

Paṭicca Samuppada



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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!**

Paṭicca Samuppada

Translated from the *Pāḷi*
by
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Namo tassa Bhaggavato 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 the *Bhikkhus* Sāriputta, Mahā Moggallān, Mahā Kassapa and Ānanda,
and all those unnamed *Bhikkhus*
that carried the *Dhamma* in mind before it was written down.

To my book-learn'n teachers
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Ven. Jinamurti,
Ven. Mew Fung Chen,
Ven. M. Puṇṇaji

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

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Preface

The formula described in these suttas has nothing to do with 'causation'. Blindness does not cause own-making nor does own-making cause consciousness. Own-making is only one of any number of things that might result from blindness.

To understand the point, you need to start at the other end: "How does one get rid of grief and lamentation, pain and misery, and despair?"

That is accomplished by no longer identifying with the individuality that is the result of blindness as to where it always ends.

This is the story of how that identification occurs and how it can be made not to recur. That it can be brought to an end is the position taken by the Buddha that is being explained in the yarns of this chapter of the *Samutta Nikāya*.

To hold that the Bodhi Mind exists, is the same thing as holding that the mind exists, the self exists, or that the *Tathāgata* (one who has 'got it') exists after death — it is the eternalist view. To hold that the Bodhi Mind, etc. does not exist is the annihilationist view. Avoiding both views, by not taking even one step in either of those two directions, a third way is to be seen: A Way Down The Middle. To hold that The Way Down the Middle means moderation is to miss the point. That is the second thing that is made clear in this group of suttas.

I believe the suttas of this chapter should be read together, and that is what you have here. And don't skip over the repetitions: this is a lesson that needs to be drummed in; if you cannot bear to read a repetition, stop and give it a rest and come back to it later. I have repeated some footnotes in compiling this group for the same reason.

*Imasmiṃ sati, idaṃ hoti,
imass'uppādā, idaṃ uppajjati;
imasmiṃ asati, idaṃ na hoti;
imassa nirodhā, idaṃ nirujjhati.*

**This being, that becomes;
this arising, that arises;
this not being, that does not become:
by ending this, that ends.**

Saṃyutta Nikāya
II. Vagga
14. Nidāna-Saṃyuttaṃ

Sutta 1

Desanā Suttaṃ

Position

I HEAR TELL:

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding

"Bhante!"

The Lucky Man said this to them:

**"I will teach you
rebounding^[1.1] self-arising.^{[1.2][1.3]}**

Give ear!

**Give your mind over to
studious attention!**

I will speak!"

And the beggars responding:

"Even so, Bhante!"

The Lucky Man then said:

**"And what, Beggars,
is rebounding self-arising?**

**Rebounding off blindness, beggars,
own-making^[1.4]**

**rebounding off own-making,
consciousness^[1.5]**

**rebounding off consciousness,
named-form^[1.6]**

rebounding off named-form,

**the six-realms^[1.7]
rebounding off the six-realms,
touch^[1.8]
rebounding off touch,
sensation^[1.9]
rebounding off sensation,
thirst^[1.10]
rebounding off thirst,
bind-ups^[1.11]
rebounding off bind-ups,
existence^[1.12]
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising
of this pile of pain
made to be.**

**Thus told, beggars,
is self-arising.**



**But if you
utterly-dispassionately-end blindness,
own-making is ended
own-making ended,
consciousness is ended
consciousness ended,
named-form is ended
named-form ended,
the six-realms are ended
the six-realms ended,
touch is ended
touch ended,
sensation is ended**

**sensation ended,
thirst is ended
thirst ended,
bind-ups are ended
bind-ups ended,
existence is ended
existence ended,
birth is ended
birth ended,
aging and death
grief and lamentation
pain and misery
and despair
are ended.**

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

That is what The Lucky Man said.

**And, the Beggars, High-in-Mind at The Lucky Man's exposition,
were exceeding-pleased.**

Sutta 2

Vibhaṅga Suttaṃ

Analysis

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding

"Bhante!"

The Lucky Man said this to them:

"I will teach you
rebounding self-arising and its analysis.

Give ear!

Give your mind over to
studious attention!

I will speak!"

And the beggars responding:

"Even so, *Bhante!*"

The Lucky Man then said:

"And what, Beggars,
is rebounding self-arising?

Rebounding off blindness, beggars,
own-making

rebounding off own-making,
consciousness

rebounding off consciousness,
named-form

rebounding off named-form,
the six-realms

rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.

Even thus
is the self-arising
of this pile of pain
made to be.

Thus told, beggars,
is self-arising.



And what, beggars is 'aging and death'?^[2.1]

Whatsoever for this or that being
of this or that group of beings
is aging,
agedness,
the breaking down,
the graying,
the wrinkling of the skin,
the drawing to a close of the lifespan,
the collapse of the forces.

This is called 'aging.'

And what, beggars, is death?

Whatsoever for this or that being

A human being in the realm
of man, a god in the deva-
worlds, an animal in the
animal worlds ...



— p.p.

**of this or that group of beings
is the quittance,
passing away,
breaking up,
disappearance,
the moment of death in
the process of dying,
having done one's time,
the breaking up of the stockpiles,
the laying down of the body,
the cutting off of the life force.**

This is called 'death.'

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

This, beggars, is what is called 'aging and death'.



And what, beggars, is 'birth'?

**Whatsoever for this or that being
of this or that group of beings
is birth,
origin,^[2.2]
descent,
coming into existence,
coming into further existence,
the reappearance of the stockpiles,^[2.3]
the attaining of the sense realms.**

This, beggars, is what is called 'birth.'



And what, beggars is existence?

**Three, beggars, are the existences:^[2.4]
sensual-existence,
form-existence,
formless-existence.**

This, beggars, is what is called 'existence'.



And what, beggars, are 'bind-ups'?

There are, beggars, four bind-ups:^[2.5]

**sensual-bind-ups,
view-bind-ups,
ethics and ritual-bind-ups,
self-experience-bind-ups.**

This, beggars, is what is called 'getting-bound-up'.



And what, beggars is 'thirst'?

**Six, beggars, embody thirst:
thirst for the visible;
thirst for the audible;
thirst for the smellable;
thirst for the tasteable;
thirst for the tangible;
thirst for mental objects.**

This, beggars, is what is called 'thirst'.



And what, beggars is 'sensation'?^[2.6]

**Six, beggars, embody sensation:
sensation born of contact with the eye;
sensation born of contact with the ear;
sensation born of contact with the nose;
sensation born of contact with the tongue;
sensation born of contact with the body;
sensation born of contact with the mind.**

This, beggars, is what is called 'sensation'.



And what, beggars, is 'touch'?

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

This, beggars, is what is called 'touch'.



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

The realm of the eye;
the realm of the ear;
the realm of the nose;
the realm of the tongue;
the realm of the body;
the realm of the mind.

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



And what, beggars, is 'named form'?

Sensation,
perception,
intention,
contact
work of mind.

This is what is called "name".


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

This is called 'form'

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


This, beggars,
is what is called 'named form'

The Four Basic
Components of Existence
[*cattāro mahā-bhūtā*.]:
Earth, Water, Firelight
and Wind; or Solidity,
liquidity, heat and motion
= the four Great Elements
[*cattāro mahā-dhātu*].



— p.p.

Identifying or labeling
objects or experiences or
thoughts with such
expressions as: *Vedanā*,
"This is pleasant,
unpleasant, neither
unpleasant nor
unpleasant;" *saññā* "this
is blue, red, green, etc.;"
cetanā, "I will get or get
away from such and
such;" *phasso*, "Oh what a
pleasure it would be to
touch or be touched by
...;" *mana-sikāro* "the way
I see it is that the
Tathagata exists after
death".



—p.p.



And what, beggars, is 'consciousness'?

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

This beggars is what is called 'consciousness'.

■
And what, beggars, is own-making?

Three, beggars, are the own-makings:^[2.7]
bodily own-making,
speech own-making,
heart own-making.

These, beggars are called 'own-makings'.

■

And what, beggars is 'blindness'?

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

This, beggars, is called 'blindness'.

§

Thus then, beggars,
rebounding off blindness,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,

Note that the 3rd own-making is by 'heart' [*citta*], not 'mind' which would be [*mano*] as usually translated (including by myself). The difference points to a possible distinction between the identified-with heart and the un-individualized mind - heart is a much more personalized term than is mind - . Put aside the thought that today it makes little difference; in those days (and even in more recent times in English) it appears to have had much more significance.



— p.p.

aging and death
grief and lamentation
pain and misery
and despair
become one's own.

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

But the utter dispassionate
ending of blindness
ends own-making;
own-making ending,
ends consciousness;
consciousness ending,
ends named-form;
named-form ending,
ends the six-realms;
the six-realms ending,
ends touch;
touch ending,
ends sensation;
sensation ending,
ends thirst;
thirst ending,
ends bind-ups
bind-ups ending,
ends existence;
existence ending,
ends birth;
birth ending,
ends aging and death,
grief and lamentation;
pain and misery;
and despair.

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

Sutta 3

Paṭipadā Suttaṃ

The Walk to Walk

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding

"Bhante!"

The Lucky Man said this to them:

"I will teach you
the misguided walk-to-walk, beggars, and
the consummate walk-to-walk.

Give ear!

Give your mind over to
studious attention!

I will speak!"

And the beggars responding:

"Even so, Bhante!"

The Lucky Man then said:

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

Rebounding off blindness, beggars,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,

**the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

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



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

**The utter dispassionate
ending of blindness
ends own-making;
own-making ending,
ends consciousness;
consciousness ending,
ends named-form;
named-form ending,
ends the six-realms;
the six-realms ending,
ends touch;
touch ending,
ends sensation;
sensation ending,
ends thirst;**

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

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

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

Sutta 4

Vipassi *Suttaṃ*

Vipassi

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding

"Bhante!"

The Lucky Man said this to them:

"To Vipassi, beggars,

Lucky Man,

Arahant,

Consummately Self-Awakened,

before his self-awakening,

not yet self-awakened,

came this thought:

'Living in misery is the world,

subject to

birth and

aging and

death and

cessation and

rebirth.

And still

the escape from

this painful aging and death

is not known.

Surely the

escape from

**this painful aging and death
can be fully understood.'**

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there aging and death?**

What rebounds^[4.1] as aging and death?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being birth,
aging and death comes to be.**

**Birth rebounds as
aging and death.'**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there birth?**

What rebounds as birth?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There being existence, birth comes to be.

Existence rebounds as birth.'

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there existence?**

What rebounds as existence?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:
'There being getting bound-up,
existence comes to be.
Getting bound-up
rebounds as existence.'**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:
'There being what,
is there getting bound-up?
What rebounds as getting bound-up?'
There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:
'There being thirst,
getting bound-up comes to be.
Thirst rebounds as
getting bound-up.'**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:
'There being what,
is there thirst?
What rebounds as thirst?'
There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:
'There being sensation,
thirst comes to be.
Sensation rebounds as**

thirst.'

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there sensation?**

What rebounds as sensation?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being touch,
sensation comes to be.**

**Touch rebounds as
sensation.'**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there touch?**

What rebounds as touch?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being the six-realms,
touch comes to be.**

**The six-realms rebounds as
touch.'**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there the six-realms?**

What rebounds as the six-realms?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being named forms,
the six-realms comes to be.**

**Named forms rebounds as
the six-realms.'**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there named form?**

What rebounds as named form?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being consciousness,
named forms come to be.**

**Consciousness rebounds as
named form.'**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there consciousness?**

What rebounds as consciousness?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There being own-making,

**'Own-making' = *Sanḅhāra*.
Note also that here *sanḅhāra*
'rebounds as' consciousness,
consciousness rebounds as
named form, but named
form is not given as the
condition for the second
round of consciousness that
is found in DN. 15.**



— p.p.

consciousness comes to be.

**Own-making rebounds as
consciousness.'**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there own-making?**

What rebounds as own-making?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being blindness,
own-making comes to be.**

**Blindness rebounds as
own-making.'**

-o-

**So
rebounding off blindness,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence**

rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.

Even thus
is the self-arising
of this pile of pain
made to be.

Then, thinking:
'Self-arising! Self-arising!'
to Vipassi, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose.



There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:

'There not being what,
is there no aging and death?

What ending ends aging and death?'

There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:

'There not being birth,
aging and death is ended.



There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:

**'There not being what,
is there no birth?**

What ending ends birth?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being existence, birth is ended.

--o--

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no existence?**

What ending ends existence?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being getting bound-up,
existence is ended.**

--o--

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no getting bound-up?**

What ending ends getting bound-up?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being thirst,
getting bound-up is ended.**

--o--

**There then, beggars,
Vipassi, the Awakened to Be,**

addressed this to himself:

**'There not being what,
is there no thirst?**

What ending ends thirst?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being sensation,
thirst is ended.**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no sensation?**

What ending ends sensation?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being touch,
sensation is ended.**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no touch?**

What ending ends touch?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being the six-realms,
touch is ended.**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no the six-realms?**

What ending ends the six-realms?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being named forms,
the six-realms is ended.**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no named form?**

What ending ends named form?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being consciousness,
named form is ended.**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no consciousness?**

What ending ends consciousness?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being own-making,
consciousness is ended.**

-o-

**There then, beggars,
Vipassi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no own-making?**

What ending ends own-making?'

**There then, beggars,
Vipassi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being blindness,
own-making is ended.**

-o-

**So
ending blindness,
ends own-making
ending own-making,
ends consciousness
ending consciousness,
ends named-form
ending named-form,
ends the six-realms
ending the six-realms,
ends touch
ending touch,
ends sensation
ending sensation,
ends thirst
ending thirst,
ends bind-ups
ending bind-ups,
ends existence
ending existence,
ends birth
ending birth,
ends aging and death**

**grief and lamentation
pain and misery
and despair
becoming one's own.**

**Even thus
is the ending
of this pile of pain
made to be.**

**Then, thinking:
'Ending! Ending!'
to Vipassi, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose."**

Sutta 5

Sikhi *Suttam*

Sikhi

"To Sikhi, beggars,
Lucky Man,
Arahant,
Consummately Self-Awakened,
before his self-awakening,
not yet self-awakened,
came this thought:

'Living in misery is the world,
subject to
birth and
aging and
death and
cessation and
rebirth.

And still
the escape from
this painful aging and death
is not known.

Surely the
escape from
this painful aging and death
can be fully understood.'

There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:

'There being what,
is there aging and death?

What rebounds as aging and death?'

There then, beggars,

**Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being birth,
aging and death comes to be.**

**Birth rebounds as
aging and death.'**

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there birth?**

What rebounds as birth?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There being existence, birth comes to be.

Existence rebounds as birth.'

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there existence?**

What rebounds as existence?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being getting bound-up,
existence comes to be.**

**Getting bound-up
rebounds as existence.'**

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there getting bound-up?**

What rebounds as getting bound-up?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being thirst,
getting bound-up comes to be.**

**Thirst rebounds as
getting bound-up.'**

--o--

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there thirst?**

What rebounds as thirst?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being sensation,
thirst comes to be.**

**Sensation rebounds as
thirst.'**

--o--

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there sensation?**

What rebounds as sensation?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being touch,
sensation comes to be.**

**Touch rebounds as
sensation.'**

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there touch?**

What rebounds as touch?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being the six-realms,
touch comes to be.**

**The six-realms rebounds as
touch.'**

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there the six-realms?**

What rebounds as the six-realms?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being named forms,
the six-realms comes to be.**

Named forms rebounds as

the six-realms.'

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there named form?**

What rebounds as named form?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being consciousness,
named forms come to be.**

**Consciousness rebounds as
named form.'**

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there consciousness?**

What rebounds as consciousness?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being own-making,
consciousness comes to be.**

**Own-making rebounds as
consciousness.'**

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there own-making?**

What rebounds as own-making?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being blindness,
own-making comes to be.**

**Blindness rebounds as
own-making.'**

-o-

**So
rebounding off blindness,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising**

**of this pile of pain
made to be.**

**Then, thinking:
'Self-arising! Self-arising!'
to Sikhi, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose.**



**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no aging and death?**

What ending ends aging and death?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being birth,
aging and death is ended.**



**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no birth?**

What ending ends birth?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being existence, birth is ended.



**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no existence?**

What ending ends existence?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being getting bound-up,
existence is ended.**

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no getting bound-up?**

What ending ends getting bound-up?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being thirst,
getting bound-up is ended.**

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no thirst?**

What ending ends thirst?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being sensation,

thirst is ended.

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no sensation?**

What ending ends sensation?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being touch,
sensation is ended.**

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no touch?**

What ending ends touch?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being the six-realms,
touch is ended.**

-o-

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no the six-realms?**

What ending ends the six-realms?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,**

there came the penetrating knowledge:

**'There not being named forms,
the six-realms is ended.**

--o--

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no named form?**

What ending ends named form?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being consciousness,
named form is ended.**

--o--

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no consciousness?**

What ending ends consciousness?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being own-making,
consciousness is ended.**

--o--

**There then, beggars,
Sikhi, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no own-making?**

What ending ends own-making?'

**There then, beggars,
Sikhi, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:
'There not being blindness,
own-making is ended.**

-o-

**So
ending blindness,
ends own-making
ending own-making,
ends consciousness
ending consciousness,
ends named-form
ending named-form,
ends the six-realms
ending the six-realms,
ends touch
ending touch,
ends sensation
ending sensation,
ends thirst
ending thirst,
ends bind-ups
ending bind-ups,
ends existence
ending existence,
ends birth
ending birth,
ends aging and death
grief and lamentation
pain and misery
and despair
becoming one's own.**

**Even thus
is the ending
of this pile of pain
made to be.**

Then, thinking:

'Ending! Ending!'
to Sikhi, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose."

Sutta 6

Vessabhu *Suttaṃ*

Vessabhu

"To Vessabhu, beggars,
Lucky Man,
Arahant,
Consummately Self-Awakened,
before his self-awakening,
not yet self-awakened,
came this thought:

'Living in misery is the world,
subject to
birth and
aging and
death and
cessation and
rebirth.

And still
the escape from
this painful aging and death
is not known.

Surely the
escape from
this painful aging and death
can be fully understood.'

There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:

'There being what,
is there aging and death?

What rebounds as aging and death?'

There then, beggars,

**Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being birth,
aging and death comes to be.**

**Birth rebounds as
aging and death.'**

--o--

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there birth?**

What rebounds as birth?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There being existence, birth comes to be.

Existence rebounds as birth.'

--o--

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there existence?**

What rebounds as existence?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being getting bound-up,
existence comes to be.**

**Getting bound-up
rebounds as existence.'**

--o--

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there getting bound-up?**

What rebounds as getting bound-up?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being thirst,
getting bound-up comes to be.**

**Thirst rebounds as
getting bound-up.'**

--o--

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there thirst?**

What rebounds as thirst?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being sensation,
thirst comes to be.**

**Sensation rebounds as
thirst.'**

--o--

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there sensation?**

What rebounds as sensation?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being touch,
sensation comes to be.**

**Touch rebounds as
sensation.'**

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there touch?**

What rebounds as touch?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being the six-realms,
touch comes to be.**

**The six-realms rebounds as
touch.'**

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there the six-realms?**

What rebounds as the six-realms?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being named forms,
the six-realms comes to be.**

Named forms rebounds as

the six-realms.'

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there named form?**

What rebounds as named form?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being consciousness,
named forms come to be.**

**Consciousness rebounds as
named form.'**

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there consciousness?**

What rebounds as consciousness?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being own-making,
consciousness comes to be.**

**Own-making rebounds as
consciousness.'**

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there own-making?**

What rebounds as own-making?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being blindness,
own-making comes to be.**

**Blindness rebounds as
own-making.'**

-o-

**So
rebounding off blindness,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising**

**of this pile of pain
made to be.**

**Then, thinking:
'Self-arising! Self-arising!'
to Vessabhu, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose.**



**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no aging and death?**

What ending ends aging and death?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being birth,
aging and death is ended.**



**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no birth?**

What ending ends birth?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being existence, birth is ended.



**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no existence?**

What ending ends existence?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being getting bound-up,
existence is ended.**

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no getting bound-up?**

What ending ends getting bound-up?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being thirst,
getting bound-up is ended.**

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no thirst?**

What ending ends thirst?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being sensation,

thirst is ended.

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no sensation?**

What ending ends sensation?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being touch,
sensation is ended.**

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no touch?**

What ending ends touch?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being the six-realms,
touch is ended.**

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no the six-realms?**

What ending ends the six-realms?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,**

there came the penetrating knowledge:

**'There not being named forms,
the six-realms is ended.**

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no named form?**

What ending ends named form?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being consciousness,
named form is ended.**

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no consciousness?**

What ending ends consciousness?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being own-making,
consciousness is ended.**

-o-

**There then, beggars,
Vessabhu, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no own-making?**

What ending ends own-making?'

**There then, beggars,
Vessabhu, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:
'There not being blindness,
own-making is ended.**

-o-

**So
ending blindness,
ends own-making
ending own-making,
ends consciousness
ending consciousness,
ends named-form
ending named-form,
ends the six-realms
ending the six-realms,
ends touch
ending touch,
ends sensation
ending sensation,
ends thirst
ending thirst,
ends bind-ups
ending bind-ups,
ends existence
ending existence,
ends birth
ending birth,
ends aging and death
grief and lamentation
pain and misery
and despair
becoming one's own.**

**Even thus
is the ending
of this pile of pain
made to be.**

Then, thinking:

'Ending! Ending!'
to Vessabhu, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose."

Sutta 7

Kakusandha *Suttam*

Kakusandha

"To Kakusandha, beggars,
Lucky Man,
Arahant,
Consummately Self-Awakened,
before his self-awakening,
not yet self-awakened,
came this thought:

'Living in misery is the world,
subject to
birth and
aging and
death and
cessation and
rebirth.

And still
the escape from
this painful aging and death
is not known.

Surely the
escape from
this painful aging and death
can be fully understood.'

There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:

'There being what,
is there aging and death?

What rebounds as aging and death?'

There then, beggars,

**Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being birth,
aging and death comes to be.**

**Birth rebounds as
aging and death.'**

--o--

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there birth?**

What rebounds as birth?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There being existence, birth comes to be.

Existence rebounds as birth.'

--o--

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there existence?**

What rebounds as existence?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being getting bound-up,
existence comes to be.**

**Getting bound-up
rebounds as existence.'**

--o--

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there getting bound-up?**

What rebounds as getting bound-up?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being thirst,
getting bound-up comes to be.**

**Thirst rebounds as
getting bound-up.'**

--o--

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there thirst?**

What rebounds as thirst?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being sensation,
thirst comes to be.**

**Sensation rebounds as
thirst.'**

--o--

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there sensation?**

What rebounds as sensation?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being touch,
sensation comes to be.**

**Touch rebounds as
sensation.'**

-o-

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there touch?**

What rebounds as touch?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being the six-realms,
touch comes to be.**

**The six-realms rebounds as
touch.'**

-o-

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there the six-realms?**

What rebounds as the six-realms?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being named forms,
the six-realms comes to be.**

Named forms rebounds as

the six-realms.'

-o-

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there named form?**

What rebounds as named form?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being consciousness,
named forms come to be.**

**Consciousness rebounds as
named form.'**

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there consciousness?**

What rebounds as consciousness?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being own-making,
consciousness comes to be.**

**Own-making rebounds as
consciousness.'**

-o-

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there own-making?**

What rebounds as own-making?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being blindness,
own-making comes to be.**

**Blindness rebounds as
own-making.'**

-o-

**So
rebounding off blindness,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising**

**of this pile of pain
made to be.**

Then, thinking:

'Self-arising! Self-arising!'

**to Kakusandha, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose.**



**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no aging and death?**

What ending ends aging and death?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being birth,
aging and death is ended.**



**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no birth?**

What ending ends birth?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being existence, birth is ended.



**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no existence?**

What ending ends existence?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being getting bound-up,
existence is ended.**

-o-

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no getting bound-up?**

What ending ends getting bound-up?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being thirst,
getting bound-up is ended.**

-o-

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no thirst?**

What ending ends thirst?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being sensation,

thirst is ended.

-o-

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no sensation?**

What ending ends sensation?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being touch,
sensation is ended.**

-o-

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no touch?**

What ending ends touch?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being the six-realms,
touch is ended.**

-o-

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no the six-realms?**

What ending ends the six-realms?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,**

there came the penetrating knowledge:

**'There not being named forms,
the six-realms is ended.**

--o--

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no named form?**

What ending ends named form?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being consciousness,
named form is ended.**

--o--

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no consciousness?**

What ending ends consciousness?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being own-making,
consciousness is ended.**

--o--

**There then, beggars,
Kakusandha, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no own-making?**

What ending ends own-making?'

**There then, beggars,
Kakusandha, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:
'There not being blindness,
own-making is ended.**

-o-

**So
ending blindness,
ends own-making
ending own-making,
ends consciousness
ending consciousness,
ends named-form
ending named-form,
ends the six-realms
ending the six-realms,
ends touch
ending touch,
ends sensation
ending sensation,
ends thirst
ending thirst,
ends bind-ups
ending bind-ups,
ends existence
ending existence,
ends birth
ending birth,
ends aging and death
grief and lamentation
pain and misery
and despair
becoming one's own.**

**Even thus
is the ending
of this pile of pain
made to be.**

Then, thinking:

'Ending! Ending!'
to Kakusandha, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose."

Sutta 8

Konāgamaṇa *Suttaṃ*

Konāgamaṇa

"To Konāgamaṇa, beggars,
Lucky Man,
Arahant,
Consummately Self-Awakened,
before his self-awakening,
not yet self-awakened,
came this thought:

'Living in misery is the world,
subject to
birth and
aging and
death and
cessation and
rebirth.

And still
the escape from
this painful aging and death
is not known.

Surely the
escape from
this painful aging and death
can be fully understood.'

There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:

'There being what,
is there aging and death?

What rebounds as aging and death?'

There then, beggars,

**Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being birth,
aging and death comes to be.**

**Birth rebounds as
aging and death.'**

--o--

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there birth?**

What rebounds as birth?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There being existence, birth comes to be.

Existence rebounds as birth.'

--o--

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there existence?**

What rebounds as existence?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being getting bound-up,
existence comes to be.**

**Getting bound-up
rebounds as existence.'**

--o--

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there getting bound-up?**

What rebounds as getting bound-up?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being thirst,
getting bound-up comes to be.**

**Thirst rebounds as
getting bound-up.'**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there thirst?**

What rebounds as thirst?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being sensation,
thirst comes to be.**

**Sensation rebounds as
thirst.'**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there sensation?**

What rebounds as sensation?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being touch,
sensation comes to be.**

**Touch rebounds as
sensation.'**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there touch?**

What rebounds as touch?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being the six-realms,
touch comes to be.**

**The six-realms rebounds as
touch.'**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there the six-realms?**

What rebounds as the six-realms?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being named forms,
the six-realms comes to be.**

Named forms rebounds as

the six-realms.'

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there named form?**

What rebounds as named form?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being consciousness,
named forms come to be.**

**Consciousness rebounds as
named form.'**

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there consciousness?**

What rebounds as consciousness?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being own-making,
consciousness comes to be.**

**Own-making rebounds as
consciousness.'**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there own-making?**

What rebounds as own-making?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being blindness,
own-making comes to be.**

**Blindness rebounds as
own-making.'**

-o-

**So
rebounding off blindness,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising**

**of this pile of pain
made to be.**

Then, thinking:

'Self-arising! Self-arising!'

**to Konāgamaṇa, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose.**



**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no aging and death?**

What ending ends aging and death?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being birth,
aging and death is ended.**



**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no birth?**

What ending ends birth?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being existence, birth is ended.



**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no existence?**

What ending ends existence?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being getting bound-up,
existence is ended.**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no getting bound-up?**

What ending ends getting bound-up?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being thirst,
getting bound-up is ended.**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no thirst?**

What ending ends thirst?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being sensation,

thirst is ended.

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no sensation?**

What ending ends sensation?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being touch,
sensation is ended.**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no touch?**

What ending ends touch?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being the six-realms,
touch is ended.**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no the six-realms?**

What ending ends the six-realms?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,**

there came the penetrating knowledge:

**'There not being named forms,
the six-realms is ended.**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no named form?**

What ending ends named form?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being consciousness,
named form is ended.**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no consciousness?**

What ending ends consciousness?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being own-making,
consciousness is ended.**

-o-

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no own-making?**

What ending ends own-making?'

**There then, beggars,
Konāgamaṇa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:
'There not being blindness,
own-making is ended.**

--o--

**So
ending blindness,
ends own-making
ending own-making,
ends consciousness
ending consciousness,
ends named-form
ending named-form,
ends the six-realms
ending the six-realms,
ends touch
ending touch,
ends sensation
ending sensation,
ends thirst
ending thirst,
ends bind-ups
ending bind-ups,
ends existence
ending existence,
ends birth
ending birth,
ends aging and death
grief and lamentation
pain and misery
and despair
becoming one's own.**

**Even thus
is the ending
of this pile of pain
made to be.**

Then, thinking:

'Ending! Ending!'
to Konāgamaṇa, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose."

Sutta 9

Kassapa *Suttam*

Kassapa

**"To Kassapa, beggars,
Lucky Man,
Arahant,
Consummately Self-Awakened,
before his self-awakening,
not yet self-awakened,
came this thought:**

**'Living in misery is the world,
subject to
birth and
aging and
death and
cessation and
rebirth.**

**And still
the escape from
this painful aging and death
is not known.**

**Surely the
escape from
this painful aging and death
can be fully understood.'**

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there aging and death?**

What rebounds as aging and death?'

There then, beggars,

**Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being birth,
aging and death comes to be.**

**Birth rebounds as
aging and death.'**

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there birth?**

What rebounds as birth?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There being existence, birth comes to be.

Existence rebounds as birth.'

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there existence?**

What rebounds as existence?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being getting bound-up,
existence comes to be.**

**Getting bound-up
rebounds as existence.'**

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there getting bound-up?**

What rebounds as getting bound-up?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being thirst,
getting bound-up comes to be.**

**Thirst rebounds as
getting bound-up.'**

--o--

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there thirst?**

What rebounds as thirst?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being sensation,
thirst comes to be.**

**Sensation rebounds as
thirst.'**

--o--

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there sensation?**

What rebounds as sensation?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being touch,
sensation comes to be.**

**Touch rebounds as
sensation.'**

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there touch?**

What rebounds as touch?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being the six-realms,
touch comes to be.**

**The six-realms rebounds as
touch.'**

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there the six-realms?**

What rebounds as the six-realms?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being named forms,
the six-realms comes to be.**

Named forms rebounds as

the six-realms.'

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there named form?**

What rebounds as named form?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being consciousness,
named forms come to be.**

**Consciousness rebounds as
named form.'**

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there consciousness?**

What rebounds as consciousness?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being own-making,
consciousness comes to be.**

**Own-making rebounds as
consciousness.'**

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There being what,
is there own-making?**

What rebounds as own-making?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being blindness,
own-making comes to be.**

**Blindness rebounds as
own-making.'**

-o-

**So
rebounding off blindness,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising**

**of this pile of pain
made to be.**

**Then, thinking:
'Self-arising! Self-arising!'
to Kassapa, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose.**



**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no aging and death?
What ending ends aging and death?'**

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being birth,
aging and death is ended.**



**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no birth?**

What ending ends birth?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being existence, birth is ended.



**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no existence?**

What ending ends existence?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being getting bound-up,
existence is ended.**

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no getting bound-up?**

What ending ends getting bound-up?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being thirst,
getting bound-up is ended.**

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no thirst?**

What ending ends thirst?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being sensation,

thirst is ended.

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no sensation?**

What ending ends sensation?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being touch,
sensation is ended.**

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no touch?**

What ending ends touch?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being the six-realms,
touch is ended.**

-o-

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no the six-realms?**

What ending ends the six-realms?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,**

there came the penetrating knowledge:

**'There not being named forms,
the six-realms is ended.**

--o--

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no named form?**

What ending ends named form?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being consciousness,
named form is ended.**

--o--

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no consciousness?**

What ending ends consciousness?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being own-making,
consciousness is ended.**

--o--

**There then, beggars,
Kassapa, the Awakened to Be,
addressed this to himself:**

**'There not being what,
is there no own-making?**

What ending ends own-making?'

**There then, beggars,
Kassapa, the Awakened to Be,
tracing things to their point of origin,
there came the penetrating knowledge:
'There not being blindness,
own-making is ended.**

-o-

**So
ending blindness,
ends own-making
ending own-making,
ends consciousness
ending consciousness,
ends named-form
ending named-form,
ends the six-realms
ending the six-realms,
ends touch
ending touch,
ends sensation
ending sensation,
ends thirst
ending thirst,
ends bind-ups
ending bind-ups,
ends existence
ending existence,
ends birth
ending birth,
ends aging and death
grief and lamentation
pain and misery
and despair
becoming one's own.**

**Even thus
is the ending
of this pile of pain
made to be.**

Then, thinking:

'Ending! Ending!'
to Kassapa, the Awakened to Be,
of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose."

Sutta 10

Mahā Sakyamuni Gotama *Suttaṃ*

Mahā Sakyamuni Gotama

"To me, beggars,
before my self-awakening,
not yet self-awakened,
an Awakened to Be,
came this thought:

'Living in misery is the world,
subject to
birth and
aging and
death and
cessation and
rebirth.

And still
the escape from
this painful aging and death
is not known.

Surely the
escape from
this painful aging and death
can be fully understood.'

There then, beggars, I addressed this to myself:

'There being what,
is there aging and death?

What rebounds as aging and death?'

There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:

'There being birth,
aging and death comes to be.

**Birth rebounds as
aging and death.'**

-o-

There then, beggars, I addressed this to myself:

**'There being what,
is there birth?**

What rebounds as birth?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

'There being existence, birth comes to be.

Existence rebounds as birth.'

-o-

There then, beggars, I addressed this to myself:

**'There being what,
is there existence?**

What rebounds as existence?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being getting bound-up,
existence comes to be.**

**Getting bound-up
rebounds as existence.'**

-o-

There then, beggars, I addressed this to myself:

**'There being what,
is there getting bound-up?**

What rebounds as getting bound-up?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being thirst,
getting bound-up comes to be.**

**Thirst rebounds as
getting bound-up.'**

-o-

There then, beggars, I addressed this to myself:

**'There being what,
is there thirst?**

What rebounds as thirst?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being sensation,
thirst comes to be.**

**Sensation rebounds as
thirst.'**

-o-

There then, beggars, I addressed this to myself:

**'There being what,
is there sensation?**

What rebounds as sensation?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being touch,
sensation comes to be.**

**Touch rebounds as
sensation.'**

-o-

There then, beggars, I addressed this to myself:

**'There being what,
is there touch?**

What rebounds as touch?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being the six-realms,
touch comes to be.**

**The six-realms rebounds as
touch.'**

-o-

There then, beggars, I addressed this to myself:

**'There being what,
is there the six-realms?**

What rebounds as the six-realms?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being named forms,
the six-realms comes to be.**

**Named forms rebounds as
the six-realms.'**

-o-

There then, beggars, I addressed this to myself:

**'There being what,
is there named form?**

What rebounds as named form?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being consciousness,
named forms come to be.**

**Consciousness rebounds as
named form.'**

There then, beggars, I addressed this to myself:

**'There being what,
is there consciousness?**

What rebounds as consciousness?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being own-making,
consciousness comes to be.**

**Own-making rebounds as
consciousness.'**

-o-

There then, beggars, I addressed this to myself:

**'There being what,
is there own-making?**

What rebounds as own-making?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There being blindness,
own-making comes to be.**

**Blindness rebounds as
own-making.'**

-o-

**So
rebounding off blindness,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising
of this pile of pain
made to be.**

**Then, thinking:
'Self-arising! Self-arising!'
to me, of things not heard before,**

**eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose.**



There then, beggars, I addressed this to myself:

**'There not being what,
is there no aging and death?**

What ending ends aging and death?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being birth,
aging and death is ended.**



There then, beggars, I addressed this to myself:

**'There not being what,
is there no birth?**

What ending ends birth?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

'There not being existence, birth is ended.



There then, beggars, I addressed this to myself:

**'There not being what,
is there no existence?**

What ending ends existence?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being getting bound-up,
existence is ended.**



There then, beggars, I addressed this to myself:

**'There not being what,
is there no getting bound-up?**

What ending ends getting bound-up?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being thirst,
getting bound-up is ended.**

-o-

There then, beggars, I addressed this to myself:

**'There not being what,
is there no thirst?**

What ending ends thirst?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being sensation,
thirst is ended.**

-o-

There then, beggars, I addressed this to myself:

**'There not being what,
is there no sensation?**

What ending ends sensation?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being touch,
sensation is ended.**

-o-

There then, beggars, I addressed this to myself:

**'There not being what,
is there no touch?**

What ending ends touch?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being the six-realms,
touch is ended.**

-o-

There then, beggars, I addressed this to myself:

'There not being what,

is there no the six-realms?

What ending ends the six-realms?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being named forms,
the six-realms is ended.**

-o-

There then, beggars, I addressed this to myself:

**'There not being what,
is there no named form?**

What ending ends named form?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being consciousness,
named form is ended.**

-o-

There then, beggars, I addressed this to myself:

**'There not being what,
is there no consciousness?**

What ending ends consciousness?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being own-making,
consciousness is ended.**

-o-

There then, beggars, I addressed this to myself:

**'There not being what,
is there no own-making?**

What ending ends own-making?'

**There then, beggars, tracing things to their point of origin,
there came the penetrating knowledge:**

**'There not being blindness,
own-making is ended.**

-o-

So

**ending blindness,
ends own-making
ending own-making,
ends consciousness
ending consciousness,
ends named-form
ending named-form,
ends the six-realms
ending the six-realms,
ends touch
ending touch,
ends sensation
ending sensation,
ends thirst
ending thirst,
ends bind-ups
ending bind-ups,
ends existence
ending existence,
ends birth
ending birth,
ends aging and death
grief and lamentation
pain and misery
and despair
becoming one's own.**

**Even thus
is the ending
of this pile of pain
made to be.**

**Then, thinking:
'Ending! Ending!'
to me, of things not heard before,
eye arose,
knowledge arose,
wisdom arose,
vision arose,
light arose."**

Sutta 11

Āhāra Suttaṃ

Food

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding

"Bhante!"

The Lucky Man said this to them:

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

What four?

Made-edible food,^[11.1]
substantial or subtle;^[11.2]
contact is the second;
intentions^[11.3] the third;
consciousness the fourth.

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

And of these four foods, beggars,
by what is their anchor?^[11.4]

What is their arising?^[11.5]

What is their birth?

What is their source?

**Of these four foods,
thirst is their anchor,
thirst is their arising,
thirst is their birth
thirst is their source.**

And of thirst, beggars, what is its arising?

What is its birth?

What is its source?

**Of thirst,
sensation is its anchor,
sensation is its arising,
sensation is its birth,
sensation is its source.**

And of sensation, beggars, what is its arising?

What is its birth?

What is its source?

**Of sensation,
touch^[11.6] is its anchor,
touch is its arising,
touch is its birth,
touch is its source.**

And of touch, beggars, what is its arising?

What is its birth?

What is its source?

**Of touch,
the six-realms is its anchor,
the six-realms is its arising,
the six-realms is its birth,
the six-realms is its source.**

And of touch, beggars, what is its arising?

What is its birth?

What is its source?

**Of touch,
the six-realms^[11.7] is its anchor,
the six-realms is its arising,
the six-realms is its birth,**

the six-realms is its source.

And of the six-realms, beggars, what is its arising?

What is its birth?

What is its source?

**Of the six-realms,
named form^[11.8] is its anchor,
named form is its arising,
named form is its birth,
named form is its source.**

And of named form, beggars, what is its arising?

What is its birth?

What is its source?

**Of named form,
consciousness is its anchor,
consciousness is its arising,
consciousness is its birth,
consciousness is its source.**

And of consciousness, beggars, what is its arising?

What is its birth?

What is its source?

**Of consciousness,
own-making^[11.9] is its anchor,
own-making is its arising,
own-making is its birth,
own-making is its source.**

And this own-making, beggars, what is its arising?

What is its birth?

What is its source?

**Of own-making,
blindness^[11.10] is its anchor,
blindness is its arising,
blindness is its birth,
blindness is its source.**

**So, beggars,
rebounding off blindness,
own-making**

**rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising
of this pile of pain
made to be.**

**But with passionless ending of blindness,
the ending of own-making
ending own-making,
ends consciousness
ending consciousness,
ends named-form
ending named-form,
ends the six-realms
ending the six-realms,
ends touch
ending touch,
ends sensation**

**ending sensation,
ends thirst
ending thirst,
ends bind-ups
ending bind-ups,
ends existence
ending existence,
ends birth
ending birth,
ends aging and death
grief and lamentation
pain and misery
and despair
becoming one's own.**

**Even thus
is the ending
of this pile of pain
made to be.**

Sutta 12

Moḷiya-Phagguna Suttaṃ

Top-knot-Phagguna

Once upon a time, The Lucky Man,
Sāvatti-town revisiting,
Jeta Grove,
Anathapiṇḍika's Sporting Grounds.

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding

"Bhante!"

The Lucky Man said this to them:

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

What four?

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

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

§

This said, the elder, Top-knot-Phagguna,
said this to The Lucky Man:

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

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

**"I do not say:
'feeds on'.**

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

**'Now then who, *Bhante*,
feeds on?'**

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

**'Now then for what, *Bhante*,
is the consciousness food?'**

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

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

**'Consciousness-food is employed^[12.1]
for turning up in further-existence.'**

**This living being
is the six sense spheres;
the six sense-spheres result in
contact."**

-o-

**"Now then who, *Bhante*,
contacts?"**

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

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

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

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

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

**'Now then what, *Bhante*,
results in contact?'**

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

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

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

-o-

"Now then who, *Bhante*, experiences sensation?"

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

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

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

**'Now then who, *Bhante*,
experiences sensation?'**

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

**'Now then what, *Bhante*,
results in experiencing sensation?'**

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

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

**'Contact results in
experiencing sensation,
experiencing sensation results in
thirst.'**

-o-

**"Now then who, *Bhante*,
thirsts?"**

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

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

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

**'Now then who, *Bhante*,
thirsts?'**

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

**'Now then what, *Bhante*,
results in thirst?'**

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

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

**'Sensation results in
thirst,
thirst results in
bind-ups.'^[12.2]**

-o-

**"Now then who, *Bhante*,
gets bound-up?"**

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

"I do not say:

'gets bound-up'.

If I were to say:

'gets bound-up',

this would be a well-put question:

'Now then who, *Bhante*,

gets bound-up?'

But I did not say this,

and not having said this,

it is thus

that you should put this question:

'Now then what, *Bhante*,

results in getting bound-up?'

That would be

the well-put question.

This would be

the well-put response:

Thirst results in

getting bound-up,

getting bound-up results in

existence,

existence results in

birth,

birth results in

aging and death,

grief and lamentation

pain and misery

and despair.

Even thus

is the self-arising

of this pile of pain

made to be.



But, Phagguna:

with passionless ending

of the spheres of contact^[12.3]

contact ends;

contact ending

sensation ends,

**sensation ending,
thirst ends,
thirst ending,
bind-ups end,
bind-ups ending,
existence ends,
existence ending,
birth ends,
birth ending,
ends aging and death
grief and lamentation
pain and misery
and despair
becoming one's own.**

**Even thus
is the ending
of this pile of pain
made to be.**

Sutta 13

Paṭhama Samaṇa-Brāhmaṇa Suttaṃ

Shamans and Brahmins (1)

Once upon a time, The Lucky Man,
Sāvatti-town revisiting,
Jeta Grove,
Anathapiṇḍika's Sporting Grounds.

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding

"Bhante!"

The Lucky Man said this to them:

"Any Shaman or Brahmin, beggars,
that does not understand
aging and death,
that does not understand
the self-rising of aging and death,
that does not understand
the ending of aging and death,
that does not understand
the walk-to-walk to the ending of
aging and death;

that does not understand
birth,

that does not understand
the self-rising of birth,
that does not understand
the ending of birth,
that does not understand
the walk-to-walk to the ending of
birth;

that does not understand

**existence,
that does not understand
the self-rising of existence,
that does not understand
the ending of existence,
that does not understand
the walk-to-walk to the ending of
existence;**

**that does not understand
the bind-ups,
that does not understand
the self-rising of the bind-ups,
that does not understand
the ending of the bind-ups,
that does not understand
the walk-to-walk to the ending of
the bind-ups;**

**that does not understand
thirst,
that does not understand
the self-rising of thirst,
that does not understand
the ending of thirst,
that does not understand
the walk-to-walk to the ending of
thirst;**

**that does not understand
sensation,
that does not understand
the self-rising of sensation,
that does not understand
the ending of sensation,
that does not understand
the walk-to-walk to the ending of
sensation;**

**that does not understand
touch,
that does not understand
the self-rising of touch,**

**that does not understand
the ending of touch,
that does not understand
the walk-to-walk to the ending of
touch;**

**that does not understand
the six realms,
that does not understand
the self-rising of the six realms,
that does not understand
the ending of the six realms,
that does not understand
the walk-to-walk to the ending of
the six realms;**

**that does not understand
name and form,
that does not understand
the self-rising of name and form,
that does not understand
the ending of name and form,
that does not understand
the walk-to-walk to the ending of
name and form;**

**that does not understand
consciousness,
that does not understand
the self-rising of consciousness,
that does not understand
the ending of consciousness,
that does not understand
the walk-to-walk to the ending of
consciousness;**

**that does not understand
own-making,
that does not understand
the self-rising of own-making,
that does not understand
the ending of own-making,
that does not understand**

**the walk-to-walk to the ending of
own-making —**

**Not for me, beggars,
are these shamen or brahmins
or are these
considered by shamans as shamans, or
considered by brahmins as brahmens.**

**And furthermore, these Old Men,
do not, in this seen thing,
see for themselves
with higher knowledge,
or live attaining,
the point of shaminism or
the point of brahminism.**

§

**"But, any Shaman or Brahmin, beggars,
that does understand
aging and death,
that does understand
the self-rising of aging and death,
that does understand
the ending of aging and death,
that does understand
the walk-to-walk to the ending of
aging and death;
that does understand
birth,
that does understand
the self-rising of birth,
that does understand
the ending of birth,
that does understand
the walk-to-walk to the ending of
birth;
that does understand
existence,
that does understand
the self-rising of existence,
that does understand**

**the ending of existence,
that does understand
the walk-to-walk to the ending of
existence;**

**that does understand
the bind-ups,
that does understand
the self-rising of the bind-ups,
that does understand
the ending of the bind-ups,
that does understand
the walk-to-walk to the ending of
the bind-ups;**

**that does understand
thirst,
that does understand
the self-rising of thirst,
that does understand
the ending of thirst,
that does understand
the walk-to-walk to the ending of
thirst;**

**that does understand
sensation,
that does understand
the self-rising of sensation,
that does understand
the ending of sensation,
that does understand
the walk-to-walk to the ending of
sensation;**

**that does understand
touch,
that does understand
the self-rising of touch,
that does understand
the ending of touch,
that does understand
the walk-to-walk to the ending of**

touch;

**that does understand
the six realms,
that does understand
the self-rising of the six realms,
that does understand
the ending of the six realms,
that does understand
the walk-to-walk to the ending of
the six realms;**

**that does understand
name and form,
that does understand
the self-rising of name and form,
that does understand
the ending of name and form,
that does understand
the walk-to-walk to the ending of
name and form;**

**that does understand
consciousness,
that does understand
the self-rising of consciousness,
that does understand
the ending of consciousness,
that does understand
the walk-to-walk to the ending of
consciousness;**

**that does understand
own-making,
that does understand
the self-rising of own-making,
that does understand
the ending of own-making,
that does understand
the walk-to-walk to the ending of
own-making —**

**For me, beggars,
these are shamans or brahmins**

**and are
considered by shamans as shamans, or
considered by brahmins as brahmens.**

**And furthermore, these Old Men,
do, in this seen thing,
see for themselves
with higher knowledge,
and live attaining,
the point of shaminism or
the point of brahminism.**

Sutta 14

Dutiya Samaṇa-Brāhmaṇa Suttaṃ

Shamans and Brahmins (2)

Once upon a time, The Lucky Man,
Sāvatti-town revisiting,
Jeta Grove,
Anathapiṇḍika's Sporting Grounds.

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding

"Bhante!"

The Lucky Man said this to them:

"Some Shamans or Brahmins, beggars,
do not understand
these things,
do not understand
the self-rising of these things,
do not understand
the ending of these things,
do not understand
the walk-to-walk to the ending of
these things —

What things are not understood?

The self-arising of what things
are not understood?

The ending of what things
are not understood?

The walk-to-walk
to the ending of
what things
are not understood?

**Aging and death,
is not understood
the self-rising of aging and death,
is not understood
the ending of aging and death,
is not understood
the walk-to-walk to the ending of
aging and death
is not understood;**

**Birth,
is not understood
the self-rising of birth,
is not understood
the ending of birth,
is not understood
the walk-to-walk to the ending of
birth
is not understood;**

**Existence,
is not understood
the self-rising of existence,
is not understood
the ending of existence,
is not understood
the walk-to-walk to the ending of
existence
is not understood;**

**Bind-ups,
are not understood
the self-rising of bind-ups,
is not understood
the ending of bind-ups,
is not understood
the walk-to-walk to the ending of
bind-ups
is not understood;**

**Thirst,
is not understood
the self-rising of thirst,**

**is not understood
the ending of thirst,
is not understood
the walk-to-walk to the ending of
thirst
is not understood;**

**Sensation,
is not understood
the self-rising of sensation,
is not understood
the ending of sensation,
is not understood
the walk-to-walk to the ending of
sensation
is not understood;**

**Touch,
is not understood
the self-rising of touch,
is not understood
the ending of touch,
is not understood
the walk-to-walk to the ending of
touch
is not understood;**

**The six-realms,
are not understood
the self-rising of the six-realms,
is not understood
the ending of the six-realms,
is not understood
the walk-to-walk to the ending of
the six-realms
is not understood;**

**Name and form,
are not understood
the self-rising of named forms,
is not understood
the ending of named forms,
is not understood**

**the walk-to-walk to the ending of
named forms**

is not understood;

Consciousness,

is not understood

the self-rising of consciousness,

is not understood

the ending of consciousness,

is not understood

**the walk-to-walk to the ending of
consciousness**

is not understood;

Own-making,

is not understood

the self-rising of own-making,

is not understood

the ending of own-making,

is not understood

**the walk-to-walk to the ending of
own-making**

is not understood;

These are the things

that are not understood,

the self-rising of these things,

is not understood

the ending of these things,

is not understood

the walk-to-walk

to the ending of

these things

is not understood.

Not for me, beggars,

are these shamans or brahmins

or are these

considered by shamans as shamans, or

considered by brahmins as brahmins.

And furthermore, these Old Men,

do not, in this seen thing,

see for themselves

**with higher knowledge,
or live attaining,
the point of shaminism or
the point of brahminism.**

§

**But, beggars, some shamans or Brahmins,
do understand
these things,
do understand
the self-rising of these things,
do understand
the ending of these things,
do understand
the walk-to-walk to the ending of
these things —**

What things are understood?

**The self-arising of what things
are understood?**

**The ending of what things
are understood?**

**The walk-to-walk
to the ending of
what things
is understood?**

**Aging and death,
is understood
the self-rising of aging and death,
is understood
the ending of aging and death,
is understood
the walk-to-walk to the ending of
aging and death
is understood;**

**Birth,
is understood
the self-rising of birth,
is understood
the ending of birth,**

**is understood
the walk-to-walk to the ending of
birth
is understood;**

**Existence,
is understood
the self-rising of existence,
is understood
the ending of existence,
is understood
the walk-to-walk to the ending of
existence
is understood;**

**Bind-ups,
are not understood
the self-rising of bind-ups,
is understood
the ending of bind-ups,
is understood
the walk-to-walk to the ending of
bind-ups
is understood;**

**Thirst,
is understood
the self-rising of thirst,
is understood
the ending of thirst,
is understood
the walk-to-walk to the ending of
thirst
is understood;**

**Sensation,
is understood
the self-rising of sensation,
is understood
the ending of sensation,
is understood
the walk-to-walk to the ending of
sensation**

is understood;

Touch,

is understood

the self-rising of touch,

is understood

the ending of touch,

is understood

**the walk-to-walk to the ending of
touch**

is understood;

The six-realms,

are understood

the self-rising of the six-realms,

is understood

the ending of the six-realms,

is understood

**the walk-to-walk to the ending of
the six-realms**

is understood;

Name and form,

are understood

the self-rising of named forms,

is understood

the ending of named forms,

is understood

**the walk-to-walk to the ending of
named forms**

is understood;

Consciousness,

is understood

the self-rising of consciousness,

is understood

the ending of consciousness,

is understood

**the walk-to-walk to the ending of
consciousness**

is understood;

Own-making,

is understood

**the self-rising of own-making,
is understood
the ending of own-making,
is understood
the walk-to-walk to the ending of
own-making
is understood;**

**These are the things
that are understood,
the self-rising of these things,
is understood
the ending of these things,
is understood
the walk-to-walk
to the ending of
these things
is understood.**

**For me, beggars,
these are shamans or brahmins
and are
considered by shamans as shamans, or
considered by brahmins as brahmins.**

**And furthermore, these Old Men,
do, in this seen thing,
see for themselves
with higher knowledge,
and live attaining,
the point of shaminism or
the point of brahminism.**

Sutta 15

Kaccāna-Gotta Suttaṃ

The Ancient of the Clan Kaccāyana

Once upon a time, The Lucky Man,
Sāvatti-town revisiting,
Jeta Grove,
Anathapiṇḍika's Sporting Grounds.

There then, the Ancient of the Clan Kaccayana^[15.1]
went to where The Lucky Man was located,
where he drew near and
having drawn near The Lucky Man,
having given salutation,
took a seat to one side.

Having taken a seat to one side then,
the Ancient of the Clan Kaccayana
said this to the Lucky Man:

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

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

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

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

When, Kaccayana,
the ending of the world

is seen in its reality
with consummate wisdom
one does not hold that
'this exists'.^[15.2]

Then, as to this, Kaccayana,
the world is mostly bound up
down-bound
up end down,^[15.3]
but those who do not welcome,
who do not take hold of
the bias of a clinging and
attached heart
do not think in terms of
'self' or 'me'.

Thinking:

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

Not following
anyone else
he knows this for himself.

This far then Kaccāna,
one has consummate view.

'Everything exists',
this Kaccāna,
is the first end.

'Nothing exists',
this is
the second end.

As to this, Kaccāna,
The-Getter-of-the-Getting,
not going towards
either end
teaches a 'middle-way':

Rebounding off blindness, beggars,

**own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising
of this pile of pain
made to be.**

§

**But with the
utterly-dispassionately-ending of blindness,
own-making is ended
own-making ended,
consciousness is ended
consciousness ended,
named-form is ended
named-form ended,
the six-realms are ended**

**the six-realms ended,
touch is ended
touch ended,
sensation is ended
sensation ended,
thirst is ended
thirst ended,
bind-ups are ended
bind-ups ended,
existence is ended
existence ended,
birth is ended
birth ended,
aging and death
grief and lamentation
pain and misery
and despair
are ended.**

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

Sutta 16

Dhamma-Kathiko Suttaṃ

Dhamma Teacher

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

There then, a certain beggar
went to where The Lucky Man was located,
where he drew near and
having drawn near The Lucky Man,
having given salutation,
took a seat to one side.

Having taken a seat to one side then,
this beggar said this to the Lucky Man:

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

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

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

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

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

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

-o-

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

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

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

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

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

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

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

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

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

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

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

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

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

-o-

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

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

**he is fit to be called
'a bhikkhu that lives
the Dhamma
in the Dhamma.'**

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

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

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

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

**touch,
he is fit to be called
'a bhikkhu that lives
the Dhamma
in the Dhamma.'**

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

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

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

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

ending of
own-making,
he is fit to be called
'a *bhikkhu* that lives
the *Dhamma*
in the *Dhamma*.'

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

-o-

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

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

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

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

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

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

If, beggar, a beggar
through disgust with,
dispassion for,
ending of
sensation,

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

If, beggar, a beggar
through disgust with,
dispassion for,
ending of
touch,

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

If, beggar, a beggar
through disgust with,
dispassion for,
ending of
the six-realms,

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

If, beggar, a beggar
through disgust with,
dispassion for,
ending of
named form,

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

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

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

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

Sutta 17

Acela-Kassapa *Suttaṃ*

Kassapa, the Unclothed

Once Upon a Time, The Lucky Man,
Rajagaha revisiting,
Vulture Mount,
Sow's Digs.

There then, The Lucky Man,
afore-time having taken up
his bowl and robes
entered Rājagaha
on his begging rounds.

Then Kasapa the unclothed,
seeing The Lucky Man in the distance
drew near and
having drawn near The Lucky Man,
having given salutation,
stood to one side.

Standing to one side then,
he said this
to The Lucky Man:

"I would question the Venerable Gotama
on a certain point
if Gotama would become one
to give permission
for this mode of answering questions."

"It is not the time, now, Kassapa,
for questions,
we have entered the outskirts of the village."

Then a second time
Kasapa the unclothed
said this to The Lucky Man:

**"I would question the Venerable Gotama
on a certain point
if Gotama would become one
to give permission
for this mode of answering questions."**

**And a second time
The Lucky Man said this to
Kasapa the unclothed:**

**"It is not the time, now, Kassapa,
for questions,
we have entered the outskirts of the village."**

**Then a third time
Kasapa the unclothed
said this to The Lucky Man:**

**"I would question the Venerable Gotama
on a certain point
if Gotama would become one
to give permission
for this mode of answering questions."**

**And a third time
The Lucky Man said this to
Kasapa the unclothed:**

**"It is not the time, now, Kassapa,
for questions,
we have entered the outskirts of the village."**

**This said,
Kasapa the unclothed
said this to The Lucky Man:**

**"We will not put forward
many questions
to the Venerable Gotama."**

**"Question, Kassapa,
whatever you want."**

**"Then, how is it good Gotama —
is pain made
by one's self?"**

"No indeed, it is not thus Kassapa"

said The Lucky Man.

**"Then one more, good Gotama —
is pain made
by another?"**

**"No indeed, it is not thus Kassapa"
said The Lucky Man.**

**"Then one more, good Gotama —
is pain made
by one's self, and
another?"**

**"No indeed, it is not thus Kassapa"
said The Lucky Man.**

**"Then one more, good Gotama —
is pain made by
neither one's self, nor
another —
but has arisen as self spontaneously?"**

**"No indeed, it is not thus Kassapa"
said The Lucky Man.**

**"What then, good Gotama —
is there no such thing as pain?"**

**"No, Kassapa,
it is not that
there is no such thing as pain.**

There is pain, Kassapa."

**"Is it then put forward, Gotama,
that he does not know
does not see
pain?"**

**"No, Kassapa, I am not one
who does not know
does not see
pain.**

**I am one who knows pain, Kassapa,
I am one who sees pain Kassapa."**

-o-

"Then, how is it good Gotama —

is pain made
by one's self?'
this being asked,
'No indeed, it is not thus Kassapa'
is the response.

'Then one more, good Gotama —
is pain made
by another?'
this being asked,
'No indeed, it is not thus Kassapa'
is the response.

'Then one more, good Gotama —
is pain made
by one's self, and
another?'
this being asked,
'No indeed, it is not thus Kassapa'
is the response.

'Then one more, good Gotama —
is pain made by
neither one's self, nor
another —
but has arisen as self spontaneously?'
this being asked,
'No indeed, it is not thus Kassapa'
is the response.

'What then, good Gotama —
is there no such thing as pain?'
this being asked,
'No, Kassapa,
it is not that
there is no such thing as pain.

There is pain, Kassapa.'
is the response.

'Is it then put forward, Gotama,
that he does not know
does not see
pain?'
this being asked,

**'No, Kassapa, I am not one
who does not know
does not see
pain.**

**I am one who knows pain, Kassapa,
I am one who sees pain Kassapa'
is the response.**

**Teach me, *Bhante*,
The Lucky Man's 'pain,'
tell me, *Bhante*,
about The Lucky Man's 'pain.'**

**""He who acts
is he who experiences the result',
or Kassapa,
remembering one's heedlessness
'is pain made by one's self' —
this comes down to professing the eternalist side."^[17.1]**

**'One acts
another is he who experiences the result',
or Kassapa,
remembering a bad experience,
'is pain made by another' —
this comes down to professing the annihilationist side."**

**Avoiding both sides^[17.2], Kassapa,
the Tathāgata teaches you
a middle *Dhamma*:**

**Rebounding off blindness,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,**

**thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising
of this pile of pain
made to be.**

**But if you
utterly-dispassionately-end blindness,
own-making is ended
own-making ended,
consciousness is ended
consciousness ended,
named-form is ended
named-form ended,
the six-realms are ended
the six-realms ended,
touch is ended
touch ended,
sensation is ended
sensation ended,
thirst is ended
thirst ended,
bind-ups are ended
bind-ups ended,
existence is ended
existence ended,
birth is ended
birth ended,
aging and death**

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

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

This said, Kassapa the unclothed said this to The Lucky Man:

"Wonderful *Bhante!*

Wonderful *Bhante!*

**Just as though, *Bhante,*
one were to set upright the upside-down,
or uncover the covered,
or to show the way to one who was lost,
or were to bring a light into the darkness
so that creatures there might see:
'There are Forms!'**

**In the same way, The Lucky Man
has in many a figure
presented his *Dhamma.***

**I take myself to The Lucky Man for refuge,
I take myself to the *Dhamma* for refuge;
I take myself to the *Sangha* for refuge.**

**I would receive the going forth
in the presence of The Lucky Man,
taking on full ordination."**

**"Whoever Kassapa
formerly of another position,
wishes to leave the world
wishes to take on this *Dhamma* and discipline,
he undergoes four months probation.**

**Four months having passed,
having fulfilled probation,
the *bhikkhus*
having so decided,
being willing,
may have him go forth into homelessness,
taking on the higher ordination**

in the *bhikkhu* life.

But nevertheless I recognize differences in persons."

**"If, *Bhante*, one formerly of another position,
wishes to leave the world**

**wishes to take on this *Dhamma* and discipline,
undergoes four months probation**

**and four months having passed,
having fulfilled probation,**

the bhikkhus

having so decided,

being willing,

may have him go forth into homelessness,

taking on the higher ordination

in the *bhikkhu* life

I will undergo four years probation

and four years having passed,

having fulfilled probation,

the bhikkhus

having so decided,

being willing,

may have me go forth into homelessness,

taking on the higher ordination

in the *bhikkhu* life."

**Then Kassapa the unclothed received the going forth
in the presence of The Lucky Man,
and took on full ordination.**

Then, not long after his ordination,

Kassapa the unclothed,

living apart,

careful, ardent, self-determined,

quickly achieved that aim,

that unsurpassed Best of Lives,

for which the sons of clansmen go forth from home into homelessness,

experiencing it for himself

in this seen thing.

And he knew from personal experience that:

"Left behind is rebirth

lived is the best of lives,

done is duty's doing,

no further it'n-'n-at'n' for me."

**And the venerable Kassapa the unclothed
became another one of the Arahants.**

Sutta 18

Timbaruka *Suttaṃ*

Timbaruka

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

Then Timbaruka the wanderer,
having drawn near The Lucky Man,
having given salutation,
took a seat to one side.

Seated to one side then,
Timbaruka the wanderer said this
to The Lucky Man:

"How is it good Gotama —
is pain made
by one's self?"

"No indeed, it is not thus Timbaruka"
said The Lucky Man.

"Then one more, good Gotama —
is pain made
by another?"

"No indeed, it is not thus Timbaruka"
said The Lucky Man.

"Then one more, good Gotama —
is pain made
by one's self, and
another?"

"No indeed, it is not thus Timbaruka"
said The Lucky Man.

"Then one more, good Gotama —

is pain made by
neither one's self, nor
another —
but has arisen as self spontaneously?"

"No indeed, it is not thus Timbaruka"
said The Lucky Man.

"What then, good Gotama —
is there no such thing as pain?"

"No, Timbaruka,
it is not that
there is no such thing as pain.

There is pain, Timbaruka."

"Is it then put forward, Gotama,
that he does not know
does not see
pain?"

"No, Timbaruka, I am not one
who does not know
does not see
pain.

I am one who knows pain, Timbaruka,
I am one who sees pain Timbaruka."

-o-

"Then, how is it good Gotama —
is pain made
by one's self?'
this being asked,
'No indeed, it is not thus Timbaruka'
is the response.

'Then one more, good Gotama —
is pain made
by another?'
this being asked,
'No indeed, it is not thus Timbaruka'
is the response.

'Then one more, good Gotama —
is pain made
by one's self, and

another?'

this being asked,

**'No indeed, it is not thus Timbaruka'
is the response.**

'Then one more, good Gotama —

is pain made by

neither one's self, nor

another —

but has arisen as self spontaneously?'

this being asked,

**'No indeed, it is not thus Timbaruka'
is the response.**

'What then, good Gotama —

is there no such thing as pain?'

this being asked,

'No, Timbaruka,

it is not that

there is no such thing as pain.

There is pain, Timbaruka.'

is the response.

'Is it then put forward, Gotama,

that he does not know

does not see

pain?'

this being asked,

'No, Timbaruka, I am not one

who does not know

does not see

pain.

I am one who knows pain, Timbaruka,

I am one who sees pain Timbaruka'

is the response.

Teach me, *Bhante*,

The Lucky Man's 'pain' 

tell me, *Bhante*,

about The Lucky Man's 'pain'



''He who acts

is he who experiences the result',
or Timbaruka,
remembering one's heedlessness
'is pain made by one's self' —
this comes down to professing the eternalist side.

'One acts
another is he who experiences the result',
or Timbaruka,
remembering a bad experience,
'is pain made by another' —
this comes down to professing the annihilationist side.

Avoiding both sides, Timbaruka,
the Tathāgata teaches you
a middle *Dhamma*:

Rebounding off blindness, beggars,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair

become one's own.

**Even thus
is the self-arising
of this pile of pain
made to be.**

**But if you
utterly-dispassionately-end blindness,
own-making is ended
own-making ended,
consciousness is ended
consciousness ended,
named-form is ended
named-form ended,
the six-realms are ended
the six-realms ended,
touch is ended
touch ended,
sensation is ended
sensation ended,
thirst is ended
thirst ended,
bind-ups are ended
bind-ups ended,
existence is ended
existence ended,
birth is ended
birth ended,
aging and death
grief and lamentation
pain and misery
and despair
are ended.**

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

This said, Timbaruka the unclothed said this to The Lucky Man:

"Wonderful *Bhante!*

Wonderful *Bhante!*

**Just as though, *Bhante*,
one were to set upright the upside-down,
or uncover the covered,
or to show the way to one who was lost,
or were to bring a light into the darkness
so that creatures there might see:
'There are Forms!'**

**In the same way, The Lucky Man
has in many a figure
presented his *Dhamma*.**

**I take myself to The Lucky Man for refuge,
I take myself to the *Dhamma* for refuge;
I take myself to the *Sangha* for refuge.**

**May the Venerable Gotama remember me
as a lay disciple
who from this day
and for as long as life lasts
has taken refuge."**

Sutta 19

Bāla-Paṇḍita Suttaṃ

The Foolish — the Wise

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "*Bhante!*"

The Lucky Man said this to them:

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

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

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

Thus it is that there is here
this duality:
this body
and external named-forms —
a duality that results
in contact of the six-sense-spheres

wherewith, stimulated by one or another,
the wise experience pleasure and pain.

This being so, beggars,
what is the distinction,
what the deeper consideration,
what makes one so,
and the other such:
the foolish — the wise?"

"For us, *Bhante*,
The Lucky Man gets to the root of things,
The Lucky Man is the guide,
The Lucky Man is the salvation.

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

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

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

"Even so, *Bhante!*"

The Lucky Man then said to them:

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

How come?

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

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

Arising in bodily existence,
he is not free from birth

aging and death
grief and lamentation
pain and misery
and despair.

He is not free from pain, say I.

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

How come?

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

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

Not arising in bodily existence,
he is free from birth
aging and death
grief and lamentation
pain and misery
and despair.

He is free from pain, I say.

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

Sutta 20

Paccaya (Paccayuppanna) Suttaṃ

Rebounding Rebirth

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "*Bhante!*"

The Lucky Man said this to them:

"I will point out
rebounding self-arising to you, beggars, and
the rebounding self-arising of things.

Give ear!

Give your mind over to
studious attention!

I will speak!"

And the beggars responding:

"Even so, *Bhante!*"

The Lucky Man said:

"And what, beggars,
is rebounding self-arising?

Aging and death
rebounds off birth, beggars.

Tathāgatas arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together
things operate this way:
'this rebounds off that.'

**That the *Tathāgata*
has fully awakened to,
completely grasped, and
fully awakened,
completely grasping,
explains,
points out,
makes known,
sets up,
makes clear,
analyzes,
opens up,
and says:**

'Take a look!

**Aging and death
rebounds off birth.'**

**So it is beggars,
that however it looks
the reality is not otherwise than
'this rebounds off that.'**

**That, beggars,
is what is called
rebounding self-arising.**

**Birth
rebounds off existence, beggars.**

***Tathāgatas* arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together
things operate this way:
'this rebounds off that.'**

**That the *Tathāgata*
has fully awakened to,
completely grasped, and
fully awakened,
completely grasping,
explains,**

points out,
makes known,
sets up,
makes clear,
analyzes,
opens up,
and says:

'Take a look!

Birth
rebounds off existence.'

So it is beggars,
that however it looks
the reality is not otherwise than
"this rebounds off that."

That, beggars,
is what is called
rebounding self-arising.

Existence
rebounds off bind-ups.

Tathāgatas arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together
things operate this way:
"this rebounds off that."

That the *Tathāgata*
has fully awakened to,
completely grasped, and
fully awakened,
completely grasping,
explains,
points out,
makes known,
sets up,
makes clear,
analyzes,
opens up,

and says:

'Take a look!

**Existence
rebounds off bind-ups.'**

**So it is beggars,
that however it looks
the reality is not otherwise than
"this rebounds off that."**

**That, beggars,
is what is called
rebounding self-arising.**



**Bind-ups
rebound off thirst.**

Tathāgatas **arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together
things operate this way:
"this rebounds off that."**

**That the *Tathāgata*
has fully awakened to,
completely grasped, and
fully awakened,
completely grasping,
explains,
points out,
makes known,
sets up,
makes clear,
analyzes,
opens up,
and says:**

'Take a look!

**Bind-ups
rebound off thirst.'**

**So it is beggars,
that however it looks**

**the reality is not otherwise than
'this rebounds off that.'**

**That, beggars,
is what is called
rebounding self-arising.**

**Thirst
rebounds off sensation.**

Tathāgatas **arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together
things operate this way:
'this rebounds off that.'**

**That the *Tathāgata*
has fully awakened to,
completely grasped, and
fully awakened,
completely grasping,
explains,
points out,
makes known,
sets up,
makes clear,
analyzes,
opens up,
and says:**

'Take a look!

**Thirst
rebounds off sensation.'**

**So it is beggars,
that however it looks
the reality is not otherwise than
'this rebounds off that.'**

**That, beggars,
is what is called
rebounding self-arising.**

Sensation

rebounds off touch.

Tathāgatas arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together
things operate this way:
'this rebounds off that.'

That the *Tathāgata*
has fully awakened to,
completely grasped, and
fully awakened,
completely grasping,
explains,
points out,
makes known,
sets up,
makes clear,
analyzes,
opens up,
and says:

'Take a look!

Sensation

rebounds off touch.'

So it is beggars,
that however it looks
the reality is not otherwise than
'this rebounds off that.'

That, beggars,
is what is called
rebounding self-arising.

o

Touch

rebounds off the six-realms.

Tathāgatas arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together

**things operate this way:
'this rebounds off that.'**

That the Tathāgata
**has fully awakened to,
completely grasped, and
fully awakened,
completely grasping,
explains,
points out,
makes known,
sets up,
makes clear,
analyzes,
opens up,
and says:**

'Take a look!

**Touch
rebounds off the six-realms.'**

**So it is beggars,
that however it looks
the reality is not otherwise than
'this rebounds off that.'**

**That, beggars,
is what is called
rebounding self-arising.**

o

**The six-realms
rebound off named form.**

Tathāgatas **arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together
things operate this way:
'this rebounds off that.'**

That the Tathāgata
**has fully awakened to,
completely grasped, and
fully awakened,**

completely grasping,
explains,
points out,
makes known,
sets up,
makes clear,
analyzes,
opens up,
and says:

'Take a look!

The six-realms
rebound off named form.'

So it is beggars,
that however it looks
the reality is not otherwise than
'this rebounds off that.'

That, beggars,
is what is called
rebounding self-arising.

Named form
rebounds off consciousness.

Tathāgatas arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together
things operate this way:
'this rebounds off that.'

That the *Tathāgata*
has fully awakened to,
completely grasped, and
fully awakened,
completely grasping,
explains,
points out,
makes known,
sets up,
makes clear,

**analyzes,
opens up,
and says:**

'Take a look!

**Named form
rebounds off consciousness.'**

**So it is beggars,
that however it looks
the reality is not otherwise than
'this rebounds off that.'**

**That, beggars,
is what is called
rebounding self-arising.**

**Consciousness
rebounds off own-making.**

Tathāgatas **arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together
things operate this way:
'this rebounds off that.'**

**That the *Tathāgata*
has fully awakened to,
completely grasped, and
fully awakened,
completely grasping,
explains,
points out,
makes known,
sets up,
makes clear,
analyzes,
opens up,
and says:**

'Take a look!

**Consciousness
rebounds off own-making.'**

**So it is beggars,
that however it looks
the reality is not otherwise than
'this rebounds off that.'**

**That, beggars,
is what is called
rebounding self-arising.**

**Own-making
rebounds off blindness.**

Tathāgatas arising,
or *Tathāgatas* not arising,
this fact still stands —
things come together
things operate this way:
'this rebounds off that.'

That the *Tathāgata*
has fully awakened to,
completely grasped, and
fully awakened,
completely grasping,
explains,
points out,
makes known,
sets up,
makes clear,
analyzes,
opens up,
and says:

'Take a look!

**Own-making
rebounds off blindness.'**

**So it is beggars,
that however it looks
the reality is not otherwise than
'this rebounds off that.'**

**That, beggars,
is what is called**

rebounding self-arising.

§

And what, beggars,
is the rebounding self-arising of things?

Aging and death, beggars,
impermanent,
own-made,
reboundingly self-arisen,
is a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.

Birth, beggars,
impermanent,
own-made,
reboundingly self-arisen,
is a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.

Existence, beggars,
impermanent,
own-made,
reboundingly self-arisen,
is a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.

Bind-ups, beggars,
impermanent,
own-made,
reboundingly self-arisen,
are a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.

Thirst, beggars,
impermanent,

own-made,
reboundingly self-arisen,
is a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.

Sensation, beggars,
impermanent,
own-made,
reboundingly self-arisen,
is a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.

Touch, beggars,
impermanent,
own-made,
reboundingly self-arisen,
is a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.

The six-realms, beggars,
impermanent,
own-made,
reboundingly self-arisen,
are a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.

Named form, beggars,
impermanent,
own-made,
reboundingly self-arisen,
is a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.

Consciousness, beggars,

**impermanent,
own-made,
reboundingly self-arisen,
is a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.**

**The own-made, beggars,
impermanent,
own-made,
reboundingly self-arisen,
is a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.**

**Blindness, beggars,
impermanent,
own-made,
reboundingly self-arisen,
is a ruined thing,
an aging thing,
a disgusting thing,
an ending thing.**

**This, beggars,
is what is called
the rebounding self-arising of things.**

§

**Then, when a beggar
a student of the aristocrats,
has well-seen rebounding self-arising, and
the rebounding self-arising of things,
it is certain that he would not chase after the past
thinking:**

'Now did I actually live in past time?

Now did I not live in past time?

Now what was I in past time?

Now how was I in past time?

Now having been what

**did I become such
in past time?'**

**... or that he would not chase after the future,
thinking:**

'Now will I become in future time?

Now will I not become in future time?

Now what will I become in future time?

Now how will I become in future time?

**Now having been what
will I become such
in future time?'**

**... or that he in the present
internal rebounding up risen time,
question how/why has this become
thinking:**

'Now am I?

Now am I not?

Now what am I?

Now how am I?

**Now this being,
from where did it come?**

Where going, will he become?'

**Such a position
is not to be seen.**

How come?

**This student of the aristocrats, beggars,
has well-seen rebounding self-arising, and
the rebounding self-arising of things."**

Sutta 21

Paṭhama Dasa-Balā Suttaṃ

Ten Powers (1)

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "*Bhante!*"

The Lucky Man said this to them:

"It is through having ten powers, beggars,
and through having four perfections in wisdom
that the *Tathāgata*
takes the bull's place,
roars the lion's roar
in assemblies,
rolls the Brahma wheel,
saying:

'Here is form,
here is the self-arising of form,
here is the extinction of form.

Here is sense-experience,
here is the self-arising of sense-experience,
here is the extinction of sense-experience.

Here is perception,
here is the self-arising of perception,
here is the extinction of perception.

Here is own-making,
here is the self-arising of own-making,
here is the extinction of own-making.

**Here is consciousness,
here is the self-arising of consciousness,
here is the extinction of consciousness.**

**Here,
this being
that becomes.**

**From the arising of this
the becoming of that.**

**This not being
that does not become.**

**This ending
that comes to an end.**

That is to say:

**Rebounding off blindness,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising
of this pile of pain
made to be.**

**But the remainderless dispassionate ending of blindness,
ends own-making;
ending own-making
ends consciousness;
ending consciousness
ends named form;
ending named form
ends the six realms;
ending the six realms
ends touch;
ending touch
ends sensation;
ending sensation
ends hunger/thirst;
ending thirst
ends bind-ups;
ending bind-ups
ends existence;
ending existence
ends birth;
ending birth
ends aging and death,
grief and lamentation
pain and misery,
and despair.**

**Even thus
is the ending of the self-arising
of this pile of pain
made to be.**

Sutta 22

Dutiya Dasa-Balā Suttaṃ

Ten Powers (2)

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "*Bhante!*"

The Lucky Man said this to them:

It is through having ten powers, beggars,
and through having four perfections in wisdom
that the *Tathāgata*
takes the bull's place,
roars the lion's roar
in assemblies,
rolls the Brahma wheel,
saying:

Here is form,
here is the self-arising of form,
here is the extinction of form.

Here is sense-experience,
here is the self-arising of sense-experience,
here is the extinction of sense-experience.

Here is perception,
here is the self-arising of perception,
here is the extinction of perception.

Here is own-making,
here is the self-arising of own-making,
here is the extinction of own-making.

**Here is consciousness,
here is the self-arising of consciousness,
here is the extinction of consciousness.**

**Here,
this being
that becomes.**

**From the arising of this
the becoming of that.**

**This not being
that does not become.**

**This ending
that comes to an end.**

That is to say:

**Rebounding off blindness, beggars,
own-making
rebounding off own-making,
consciousness
rebounding off consciousness,
named-form
rebounding off named-form,
the six-realms
rebounding off the six-realms,
touch
rebounding off touch,
sensation
rebounding off sensation,
thirst
rebounding off thirst,
bind-ups
rebounding off bind-ups,
existence
rebounding off existence,
birth
rebounding off birth,
aging and death
grief and lamentation
pain and misery
and despair
become one's own.**

**Even thus
is the self-arising
of this pile of pain
made to be.**

**But the remainderless dispassionate ending of blindness,
ends own-making;
ending own-making
ends consciousness;
ending consciousness
ends named form;
ending named form
ends the six realms;
ending the six realms
ends touch;
ending touch
ends sensation;
ending sensation
ends hunger/thirst;
ending thirst
ends bind-ups;
ending bind-ups
ends existence;
ending existence
ends birth;
ending birth
ends aging and death,
grief and lamentation
pain and misery,
and despair.**

**Even thus
is the ending of the self-arising
of this pile of pain
made to be.**

§

**Thus, beggars,
is my *Dhamma*
well shown,
laid out,
opened up,**

**explained,
tailored to fit.^[22.1]**

**My *Dhamma*, beggars,
being thus
well shown,
laid out,
opened up,
explained,
tailored to fit,
it is enough
for the son of a good family
gone forth out of faith
to exert energy
vowing:**

**'With pleasure but that
skin, and
sinews, and
bones
be left
the flesh and blood
of the body
dry up
before the energy is gone
which a man
through development of this emaciated body,
can by the vitality of man
by what can be done by a man
win what can be won.^[22.2]**

**Indeed painful, beggars,
is the life of the lazy
full of bad unskillful things.**

**And great
the good
that is lost.**

**Pleasant, beggars,
is the life of the energetic
separated from bad unskillful things.**

**And great
the good**

that is gained.

Not, beggars, by the low
is the winning of the high to be had,
by the high
is the winning of the high to be had.

To be drunk like cream, beggars,
is the best of lives.

The Master has come to you
face to face,
therefore, beggars,
set going energy
to attain the unattained,
to get what has not been got,
to realize the as yet unrealized,
thinking:

'Thus will our going forth
not be barren
but yield bountifully,
our essentials of
robes, alms in the bowl,
lodging, and
medicine for use during sickness
becoming of great fruit
of great advantage.'

Even so, beggars,
should you train yourselves.

Indeed, beggars,
considering one's own position
it is enough to not be careless
in striving.

Indeed, beggars,
considering another's position
it is enough to not be careless
in striving.

Indeed, beggars,
considering the positions of both
it is enough to not be careless
in striving.

Sutta 23

Upanisa Suttaṃ

Precursors^[23.1]

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "*Bhante!*"

The Lucky Man said this to them:

"I say it is in knowing, beggars,

in seeing,

that the corrupting influences^[23.2] are destroyed,

not without knowing,

without seeing.

And by knowing what,

by seeing what,

are the corrupting influences destroyed?

'This is form,

this is the self-arising of form,

this is the settling-down of form.

This is sensation,

this is the self-arising of sensation,

this is the settling-down of sensation.

This is perception,

this is the self-arising of perception,

this is the settling-down of perception.

This is own-making,

this is the self-arising of own-making,

this is the settling-down of own-making.

This is consciousness,

this is the self-arising of consciousness,

this is the settling-down of consciousness.'

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

o

**I say, beggars, that
whatever is the knowledge
of the destruction of the destroyed
it has a precursor,
is not without a precursor.**

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

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

-o-

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

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

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

o

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

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

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

o

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

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

'It is knowledge and vision

**of life as it really is',
let it be said.**

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

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

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

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

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

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

**I say, beggars, that
pleasure also has a precursor,
is not without precursor.**

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

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

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

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

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

**I say, beggars, that
appreciation also has a precursor,
is not without precursor.**

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

'It is gladness', let it be said.

**I say, beggars, that
gladness also has a precursor,
is not without precursor.**

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

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

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

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

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

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

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

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

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

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

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

o

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

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

**'It is bind-ups',
let it be said.**

o

**I say, beggars, that
bind-ups also have a precursor,
are not without precursor.**

**And what, beggars,
is the precursor to bind-ups?**

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

o

**I say, beggars, that
thirst also has a precursor,
is not without precursor.**

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

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

o

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

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

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

o

**I say, beggars, that
touch also has a precursor,
is not without precursor.**

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

**'It is the Six-Realms',
let it be said.**

o

**I say, beggars, that
the Six-Realms also has a precursor,
is not without precursor.**

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

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

o

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

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

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

o

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

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

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

o

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

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

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



**Thus then, beggars,
blindness precurses own-making,
own-making precurses consciousness,
consciousness precurses named-form,
named-form precurses the Six-Realms,
the Six-Realms precurses touch,
touch precurses sensation,
sensation precurses thirst,
thirst precurses bind-ups,
bind-ups precurse existence,
existence precurses birth,
birth precurses pain,
pain precurses faith,
faith precurses gladness,
gladness precurses appreciation,
appreciation precurses impassivity,
impassivity precurses pleasure,
pleasure precurses serenity,
serenity precurses knowledge and vision of life as it really is,
knowledge and vision of life as it really is precurses distaste,
distaste precurses dispassion,
dispassion precurses freedom,
freedom precurses knowledge of destruction.**



**In the same way, beggars,
as when the gods
rain heavily down upon the mountains,
the water goes down-slope
to the mountain gullies,
crevices
and streamlets;
the gullies, crevices and streamlets
being filled,
it flows into the streams,
the streams being filled,
it flows into the creeks,**

**the creeks being filled,
it flows into the rivers,
the rivers being filled,
it flows into the great rivers,
and the great rivers filled,
it flows into the sea.**

**Even so, beggars,
blindness precurses own-making,
own-making precurses consciousness,
consciousness precurses named-form,
named-form precurses the Six-Realms,
the Six-Realms precurses touch,
touch precurses sensation,
sensation precurses thirst,
thirst precurses bind-ups,
bind-ups precurse existence,
existence precurses birth,
birth precurses pain,
pain precurses faith,
faith precurses gladness,
gladness precurses appreciation,
appreciation precurses impassivity,
impassivity precurses pleasure,
pleasure precurses serenity,
serenity precurses knowledge and vision of life as it really is,
knowledge and vision of life as it really is precurses distaste,
distaste precurses dispassion,
dispassion precurses freedom,
freedom precurses knowledge of destruction."**

Sutta 24

Añña-Titthiya Suttaṃ

Teachers of Another Position

Once Upon a Time, The Lucky Man, Rajagaha
Bamboo Grove,
came-a revisiting.

There then Old Man Sāriputta
aforetime having taken up his bowl and robes,
entered Rājagaha to go on his begging rounds.

Then Old Man Sāriputta thought to himself:

"It is too early
to seek alms in Rājagaha,
how about if I go to the forest grove and
approach the wanderers of other positions?"

So then Old Man Sāriputta
went to the forest grove, and
approached the wanderers of other positions.

Having approached
the wanderers of other positions
he exchanged friendly greetings.

Having exchanged friendly greetings
he took a seat to one side.

Old Man Sāriputta
having taken a seat to one side,
the wanderers of other positions
said this to him:

"There are, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by the self.

**There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by another.**

**There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is both
made by the self and
made by another.**

**There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is neither
made by the self nor
made by another but
is spontaneously self-arisen.**

**Here, friend Sāriputta,
what does the Shaman Gotama say,
what does he teach?**

**How relating and
speaking accurately,
in such a way as to be blameless,
do we explain his
Dhamma within the *Dhamma* and
not falsely misrepresent
the Shaman Gotama
by contesting his *Dhamma*
with what is not-*Dhamma*?"**

**"Well then, friend,
The Lucky Man speaks of pain as
reboundingly-self-arisen.**

**Off what rebounding?
Off touch rebounding.**

**In this way one would be
relating and
speaking accurately,
in such a way as to be blameless,
explaining his
Dhamma within the *Dhamma* and
not falsely misrepresent
The Lucky Man
by contesting his *Dhamma*
with what is not-*Dhamma*.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by the self,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is both
made by the self and
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma***

who lay down the view
that pain is
made by the self,
that they could thus experience
another way than through touch —
such a thing is not to be seen.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is both
made by the self and
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that they could thus experience
another way than through touch —
such a thing is not to be seen."

§

Now Old Man Ānanda, had overheard
Old Man Sāriputta's conversational-talk
with the wanderers of other positions.

There then, Old Man Ānanda
went to where The Lucky Man was located,

where he drew near and
having drawn near The Lucky Man,
having given salutation,
took a seat to one side.

Having taken a seat to one side then,
Old Man Ānanda related to The Lucky Man
what he had heard
of Old Man Sāriputta's conversational-talk
with the wanderers of other positions:

"Old Man Sāriputta
aforetime having taken up his bowl and robes,
entered Rājagaha to go on his begging rounds.

But as it was too early
to seek alms in Rājagaha,
Old Man Sāriputta
went to the forest grove, and
approached the wanderers of other positions.

Having approached
the wanderers of other positions
he exchanged friendly greetings.

Having exchanged friendly greetings
he took a seat to one side.

Old Man Sāriputta
having taken a seat to one side then,
the wanderers of other positions
said this to him:

'There are, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by the self.

There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by another.

**There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is both
made by the self and
made by another.**

**There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is neither
made by the self nor
made by another but
is spontaneously self-arisen.**

**Here, friend Sāriputta,
what does the Shaman Gotama say,
what does he teach?**

**How relating and
speaking accurately,
in such a way as to be blameless,
do we explain his
Dhamma within the *Dhamma* and
not falsely misrepresent
the Shaman Gotama
by contesting his *Dhamma*
with what is not-*Dhamma*?'**

**'Well then, friend,
The Lucky Man speaks of pain as
reboundingly-self-arisen.**

Off what rebounding?

Off touch rebounding.

**In this way one would be
relating and
speaking accurately,
in such a way as to be blameless,
explaining his
Dhamma within the *Dhamma* and**

not falsely misrepresenting

The Lucky Man

by contesting his *Dhamma*

with what is not-*Dhamma*.

As to those shamans and Brahmins,

speakers on *kamma*

who lay down the view

that pain is

made by the self,

that is actually a rebound off touch.

As to those shamans and Brahmins,

speakers on *kamma*

who lay down the view

that pain is

made by another,

that is actually a rebound off touch.

As to those shamans and Brahmins,

speakers on *kamma*

who lay down the view

that pain is both

made by the self and

made by another,

that is actually a rebound off touch.

As to those shamans and Brahmins,

speakers on *kamma*

who lay down the view

that pain is neither

made by the self nor

made by another but

is spontaneously self-arisen,

that is actually a rebound off touch.

As to those shamans and Brahmins,

speakers on *kamma*

who lay down the view

that pain is

made by the self,

that they could thus experience

another way than through touch —

such a thing is not to be seen.

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is both
made by the self and
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that they could thus experience
another way than through touch —
such a thing is not to be seen.'"**



"Well done, well done Ānanda!

**And as Sāriputta answered
this was consummately answered.**

**I have said, Ānanda,
that pain is reboundingly self-arisen.**

Rebounding off what?

Rebounding off touch.

**In this way one would be
relating and
speaking accurately,**

**in such a way as to be blameless,
explaining this
Dhamma within the *Dhamma* and
not falsely misrepresenting me
by contesting this *Dhamma*
with what is not-*Dhamma*.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by the self,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is both
made by the self and
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by the self,
that they could thus experience**

**another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is both
made by the self and
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

§

**One time I was residing
here in Rajagaha,
Bamboo Grove,
Squirrels' Feeding Ground.**

**There then I, Ānanda,
having aforetime taken up my bowl and robes,
entered Rājagaha to go on my begging rounds.
Then I thought to myself:**

**'It is as yet too early
to seek alms in Rājagaha,
how about if I go to the forest grove and
approach the wanderers of other positions?'**

**So then I went to the forest grove, and
approached the wanderers of other positions.**

**Having approached
the wanderers of other positions
I exchanged friendly greetings.**

**Having exchanged friendly greetings
I took a seat to one side.**

**Having taken a seat to one side then, Ānanda,
the wanderers of other positions
said this to me:**

**'There are, friend Gotama,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by the self.**

**There are also, friend Gotama,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by another.**

**There are also, friend Gotama,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is both
made by the self and
made by another.**

**There are also, friend Gotama,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is neither**

made by the self nor
made by another but
is spontaneously self-arisen.

Here, then, what does friend Gotama say,
what does he teach?

How relating and
speaking accurately,
in such a way as to be blameless,
do we explain his
Dhamma within the *Dhamma* and
not falsely misrepresent
friend Gotama
by contesting his *Dhamma*
with what is not-*Dhamma*?'

This was my response
to those wanderers of other positions:

'I, friend, speak of pain as
reboundingly-self-arisen.

Off what rebounding?

Off touch rebounding.

In this way one would be
relating and
speaking accurately,
in such a way as to be blameless,
explaining my
Dhamma within the *Dhamma* and
not falsely misrepresenting me
by contesting my *Dhamma*
with what is not-*Dhamma*.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by the self,
that is actually a rebound off touch.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view

**that pain is
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is both
made by the self and
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by the self,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is both
made by the self and**

made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that they could thus experience
another way than through touch —
such a thing is not to be seen."



"Wonderful, *Bhante!*

Marvelous, *Bhante!*

That this entire list
can be dealt with by a single phrase.

Now then, *Bhante*, is it possible
to put this matter in detail and
thus say what is deep
in a way which looks deep?"

"Well then, Ānanda,
let such a thing
occur to you."



"If, *Bhante*,
they were to put this question to me:

'Aging and death, friend Ānanda,
to what is it tied,
what is its arising,
what is its birth,
what brings it about?'

Asked this question, *Bhante*,
I would reply thus:

'Tied to birth, friend,

is aging and death
it is through birth that it arises,
it is through birth that it is born,
it is through birth that it is brought about.

Thus asked, *Bhante*, such would be my response.

--o--

If, *Bhante*,
they were to put this question to me:

'Birth, friend Ānanda,
to what is it tied,
what is its arising,
what is its birth,
what brings it about?'

Asked this question, *Bhante*, I would reply thus:

'Tied to existence, friend,
is birth
it is through existence that it arises,
it is through existence that it is born,
it is through existence that it is brought about.

Thus asked, *Bhante*, such would be my response.

--o--

If, *Bhante*,
they were to put this question to me:

'Existence, friend Ānanda,
to what is it tied,
what is its arising,
what is its birth,
what brings it about?'

Asked this question, *Bhante*, I would reply thus:

'Tied to bind-ups, friend,
is existence
it is through bind-ups that it arises,
it is through bind-ups that it is born,
it is through bind-ups that it is brought about.

Thus asked, *Bhante*, such would be my response.

--o--

If, *Bhante*,

they were to put this question to me:

'Bind-ups, friend Ānanda,
to what are they tied,
what is their arising,
what is their birth
what brings them about?'

Asked this question, *Bhante*, I would reply thus:

'Tied to thirst, friend,
are bind-ups,
it is through thirst that they arises,
it is through thirst that they are born,
it is through thirst that they are brought about.

Thus asked, *Bhante*, such would be my response.

-o-

If, *Bhante*,

they were to put this question to me:

'Thirst, friend Ānanda,
to what is it tied,
what is its arising,
what is its birth,
what brings it about?'

Asked this question, *Bhante*, I would reply thus:

'Tied to sensation, friend,
is thirst
it is through sensation that it arises,
it is through sensation that it is born,
it is through sensation that it is brought about.

Thus asked, *Bhante*, such would be my response.

-o-

If, *Bhante*,

they were to put this question to me:

'Sensation, friend Ānanda,
to what is it tied,
what is its arising,
what is its birth,
what brings it about?'

Asked this question, *Bhante*, I would reply thus:

'Tied to touch, friend,
is sensation
it is through touch that it arises,
it is through touch that it is born,
it is through touch that it is brought about.
Thus asked, *Bhante*, such would be my response.

-o-

If, *Bhante*,
they were to put this question to me:
'Touch, friend Ānanda,
to what is it tied,
what is its arising,
what is its birth,
what brings it about?'
Asked this question, *Bhante*, I would reply thus:
'Tied to the six-realms, friend,
is touch
it is through the six-realms that it arises,
it is through the six-realms that it is born,
it is through the six-realms that it is brought about.
Thus asked, *Bhante*, such would be my response.

-o-

If, *Bhante*,
they were to put this question to me:
'The six-realms, friend Ānanda,
to what are they tied,
what is their arising,
what is their birth
what brings them about?'
Asked this question, *Bhante*, I would reply thus:
'Tied to named form, friend,
are the six-realms
it is through named form that they arise,
it is through named form that they are born,
it is through named form that they are brought about.
Thus asked, *Bhante*, such would be my response.

-o-

If, *Bhante*,

they were to put this question to me:

'Named form, friend Ānanda,
to what is it tied,
what is its arising,
what is its birth,
what brings it about?'

Asked this question, *Bhante*, I would reply thus:

'Tied to consciousness, friend,
is named form
it is through consciousness that it arises,
it is through consciousness that it is born,
it is through consciousness that it is brought about.

Thus asked, *Bhante*, such would be my response.

-o-

If, *Bhante*,

they were to put this question to me:

'Consciousness, friend Ānanda,
to what is it tied,
what is its arising,
what is its birth,
what brings it about?'

Asked this question, *Bhante*, I would reply thus:

'Tied to own-making, friend,
is consciousness
it is through own-making that it arises,
it is through own-making that it is born,
it is through own-making that it is brought about.

Thus asked, *Bhante*, such would be my response.

-o-

If, *Bhante*,

they were to put this question to me:

'Own-making, friend Ānanda,
to what is it tied,
what is its arising,
what is its birth,
what brings it about?'

Asked this question, *Bhante*, I would reply thus:

'Tied to blindness, friend,

is own-making

it is through blindness that it arises,

it is through blindness that it is born,

it is through blindness that it is brought about.

Thus asked, *Bhante*, such would be my response."

Sutta 25

Bhūmija Suttaṃ

Bhūmija

Once upon a time in Sāvatti-town:

There then Old Man Bhūmija
arising from his solitary abiding towards evening
went to where Old Man Sāriputta was located,
and approached.

Having approached Old Man Sāriputta,
he gave courteous salutation.

Having exchanged courteous greetings,
he took a seat to one side.

Seated to one side, then
Old Man Bhūmija said this to Old Man Sāriputta:

"There are, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by the self.

There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another.

There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is both
made by the self and

made by another.

There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen.

Here, friend Sāriputta,
what does the Shaman Gotama say,
what does he teach?

How relating and
speaking accurately,
in such a way as to be blameless,
do we explain his
Dhamma within the *Dhamma* and
not falsely misrepresent
the Shaman Gotama
by contesting his *Dhamma*
with what is not-*Dhamma*?"

"Well then, friend,
The Lucky Man speaks of pleasure and pain as
reboundingly-self-arisen.

Off what rebounding?

Off touch rebounding.

In this way one would be
relating and
speaking accurately,
in such a way as to be blameless,
explaining his
Dhamma within the *Dhamma* and
not falsely misrepresent
The Lucky Man
by contesting his *Dhamma*
with what is not-*Dhamma*.

As to those shamans and Brahmins,
speakers on *kamma*

**who lay down the view
that pleasure and pain is
made by the self,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is both
made by the self and
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by the self,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another,
that they could thus experience**

**another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is both
made by the self and
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that they could thus experience
another way than through touch —
such a thing is not to be seen."**

§

**Now Old Man Ānanda, had overheard
Old Man Sāriputta's conversational-talk
with Old Man Bhūmija.**

**There then, Old Man Ānanda
went to where The Lucky Man was located,
where he drew near and
having drawn near The Lucky Man,
having given salutation,
took a seat to one side.**

**Having taken a seat to one side then,
Old Man Ānanda related to The Lucky Man
what he had heard
of Old Man Sāriputta's conversational-talk
with Old Man Bhūmija:**

**"Old Man Bhūmija
arising from his solitary abiding towards evening**

went to where Old Man Sāriputta was located,
and approached.

Having approached Old Man Sāriputta,
he gave courteous salutation.

Having exchanged courteous greetings,
he took a seat to one side.

Seated to one side, then

Old Man Bhūmija said this to Old Man Sāriputta:

'There are, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by the self.

There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another.

There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is both
made by the self and
made by another.

There are also, friend Sāriputta,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen.

Here, friend Sāriputta,
what does the Shaman Gotama say,
what does he teach?

**How relating and
speaking accurately,
in such a way as to be blameless,
do we explain his
Dhamma within the *Dhamma* and
not falsely misrepresent
the Shaman Gotama
by contesting his *Dhamma*
with what is not-*Dhamma*?**

**'Well then, friend,
The Lucky Man speaks of pleasure and pain as
reboundingly-self-arisen.**

Off what rebounding?

Off touch rebounding.

**In this way one would be
relating and
speaking accurately,
in such a way as to be blameless,
explaining his
Dhamma within the *Dhamma* and
not falsely misrepresent
The Lucky Man
by contesting his *Dhamma*
with what is not-*Dhamma*.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by the self,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma***

who lay down the view
that pleasure and pain is both
made by the self and
made by another,
that is actually a rebound off touch.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that is actually a rebound off touch.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by the self,
that they could thus experience
another way than through touch —
such a thing is not to be seen.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is both
made by the self and
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.

As to those shamans and Brahmins,

speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that they could thus experience
another way than through touch —
such a thing is not to be seen."



"Well done, well done Ānanda!
And as Sāriputta answered
this was consummately answered.
I have said, Ānanda,
that pleasure and pain is reboundingly self-arisen.
Rebounding off what?
Rebounding off touch.
In this way one would be
relating and
speaking accurately,
in such a way as to be blameless,
explaining this
Dhamma within the *Dhamma* and
not falsely misrepresenting me
by contesting this *Dhamma*
with what is not-*Dhamma*.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by the self,
that is actually a rebound off touch.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another,
that is actually a rebound off touch.

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is both
made by the self and
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by the self,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is both
made by the self and
made by another,
that they could thus experience
another way than through touch —**

such a thing is not to be seen.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that they could thus experience
another way than through touch —
such a thing is not to be seen.

§

There being body, Ānanda, or
the driving force of intents
relating to body,
there arises
internal pleasure and pain;

There being speech, Ānanda, or
the driving force of intents
relating to speech,
there arises
internal pleasure and pain;

There being mind, Ānanda, or
the driving force of intents
relating to mind,
there arises
internal pleasure and pain.

-o-

It is, Ānanda,
by rebounding off blindness
that through own-making,
body becomes one's own
rebounding off that own-making,
internal pleasure or pain arises; or
it is through another, Ānanda,
rebounding off own-making
internal pleasure or pain arises.

Thus, knowingly, Ānanda,

rebounding off own-making,
internal pleasure or pain arises; or
unknowingly, Ānanda,
rebounding off own-making,
internal pleasure or pain arises.

-o-

It is, Ānanda,
by rebounding off blindness
that through own-making,
speech becomes one's own
rebounding off that own-making,
internal pleasure or pain arises, or
it is through another, Ānanda,
rebounding off own-making
internal pleasure or pain arises.

Thus, knowingly, Ānanda,
rebounding off own-making,
internal pleasure or pain arises; or
unknowingly, Ānanda,
rebounding off own-making,
internal pleasure or pain arises.

-o-

It is, Ānanda,
by rebounding off blindness
that through own-making,
mind becomes one's own
rebounding off that own-making,
internal pleasure or pain arises, or
it is through another, Ānanda,
rebounding off own-making
internal pleasure or pain arises.

Thus, knowingly, Ānanda,
rebounding off own-making,
internal pleasure or pain arises, or
unknowingly, Ānanda,
rebounding off own-making,
internal pleasure or pain arises.

Such things, Ānanda,
are inflicted by blindness.

**But with the
utter dispassionate ending
that body is not
whereby there could arise
internal pleasure or pain;
that speech is not
whereby there could arise
internal pleasure or pain;
that mind is not
whereby there could arise
internal pleasure or pain.**

**That site is not,
that object is not,
that realm is not,
that reason is not,
whereby there could arise
internal pleasure or pain."**

Sutta 26

Upavāṇa Suttaṃ

Upavāṇa

Once upon a time in Sāvatti-town:

There then Old Man Upavāṇa
went to where The Lucky Man was located,
and approached.

Having approached The Lucky Man,
he gave courteous salutation.

Having exchanged courteous greetings,
he took a seat to one side.

Seated to one side, then
Old Man Upavāṇa said this to The Lucky Man:

"There are, *bhante*,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by the self.

There are also, *bhante*,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another.

There are also, *bhante*,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is both
made by the self and
made by another.

There are also, *bhante*,
some shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen.

Here, *bhante*,
what does The Lucky Man say,
what does he teach?

How relating and
speaking accurately,
in such a way as to be blameless,
do we explain his
Dhamma within the *Dhamma* and
not falsely misrepresent
The Lucky Man
by contesting his *Dhamma*
with what is not-*Dhamma*?"

"Well then, Upavāṇa,
I have spoken of pleasure and pain as
reboundingly-self-arisen.

Off what rebounding?

Off touch rebounding.

In this way one would be
relating and
speaking accurately,
in such a way as to be blameless,
explaining my
Dhamma within the *Dhamma* and
not falsely misrepresenting me
by contesting my *Dhamma*
with what is not-*Dhamma*.

As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is

**made by the self,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is both
made by the self and
made by another,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that is actually a rebound off touch.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by the self,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is both
made by the self and
made by another,
that they could thus experience
another way than through touch —
such a thing is not to be seen.**

**As to those shamans and Brahmins,
speakers on *kamma*
who lay down the view
that pleasure and pain is neither
made by the self nor
made by another but
is spontaneously self-arisen,
that they could thus experience
another way than through touch —
such a thing is not to be seen."**

Sutta 27

Paccaya Suttam

Rebounds

Once upon a time, The Lucky Man, Sāvatti-town residing:

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "*Bhante!*"

The Lucky Man said this to them:

"The rebound off blindness, beggars,

is own-making;

the rebound off own-making,

consciousness;

the rebound off consciousness,

named-form;

the rebound off named-form,

the six-spheres;

the rebound off the six-spheres,

touch;

the rebound off touch,

sensation;

the rebound off sensation,

thirst;

the rebound off thirst,

bind-ups;

the rebound off bind-ups,

existence;

the rebound off existence,

birth;

the rebound off birth,

old-age and death,

grief and lamentation

pain and misery

and despair.

**Even thus
is the self-arising
of this pile of pain
made to be.**

§

**And what, beggars, is aging?
Whatsoever for this or that being
of this or that group of beings
is aging,
agedness,
the breaking down,
the graying,
the wrinkling of the skin,
the drawing to a close of the lifespan,
the collapse of the forces.**

This is called 'aging.'

**And what, beggars, is death?
Whatsoever for this or that being
of this or that group of beings
is the quittance,
passing away,
breaking up,
disappearance,
the moment of death in
the process of dying,
having done one's time,
the breaking up of the stockpiles,
the laying down of the body,
the cutting off of the life force.**

This is called 'death.'

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

This, beggars, is what is called 'aging and death'.

■

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

**We say: 'Giving up the
ghost.
Kicking the bucket
That's all she wrote,
Meeting your maker,
Game Over.'
US/Mexican subculture:
"Have a nice day."**



— p.p.

aging and death ends.

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

That is to say:

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



And what, beggars, is birth?^[27.1]

**Whatsoever for this or that being
of this or that group of beings
is birth,
origin,
descent,
coming into existence,
coming into further existence,
the reappearance of the stockpiles,^[27.2]
the attaining of the sense realms.**

This, beggars, is what is called 'birth.'



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

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

That is to say:

**High view,
high principles,
high talk,**

**high works,
high lifestyle,
high self-control,
high mind,
high serenity.**



And what, beggars, is existence?^[27.3]

Three, beggars, are the existences:

Sense-pleasure-existence,^[27.4]

formed-existence,

formless-existence.

This is what is called 'existence.'

Bind-ups arising,

existence arises;

bind-ups ending,

existence ends.

And it is this Aristocratic Eight-Dimensional Way

that is the path to walk

to go to the ending of existence.

That is to say:

High view,

high principles,

high talk,

high works,

high lifestyle,

high self-control,

high mind,

high serenity.



And what, beggars, are bind-ups?^[27.5]

Four, beggars, are the bind-ups:

Sense-pleasure-bind-ups,

view-bind-ups,

ethical practices-bind-ups,

self-experience-bind-ups.

This is what is called 'bind-ups.'

Thirst arising,

**bind-ups arise;
thirst ending,
bind-ups end.**

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

That is to say:

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



And what, beggars, is thirst?^[27.6]

Six, beggars, are the thirsts:

**Visual objects-thirsts,
sounds-thirsts,
scents-thirsts,
savours-thirsts,
touches-thirsts,
mental objects-thirsts.^[27.7]**

This is what is called 'thirst.'

**Sensation arising,
thirst arises;
sensation ending,
thirst ends.**

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

That is to say:

**High view,
high principles,
high talk,
high works,**

**high lifestyle,
high self-control,
high mind,
high serenity.**



And what, beggars, is sensation?

Six, beggars, embody sensation:

**Eye-touch sensation,
ear-touch sensation,
nose-touch sensation,
tongue-touch sensation,
body-touch sensation,
mind-touch sensation.**

This is what is called 'sensation.'

**Touch arising,
sensation arises;
touch ending,
sensation ends.**

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

That is to say:

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



And what, beggars, is touch?

Six, beggars, are the touches:

**Eye-touch,
ear-touch,
nose-touch,
tongue-touch,**

**body-touch,
mind-touch.**

This is what is called 'touch.'

**The six-spheres arising,
touch arises;
the six-spheres ending,
touch ends.**

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

That is to say:

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



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

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

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

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

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

That is to say:

High view,

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



And what, beggars, is 'named-form'?^[27.8]

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

**The Four Great Elements
and the forms supported by the Four Great Elements,
this is what is called 'form'.**

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

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

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

That is to say:

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



And what, beggars, is 'consciousness'?

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

This is what is called 'consciousness'.

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

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

That is to say:

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



And what, beggars, is 'own-making'?^[27.9]

Three, beggars, are own-makings:

**Bodily-own-making,
speech-own-making,
heart-own-making.**

This is what is called 'own-making'.

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

**And it is this Aristocratic Eight-Dimensional Way
that is the path to walk**

to go to the ending of own-making.

That is to say:

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

**Then, beggars,
when the student of the Aristocrats
thus understands rebounds,
thus understands the arising of rebounds,
thus understands the ending of rebounds,
thus understands the path to walk
to go to the ending of rebounds,
such a student of the Aristocrats is called a view-winner,
a getter of the true *Dhamma*,
a shamans who has got knowledge,
a shamans who has got vision,
an attainer of the *Dhamma-ear*,^[27.10]
an aristocrat of penetrating wisdom
who stands knocking at the door of the Deathless."^[27.11]**

Sutta 28

Bhikkhu Suttaṃ

The Beggar

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

There then The Lucky Man addressed the beggars, saying:
"Beggars!"

And the beggars responding "*Bhante!*"

The Lucky Man said this to them:

Here, beggars, a beggar understands aging and death,
understands the self-arising of aging and death,
understands the ending of aging and death,
understands the walk to walk
to the understanding of aging and death.

He understands birth,
understands the self-arising of birth,
understands the ending of birth,
understands the walk to walk
to the understanding of birth.

He understands existence,
understands the self-arising of existence,
understands the ending of existence,
understands the walk to walk
to the understanding of existence.

He understands bind-ups,
understands the self-arising of bind-ups,
understands the ending of bind-ups,
understands the walk to walk
to the understanding of bind-ups.

He understands thirst,

**understands the self-arising of thirst,
understands the ending of thirst,
understands the walk to walk
to the understanding of thirst.**

**He understands sensation,
understands the self-arising of sensation,
understands the ending of sensation,
understands the walk to walk
to the understanding of sensation.**

**He understands touch,
understands the self-arising of touch,
understands the ending of touch,
understands the walk to walk
to the understanding of touch.**

**He understands the six-realms,
understands the self-arising of the six-realms,
understands the ending of the six-realms,
understands the walk to walk
to the understanding of the six-realms.**

**He understands named-form,
understands the self-arising of named-form,
understands the ending of named-form,
understands the walk to walk
to the understanding of named-form.**

**He understands consciousness,
understands the self-arising of consciousness,
understands the ending of consciousness,
understands the walk to walk
to the understanding of consciousness.**

**He understands own-making,
understands the self-arising of own-making,
understands the ending of own-making,
understands the walk to walk
to the understanding of own-making.**

§

And what, beggars, is aging?

**Whatsoever for this or that being
of this or that group of beings**

**is aging,
agedness,
the breaking down,
the graying,
the wrinkling of the skin,
the drawing to a close of the lifespan,
the collapse of the forces.**

This is called 'aging.'

And what, beggars, is death?

**Whatsoever for this or that being
of this or that group of beings
is the quittance,
passing away,
breaking up,
disappearance,
the moment of death in
the process of dying,
having done one's time,
the breaking up of the stockpiles,
the laying down of the body,
the cutting off of the life force.**

This is called 'death.'

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

This, beggars, is what is called 'aging and death'.



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

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

That is to say:

**High view,
high principles,
high talk,**

**high works,
high lifestyle,
high self-control,
high mind,
high serenity.**



And what, beggars, is birth?

**Whatever for this or that being
of this or that group of beings
is birth,
origin,
descent,
coming into existence,
coming into further existence,
the reappearance of the stockpiles,
the attaining of the sense realms.**

This, beggars, is what is called 'birth.'



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

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

That is to say:

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



And what, beggars, is existence?

Three, beggars, are the existences:

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

This is what is called 'existence.'

**Bind-ups arising,
existence arises;
bind-ups ending,
existence ends.**

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

That is to say:

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



And what, beggars, are bind-ups?

Four, beggars, are the bind-ups:

**Sense-pleasure-bind-ups,
view-bind-ups,
ethical practices-bind-ups,
self-experience-bind-ups.**

This is what is called 'bind-ups.'

**Thirst arising,
bind-ups arise;
thirst ending,
bind-ups end.**

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

That is to say:

High view,

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



And what, beggars, is thirst?

Six, beggars, are the thirsts:

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

This is what is called 'thirst.'

**Sensation arising,
thirst arises;
sensation ending,
thirst ends.**

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

That is to say:

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



And what, beggars, is sensation?

Six, beggars, embody sensation:

Eye-touch sensation,

**ear-touch sensation,
nose-touch sensation,
tongue-touch sensation,
body-touch sensation,
mind-touch sensation.**

This is what is called 'sensation.'

**Touch arising,
sensation arises;
touch ending,
sensation ends.**

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

That is to say:

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



And what, beggars, is touch?

Six, beggars, are the touches

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

This is what is called 'touch.'

**The six-spheres arising,
touch arises;
the six-spheres ending,
touch ends.**

And it is this Aristocratic Eight-Dimensional Way

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

That is to say:

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



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

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

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

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

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

That is to say:

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



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

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

**The Four Great Elements
and the forms supported by the Four Great Elements,
this is what is called 'form'.**

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

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

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

That is to say:

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



And what, beggars, is 'consciousness'?

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

This is what is called 'consciousness'.

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

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

That is to say:

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



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

Three, beggars, are own-makings:

**Bodily-own-making,
speech-own-making,
heart-own-making.**

This is what is called 'own-making'.

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

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

That is to say:

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

**high mind,
high serenity.**

§

**Then, beggars,
when the student of the Aristocrats
understands aging and death,
understands the self-arising of aging and death,
understands the ending of aging and death,
understands the walk to walk
to the understanding of aging and death;
understands birth,
understands the self-arising of birth,
understands the ending of birth,
understands the walk to walk
to the understanding of birth;
understands existence,
understands the self-arising of existence,
understands the ending of existence,
understands the walk to walk
to the understanding of existence;
understands bind-ups,
understands the self-arising of bind-ups,
understands the ending of bind-ups,
understands the walk to walk
to the understanding of bind-ups;
understands thirst,
understands the self-arising of thirst,
understands the ending of thirst,
understands the walk to walk
to the understanding of thirst;
understands sensation,
understands the self-arising of sensation,
understands the ending of sensation,
understands the walk to walk
to the understanding of sensation;
understands touch,
understands the self-arising of touch,
understands the ending of touch,**

**understands the walk to walk
to the understanding of touch;
understands the six-realms,
understands the self-arising of the six-realms,
understands the ending of the six-realms,
understands the walk to walk
to the understanding of the six-realms;
understands named-form,
understands the self-arising of named-form,
understands the ending of named-form,
understands the walk to walk
to the understanding of named-form;
understands consciousness,
understands the self-arising of consciousness,
understands the ending of consciousness,
understands the walk to walk
to the understanding of consciousness;
understands own-making,
understands the self-arising of own-making,
understands the ending of own-making,
understands the walk to walk
to the understanding of own-making;
such a student of the Aristocrats is called a view-winner,
a getter of the true *Dhamma*,
a shamans who has got knowledge,
a shamans who has got vision,
an attainer of the *Dhamma*-ear,
an aristocrat of penetrating wisdom
who stands knocking at the door of the Deathless."**

Sutta 29

Paṭhama Samaṇa-Brāhmaṇa Suttaṃ

Shamans and Brahmins (1)

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "*Bhante!*"

The Lucky Man said this to them:

Here, beggars, any shamans or brahmans, that
do not understand aging and death,
do not understand the self-arising of aging and death,
do not understand the ending of aging and death,
do not understand the walk to walk
to the understanding of aging and death;

that does not understand birth,
do not understand the self-arising of birth,
do not understand the ending of birth,
do not understand the walk to walk
to the understanding of birth;

that does not understand existence,
do not understand the self-arising of existence,
do not understand the ending of existence,
do not understand the walk to walk
to the understanding of existence;

that does not understand bind-ups,
do not understand the self-arising of bind-ups,
do not understand the ending of bind-ups,
do not understand the walk to walk
to the understanding of bind-ups;

**that do not understand thirst,
do not understand the self-arising of thirst,
do not understand the ending of thirst,
do not understand the walk to walk
to the understanding of thirst;**

**that do not understand sensation,
do not understand the self-arising of sensation,
do not understand the ending of sensation,
do not understand the walk to walk
to the understanding of sensation;**

**that do not understand touch,
do not understand the self-arising of touch,
do not understand the ending of touch,
do not understand the walk to walk
to the understanding of touch;**

**that do not understand the six-realms,
do not understand the self-arising of the six-realms,
do not understand the ending of the six-realms,
do not understand the walk to walk
to the understanding of the six-realms;**

**that does not understand named-form,
do not understand the self-arising of named-form,
do not understand the ending of named-form,
do not understand the walk to walk
to the understanding of named-form;**

**that do not understand consciousness,
do not understand the self-arising of consciousness,
do not understand the ending of consciousness,
do not understand the walk to walk
to the understanding of consciousness;**

**that do not understand own-making,
do not understand the self-arising of own-making,
do not understand the ending of own-making,
do not understand the walk to walk
to the understanding of own-making;**

**are not, by me,
measured among shamans as shamans,
nor as brahmins among brahmins.**

**And furthermore, these elders
have not seen for themselves
in this seen thing
through higher knowledge,
the point of shamanship, or
the point of brahminship,
nor do they enter into and abide therein.**

§

**But, beggars, whatever shamans and brahmins
do understand aging and death,
do understand the self-arising of aging and death,
do understand the ending of aging and death,
do understand the walk to walk
to the understanding of aging and death;
that do understand birth,
do understand the self-arising of birth,
do understand the ending of birth,
do understand the walk to walk
to the understanding of birth;
that do understand existence,
do understand the self-arising of existence,
do understand the ending of existence,
do understand the walk to walk
to the understanding of existence;
that do understand bind-ups,
do understand the self-arising of bind-ups,
do understand the ending of bind-ups,
do understand the walk to walk
to the understanding of bind-ups;
that do understand thirst,
do understand the self-arising of thirst,
do understand the ending of thirst,
do understand the walk to walk
to the understanding of thirst;
that do understand sensation,
do understand the self-arising of sensation,
do understand the ending of sensation,
do understand the walk to walk**

to the understanding of sensation;
that do understand touch,
do understand the self-arising of touch,
do understand the ending of touch,
do understand the walk to walk
to the understanding of touch;
that do understand the six-realms,
do understand the self-arising of the six-realms,
do understand the ending of the six-realms,
do understand the walk to walk
to the understanding of the six-realms;
that do understand named-form,
do understand the self-arising of named-form,
do understand the ending of named-form,
do understand the walk to walk
to the understanding of named-form;
that do understand consciousness,
do understand the self-arising of consciousness,
do understand the ending of consciousness,
do understand the walk to walk
to the understanding of consciousness;
that do understand own-making,
do understand the self-arising of own-making,
do understand the ending of own-making,
do understand the walk to walk
to the understanding of own-making;
are, by me,
measured among shamans as shamans,
and as brahmins among brahmins.

And furthermore, these elders
have seen for themselves
in this seen thing
through higher knowledge,
the point of shamanism, or
the point of brahminship,
and they enter into and abide therein.

Sutta 30

Dutiya Samaṇa-Brāhmaṇa Suttaṃ

Shamans and Brahmins (2)

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

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "*Bhante!*"

The Lucky Man said this to them:

Here, beggars, any shamans or brahmins, that
not understanding aging and death,
not understanding the self-arising of aging and death,
not understanding the ending of aging and death,
not understanding the walk to walk
to the understanding of aging and death;
that they will become established
beyond aging and death —
this is not to be seen.

That not understanding birth,
not understanding the self-arising of birth,
not understanding the ending of birth,
not understanding the walk to walk
to the understanding of birth;
that they will become established
beyond birth —
this is not to be seen.

That not understanding existence,
not understanding the self-arising of existence,
not understanding the ending of existence,
not understanding the walk to walk

**to the understanding of existence;
that they will become established
beyond existence —
this is not to be seen.**

**That not understanding bind-ups,
not understanding the self-arising of bind-ups,
not understanding the ending of bind-ups,
not understanding the walk to walk
to the understanding of bind-ups;
that they will become established
beyond bind-ups —
this is not to be seen.**

**That not understanding thirst,
not understanding the self-arising of thirst,
not understanding the ending of thirst,
not understanding the walk to walk
to the understanding of thirst;
that they will become established
beyond thirst —
this is not to be seen.**

**That not understanding sensation,
not understanding the self-arising of sensation,
not understanding the ending of sensation,
not understanding the walk to walk
to the understanding of sensation;
that they will become established
beyond sensation —
this is not to be seen.**

**That not understanding touch,
not understanding the self-arising of touch,
not understanding the ending of touch,
not understanding the walk to walk
to the understanding of touch;
that they will become established
beyond touch —
this is not to be seen.**

**That not understanding the six-realms,
not understanding the self-arising of the six-realms,**

**not understanding the ending of the six-realms,
not understanding the walk to walk
to the understanding of the six-realms;
that they will become established
beyond the six-realms —
this is not to be seen.**

**That not understanding named-form,
not understanding the self-arising of named-form,
not understanding the ending of named-form,
not understanding the walk to walk
to the understanding of named-form;
that they will become established
beyond named-form —
this is not to be seen.**

**That not understanding consciousness,
not understanding the self-arising of consciousness,
not understanding the ending of consciousness,
not understanding the walk to walk
to the understanding of consciousness;
that they will become established
beyond consciousness —
this is not to be seen.**

**That not understanding own-making,
not understanding the self-arising of own-making,
not understanding the ending of own-making,
not understanding the walk to walk
to the understanding of own-making;
that they will become established
beyond own-making —
this is not to be seen.**

§

**But, beggars, whatever shamans and brahmins
do understand aging and death,
do understand the self-arising of aging and death,
do understand the ending of aging and death,
do understand the walk to walk
to the understanding of aging and death;
that they can become established**

**beyond aging and death —
such an outcome is seen.**

**that do understand birth,
do understand the self-arising of birth,
do understand the ending of birth,
do understand the walk to walk
to the understanding of birth;**

**that they can become established
beyond birth —
such an outcome is seen.**

**that do understand existence,
do understand the self-arising of existence,
do understand the ending of existence,
do understand the walk to walk
to the understanding of existence;**

**that they can become established
beyond existence —
such an outcome is seen.**

**that do understand bind-ups,
do understand the self-arising of bind-ups,
do understand the ending of bind-ups,
do understand the walk to walk
to the understanding of bind-ups;**

**that they can become established
beyond bind-ups —
such an outcome is seen.**

**that do understand thirst,
do understand the self-arising of thirst,
do understand the ending of thirst,
do understand the walk to walk
to the understanding of thirst;**

**that they can become established
beyond thirst —
such an outcome is seen.**

**that do understand sensation,
do understand the self-arising of sensation,
do understand the ending of sensation,
do understand the walk to walk**

**to the understanding of sensation;
that they can become established
beyond sensation —
such an outcome is seen.**

**that do understand touch,
do understand the self-arising of touch,
do understand the ending of touch,
do understand the walk to walk
to the understanding of touch;
that they can become established
beyond touch —
such an outcome is seen.**

**that do understand the six-realms,
do understand the self-arising of the six-realms,
do understand the ending of the six-realms,
do understand the walk to walk
to the understanding of the six-realms;
that they can become established
beyond the six-realms —
such an outcome is seen.**

**that do understand named-form,
do understand the self-arising of named-form,
do understand the ending of named-form,
do understand the walk to walk
to the understanding of named-form;
that they can become established
beyond named-form —
such an outcome is seen.**

**that do understand consciousness,
do understand the self-arising of consciousness,
do understand the ending of consciousness,
do understand the walk to walk
to the understanding of consciousness;
that they can become established
beyond consciousness —
such an outcome is seen.**

**that do understand own-making,
do understand the self-arising of own-making,**

**do understand the ending of own-making,
do understand the walk to walk
to the understanding of own-making;
that they can become established
beyond own-making —
such an outcome is seen.**

Footnotes

FOOTNOTES FOR SUTTA 1

^[1.1] *Paṭicca*. PED: "gerund of *Pacceti* [*paṭi* + *i*] to come onto, come back to, figurative fall back on." *Paṭi*: PED: "directional prefix in well-defined meaning of "back (to), against, towards, in opposition to, opposite." The idea is rebounding, percussing, bouncing off. If tied to this, that rebounds off it.

^[1.2] *Samuppāda*. *Sam* + *uppāda*. Self arising. Taken as having the double meaning of "arising by itself" and "arising as the self".

^[1.3] PED: The *paṭicca-samuppāda* is also called the *Nidāna paccayākāra*. *Nidāna Paccaya Saṅkhāra* Tied down Rebounding Own-making. PED: The oldest account is found in the *Mahāpadāna Suttanta* of the *Dīgha Nikāya*. (Also see: *Mahā-Nidāna Suttanta*)

Nidāna PED: (neuter) [Sanskrit *nidāna*, *ni* + *dāna* *Ni* = down; *dāna* = bound. The name given to the first knot in the weaving of a rug. PED: *dā*, *dyati* to bind, cf. Greek δέσµα, δῆµα (fetter) ... (a) (noun) tying down to.

^[1.4] *Sanṅkhāra*. *San* = own, or self; *khāra* = make. Identification with the intent to create personal experience by way of thoughts, words, or deeds, and the identification with the resultant thing made. The difference between this and *kamma* is in the intent to create experience for the self. The whole point of this formula is the explanation of how the identification of self comes to be attached to sense experience. It happens because that thing there that is currently identified with as self intends to extend that life through its actions.

^[1.5] *Viññāṇa*. Re-knowing-knowing-knowledge. The knowledge of knowing the known. Awareness of knowing. Kenning: knowing. Called consciousness here because that is how it is generally known. In this case its intended meaning is "sense-consciousness".

^[1.6] *Nāma-rūpa*. *Nāma* = name; *rūpa* = form. All existing things, (existing in what the Buddha taught meaning perceived through the senses) including things with no apparent shape such as wave-forms, sounds, and beings that do not have visible bodies, are characterized as having substance and are named.

^[1.7] *Salāyatana*. *Sala* = six; *ayatana* = realms. The realm of the senses: eye and visible objects; ear and sounds; nose and scents; tongue and tastes; body and touches; mind and mental objects (mental objects being the sense-consciousnesses of the other senses plus memory). All six together also known as "The All" meaning that this group encompasses everything that has come into existence.

^[1.8] *Phassa*. Touch, meaning contact.

^[1.9] *Vedanā*. Experience. To be understood 3 different ways: as the experience of the Arahant, as the sense-experience of the ordinary being, and as here, the sensation arising from consciousness of contact of sense-organ with sense-object. Sensation is experienced in three ways: as pleasant, as unpleasant, and as neither unpleasant nor pleasant. Sensation that is experienced as neither unpleasant nor pleasant is experienced in 2 ways: by the ignorant, world-bound individual as being a lack of stimulation and therefore to be replaced as soon as possible with some pleasant stimulation; and by the one on the path to

the end of pain as a taste of *Nibbāna*. In neither case of the sensation that is neither unpleasant nor pleasant is it a feeling, that is, 'neutral' sensation. "Sensation" is used here simply to define the lack of either the pleasant or unpleasant. This "sensation" is the object of "not-doing".

^{11.101} *Taṇhā*. Hungar/thirst. Yearning, wanting, desire, mooning, hankering ... for the stability or further experience of the sensation.

^{11.111} *Upādāna*. *Upa* = uprisen; *dāna* = bound. The plans and intents and actions that are hoped will bring about the desired sense experience. Grasping, upkeep, fuel are some other translations. As laid out in this formula this is a sub-category of *saṅkhāra*.

^{11.121} *Bhava*. becoming, existence, life, being, living. PED: "There are 3 states of existence conventionally enumerated as *kāma*-, *rūpa*-, *arūpa*- or sensual existence, deva-corporeal, and formless existence." Here what is intended is the possibility of rebirth in a sub-human, human, deity, or purely mental state. All are considered states of sense-existence, and this is an all-inclusive list of states of existence, or sense-existence.

FOOTNOTES FOR SUTTA 2

^{12.1} *Jarā-maraṇa*.

^{12.21} *Sañjāti*. Mrs. Rhys Davids has "continuous birth"; *Bhikkhu* Bodhi either skips over this term altogether or possibly combines this and the next term with his descent [into the womb]. It is not clear. *Bhikkhu* Thanissaro has "taking birth" but takes liberties with the "*jāti*" that comes first.

^{12.31} *Khandha*. Meaning the appearance of form: *rūpa*, sense-experience: *vedanā*, perception: *saññā*, own-making: *saṅkhārā*, and consciousness: *viññāna*, in the form of an identified-with living being.

^{12.41} *kāma-bhavo*: existence focused primarily on sense-pleasures, denizens of Hell, demons, ghosts, animals and man; little people, fairies, near earth deities, devas such as the beings that reside with the Four Kings of the Four Directions, deities of the Chamber of the Three and Thirty, deities that reside in Yama's Paradise, deities of the Heaven of Delight, deities of Creation, deities of Manipulation; *rūpa-bhavo*: higher existences but still connected with vision of forms; beings that reside in the Brahmā worlds, the Abhassara Deities, the Subhakinna deities, the Viphapphala deities; the non-percipient deities, and the deities that reside in the Pure Abodes; *arūpa-bhavo*: existence in purely mental states, the Realm of Space, The Realm of Consciousness, The Realm of No Thing Is To Be Had There, The Realm of Neither-Perceiving-Nor-Non-Perceiving

For a little more on these types of being see The Pali Line, The 10th Question, Part 1; The Realms of the Imagination

^{12.51} *Upādāna*. Making plans, and taking action in word or deed to obtain sensual pleasures, getting involved in questions of existence and non-existence, belief and action based on the idea that ethics or rituals can bring one to the end of pain, getting involved in ideas concerning personal experience.

^{12.61} *Vedanā*. See SN 2.12.1 footnote 9 for details.

^{12.71} *Saṅkhāra*. See SN 2.12.1 footnote 4 for details.

FOOTNOTES FOR SUTTA 4

^{14.11} *Paccayā*. Here, since he does not at this point understand the mechanics of this precisely it might be better to translate this as 'results in'. What it is not is 'causes'. Even if one were to accept that this is the first exposition of causality there could not yet be the word 'cause' already in existence! But the idea of

'cause' is superimposed on the thinking of the time (which is that things come to be driven by forces) and introduces a viewpoint that obscures the picture.

FOOTNOTES FOR SUTTA 11

[11.1] *Kabalinkāro āhāro* Usually found translated as "material"; *kabala*: stuff-offerable, *kāro*: made. Made-edible generally because it has had the life taken out of it.

[11.2] *oḷāriko vā sukhumo vā*. Substantial or subtle because this must fit the edible food requirements of all sorts of living things, from humans who eat gross material foods, to plants which eat fine material foods, to the gods that are sustained on such things as aromas or thoughts.

[11.3] *mano-sañcetanā*. Mind one with heart. Thought in alignment with the will to do. Having the heart for what is in mind.

[11.4] *Nidāna*. Down-tie. To what is it tied?

[11.5] *Samudayā*. Arising or self-arising = arising to self, arising as self.

[11.6] *Phassa*. Touch = contact.

[11.7] *Saḷāyatana*. The realm of the senses. Eye and sight; ear and sounds; nose and scents; tongue and tastes; body and touch; mind and mental objects.

[11.8] *Nāma-rūpa*. Named forms. Things and their identities.

[11.9] *Sanḅhārā*. Saṅ = own; khārā = making. Identification with the intent to create personal experiences for the self by way of thoughts, words, or deeds and the resulting identified-with thing.

[11.10] *Avijjā*. Non-vision. Specifically not seeing how own-making always ends in pain. Not seeing this formula. Not seeing the Aristocratic Multi-dimensional High Way.

FOOTNOTES FOR SUTTA 12

[12.1] *Āyatim* > *ayatana* in meaning 2: exertion, doing, working, practice, performance. Neither Rhys Davids' 'cause' nor *Bhk. Bodhi*'s 'condition'. Rhys Davids and *Bhk. Bodhi* focus on the switch from 'who' to 'what', but the Buddha's objection is not so much to the 'who' — the Buddha objects to the ideas 'feeds on', 'touches', 'intends' and 'cognizes' as implying the nourishment of a being that is feeding, where what is intended is that these foods *further* or bring about *further* existence. The first case implies, by pointing backward in Time, to a constant existing being.

[12.2] *Upādiyatī*. Fueling, planning-to-get. Fueling the fire. This stands in for *mano-sañcetanā*. The fuel for existence (or freedom from existence) is the contemplation of and wishing for and intending to get such. The consciousness food is implied by the resulting state: either as consciousness of being an existing being or as consciousness of freedom from existence.

[12.3] *Phassāyatanāna*. Spheres of contact. Not 'the six bases for contact' [*Bhk. Bodhi*] or 'the sixfold sphere of sense-contact' [*Mrs. Rhys Davids*] or 'the six sense media' [*Bhk. Thanissaro*], it is the equivalent of all these.

FOOTNOTES FOR SUTTA 15

[15.1] We can hear this something like: "... of the Apache tribe," and later for when The Lucky Man addresses him: "... for the most part, Apache."

[15.2] BJT in my version and in the version on ATI has the sequence as:

1. seeing the arising — not holding the view 'it exists not'
2. seeing the ending — not holding the view 'it exists not'
3. seeing the ending — not holding the view 'it exists'

Feer, PTS, and CSCD have only #s 1 and 3. This could be a copy and paste error but it is not unreasonable to think that this might have actually been the case or even that the four possibilities were given. If seen as it is in reality whether arising or ending, one does not hold views about its existence or non-existence.

Walshe has it that this is actually 'seeing' something there rather than seeing something there and holding a view about it, but the discussion focuses on the two extreme theories held by the world.

^{115.31} *Upāyupādānābhinivesavinibaddho*. You going to argue with me about this?

FOOTNOTES FOR SUTTA 17

^{117.11} *Sassata* and the next *uccheda* are points of view or theories about the way *kamma* works. '*Sassata*' (originally an observation concerning 'endless' fields of corn) refers to eternalism, the idea that there is an ever-lasting soul; '*uccheda*', (breaking up), refers to annihilationism, the idea that after this life, or after some other life, life comes to an end for the individual.

^{117.21} *Ubho ante anupagamma*. Avoiding both sides. Not going down one side or the other at all. Not even one step. A doctrine that teaches ending, not moderation.

FOOTNOTES FOR SUTTA 22

^{122.11} *Chinna-piṭotiko*, Mrs. Rhys Davids "stripped of its swathings" which I think is also very descriptive.

^{122.21} See: MN 71; AN 2.5

FOOTNOTES FOR SUTTA 23

^{123.11} *Upanisa*. *Bhk. Punnaḥi*: 'antisident'; *Bhk. Bodhi*: 'proximate cause' and earlier 'supporting conditions' (which is better!); *Bhk. Thanissaro*: prerequisites. The idea 'cause' should be avoided throughout Buddhist studies! "This being, that becomes" is a statement describing events in time or the direction of a force, not cause and effect. Buddhism, with its stance concerning the avoidance of theories of existence and non-existence, must also avoid the idea of cause. Cause presumes existence.

^{123.21} *Āsava* Lust, Existence and Blindness. Mrs. Rhys Davids: intoxicants. *Bhk. Thanissaro*: effluents: Evacuated or discharged offal, liquid waste, sewage, effluvium, outflow, discharge, emission. Which definition is saying that the flow is from inside to outside; but the *āsavas* flow from the outside to the inside. They are 'in'-fluences, not out-fluences (see: AN 1.49-52 "*Luminous, monks, is the mind. And it is defiled by incoming defilements*" where *Bhk. Thanissaro*'s own translation points to inflow); *Bhk. Bodhi*: cankers, (His position on AN 1.49: "This luminosity, though inherent, is functionally blocked because the mind is 'defiled by adventitious (Ed.: opportunistic or chance) defilements. The defilements are called 'adventitious' because, unlike the luminosity, they are not intrinsic to the mind itself."

FOOTNOTES FOR SUTTA 27

^{127.11} *Jāti*. Birth, re-birth. The identical definition is found in the *Satipaṭṭhana Suttanta*. A little more clarity is provided by the *Māha Nidana Suttaṃ* where the wording is: If there were no being born at all of any sort, by any being of any sort, whatever, however; that is: of gods to godhood, spirits to spirithood, daemons to daemonhood, beings to beinghood, man to manhood, quadrupeds to quadrupedhood, of birds to birdhood, snakes to snakehood — if there were no being born by any being of thus and such a sort at all — with the non-existence of all birth, with the eradication of birth, could there then be any

discerning of aging and death?

^{127.21} *Khandha*. Meaning the appearance of form: *rūpa*, sense-experience: *vedanā*, perception: *saññā*, own-making: *saṅkhārā*, and consciousness: *viññāṇa*, in the form of an identified-with living being.

^{127.31} *Bhava*. Being, living, becoming, existing. The identical definition is found in the *Satipatṭhana Suttanta*. A little more clarity is provided by the *Māha Nidana Suttaṃ* where the wording is: If there were no existence at all of any sort, by any being of any sort, whatever, however; that is: sensate existence, existence in forms, existence without form — with the non-existence of all existence, with the eradication of existence, could there then be any discerning of birth?

^{127.41} *kāma-bhavo*: existence focused primarily on sense-pleasures, denizens of Hell, demons, ghosts, animals and man; little people, fairies, near earth deities, devas such as the beings that reside with the Four Kings of the Four Directions, deities of the Chamber of the Three and Thirty, deities that reside in Yama's Paradise, deities of the Heaven of Delight, deities of Creation, deities of Manipulation; *rūpa-bhavo*: higher existences but still connected with vision of forms; beings that reside in the Brahmā worlds, the Abhassara Deities, the Subhakinna deities, the Viphapphala deities; the non-percipient deities, and the deities that reside in the Pure Abodes; *arūpa-bhavo*: existence in purely mental states, the Realm of Space, The Realm of Consciousness, The Realm of No Thing Is To Be Had There, The Realm of Neither-Perceiving-Nor-Non-Perceiving

For a little more on these types of being see The Pali Line, The 10th Question, Part 1; The Realms of the Imagination

^{127.51} *Upādāna*. Up-hold, up-bind. *Bhk.* Thanissaro: 'fuel;' *Bhk Bodhi*: 'clinging'; *Mrs. Rhys Davids*: 'grasping'. The idea is that upon experience of a sensation and the arising of desire to re-experience that sensation, or to get away from it if it is painful, these things provide excuses or reasons or bases ... supports ... plans ... intentions ... fuel ... for rationalizing the taking up of a new existence. They uphold existence. 'Support ending, existence ends' is what is indicated when through taking up a device like investigation of the foulness of the body, or finding no basis for ambition in any aspect of the world, one finds existence repulsive and finding it repulsive one lets it go. Existence no longer has the illusion of pleasure or beauty or reasons for ambition as support and without that support there is no taking the action that is required to enter existence.

^{127.61} *Taṇhā*. Thirst, hunger, desire to experience through the senses.

^{127.71} *Dhamma-taṇhā*. Lower-case 'd'. Things. In this case mental objects. But 'things' rather than 'The *Dhamma*' or just 'Ideas' because the objects of the mind where, as here, limited to mind as it relates to existence, are the forms of consciousness arising from the contact of the other senses with their objects as well as thoughts, ideas, consciousness itself, and consciousness of the formless spheres.

^{127.81} *Nāma-rūpa*. Name-form or shape. Phe-nomena. A close approximation of what we understand to be perception. The identification of a 'thing' by its 'name'. The two are co-terminus, cannot exist one without the other. All existing things consist of name/form + consciousness and the combined three are called 'contact'. In the *Māha Nidana Suttaṃ* the Buddha describes how it is contact of consciousness with named form that constitutes existence. It is the separation of consciousness from named-form-consciousness (or consciousness through the senses) that stops the progression of the chain of interdependent factors bringing pain to an end, that is, *Nibbāna*.

^[27.9] *Sanḅhāra*. **Identification with the intent to create personal experience through acts of body, speech and mind and the identified-with result. A near synonym of *kamma*, but with emphasis on the process of personalization. Mrs. Rhys Davids 'activities' conveys only half the meaning; *Bhk.* Bodhi's 'volitional formations' conveys only the other half. Volitional activities and their resultant identified-with formations.**

^[27.10] *Dhamma-sota*. I say '*Dhamma-ear*'. PED and most translators say "*Dhamma-stream*" or "*Stream of the*". *Sotāpatti* is almost always translated '*Streamwinner*', including by me, but I believe the earlier version was '*Dhamma-ear*' and '*stream*' was used primarily to symbolize the pull (*āpo*) of worldly life.

[27.11] Mrs. Rhys Davids translation.



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