatever.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student to attainment of great higher knowledge,'
would, speaking highly of me, say:**

**'The Master brought the student to attainment of great higher
knowledge.'"**

Sutta 9

A-Nimitta Suttaṃ

Signless Serenity of Heart

I HEAR TELL:

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

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

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

**""Signless serenity of heart!
signless serenity of heart!"
so they say.**

Now what then is signless serenity of heart?'

So then it recurred to me, friends:

**'Here a beggar,
by not studying any signs
abides getting a grip**

on signless serenity of heart.

This is what they call signless serenity of heart'

Then I, friends,
by not studying any signs
abided getting a grip
on signless serenity of heart.

But then, friends,
as I abided in this abiding,
there came consciousness of following signs.

There then, friends,
The Lucky man, through his magistry,
approached me and said:

'Moggallāna!

Moggallāna!

Do not, brahmin,
be careless with signless serenity of heart!

Set your heart on signless serenity of heart!

Make one with your heart signless serenity of heart.

Steady your heart in signless serenity of heart!'

So then I, friends,
by not studying any signs
abided getting a grip
on signless serenity of heart.

He who would, speaking highly of one, friends, say:

'The Master brought the student to attainment of great higher knowledge,'
would, speaking highly of me, say:

'The Master brought the student to attainment of great higher
knowledge.'"

Sutta 8

N'eva-Saññā-nā-Saññ'Āyatana Suttaṃ

The Realm of Neither-Perception-nor-non-perception

I HEAR TELL:

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

There then Old Man Moggallāna The Great addressed the beggars:

"Beggars, my friends!"

"Friend!" the beggars responded to Moggallāna.

Old Man Moggallāna The Great said to them:

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

""The Realm of Neither-perception-nor-non-perception!
The Realm of Neither-perception-nor-non-perception!"
so they say.

Now what then is The Realm of Neither-perception-nor-non-perception?'

So then it recurred to me, friends:

'Here a beggar,
passing uniformly beyond The Realm of Naught Whose-Whatever
abides getting a grip
on The Realm of Neither-perception-nor-non-perception.

This is what they call The Realm of Neither-perception-nor-non-perception'

Then I, friends,
passing uniformly beyond The Realm of Naught Whose-Whatever
abided getting a grip
on The Realm of Neither-perception-nor-non-perception.

But then, friends,
as I abided in this abiding,
there arose and came about me
attention of mind to
perceptions connected to The Realm of Naught Whose-Whatever.

There then, friends,
The Lucky man, through his magistry,
approached me and said:

'Moggallāna!

Moggallāna!

Do not, brahmin,
be careless with The Realm of Neither-perception-nor-non-perception!

Set your heart on The Realm of Neither-perception-nor-non-perception!

Make one with your heart The Realm of Neither-perception-nor-non-perception.

Steady your heart in The Realm of Neither-perception-nor-non-perception!'

**So then I, friends,
passing uniformly beyond The Realm of Naught Whose-Whatever
abided getting a grip
on The Realm of Neither-perception-nor-non-perception.**

He who would, speaking highly of one, friends, say:

**'The Master brought the student to attainment of great higher knowledge,'
would, speaking highly of me, say:**

**'The Master brought the student to attainment of great higher
knowledge.'"**