

MAJJHIMA NIKĀYA

Sutta 10

**The
Four Settings-Up
of Mind**

Translated from the Pāli by
Michael M. Olds



BuddhaDust Publications

Los Altos

2021



No copyright

This work is intentionally being placed in the Public Domain.

May 24, 2021

§

Buddha Dust

Bits and scraps, crumbs, fine

Particles that drift down to

Walkers of The Walk.

Then: Thanks for that, Far-Seer!

Great 'Getter-of-the-Get'n!



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

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

Sutta 10

Sati-Paṭṭhāna Suttam

The Four Settings-Up of Mind

Translated from the Pāli by Michael M. Olds



BuddhaDust Publications
Los Altos
2021

Namo tassa bhagavato arahato sammā sambuddhassa

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

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

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

I Hear Tell

**Once upon a time Bhagavā Kurūsuland came-a revisiting
their market town, Kammāssadhamma.**

It was while there that The Lucky Man addressed the beggars:

"Beggars!" he says.

and the beggars responding

'BrokeTooth!'

The Lucky Man says this to them:

**One sure thing, this, Beggars,
a way for the purification of beings,
for rising above personal grief and lamentation,
for the subsidence of pain and misery,
for mastering the method,
experiencing Nibbāna
— that is to say, the four satisfactions.**

What four?

**Here, beggars, a beggar
— lives observing the body, through the body,
ardent, cognisent, satisfied,
having risen above personal grief and lamentation;
— lives observing the senses, through sense experiences,
ardent, cognisent, satisfied,
having risen above personal grief and lamentation;
— lives observing the mind, through mental states,
ardent, cognisent, satisfied,
having risen above personal grief and lamentation;
— lives observing phenomena, through the Dhamma,
ardent, cognisent, satisfied,
having risen above personal grief and lamentation.**

**And how, beggars, does a beggar
live observing the body through the body?**

**Here beggars, a beggar,
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,**

body upright,
legs bent-across-lapwise,
and having set up minding around the mouth,
just so minds the in-breath,
just so minds the out breath.

If he breaths in deeply, he knows:

'I am breathing in deeply.'

If he breaths out deeply, he knows:

'I am breathing out deeply.'

If he breaths in shallowly, he knows:

'I am breathing in shallowly.'

If he breaths out shallowly, he knows:

'I am breathing out shallowly.'

'Reflecting on the experience of everything bodily, I will breath in,'
this is the way he trains.

'Observing everything bodily, I will breath out,'
this is the way he trains.

'Pacifying bodily own-making, I will breath in,'
this is the way he trains.

'Pacifying bodily own-making, I will breath out,'
this is the way he trains.

In the same way as the spinner, beggars,
or his apprentice,

in pulling long knows:

'I am pulling long,'

in pulling short knows:

'I am pulling short,'

even so, beggars, a beggar

if he breaths in deeply, knows:

'I am breathing in deeply,'

if he breaths out deeply, knows:

'I am breathing out deeply.'

If he breaths in shallowly, he knows:

'I am breathing in shallowly.'

If he breaths out shallowly, he knows:

'I am breathing out shallowly.'

'Observing everything bodily, I will breath in,'
this is the way he trains.

'Observing everything bodily, I will breath out,'

this is the way he trains.

'Pacifying the own-body, I will breath in,'

this is the way he trains.

'Pacifying the own-body, I will breath out,'

this is the way he trains.

**Thus he lives observing body, through body
with regard to the self**

**or he lives observing body, through body
with regard to externals**

**or he lives observing body, through body
with regard to himself and externals.**

**Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.**

Or thinking:

'This is body'

he sets up minding

**just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

**Again, beggars, deeper than that, a beggar, having got going, knows: 'I
have gotten going,'**

standing, knows: 'I am standing,'

sitting, knows: 'I am sitting,'

lying down, knows: 'I am lying down.'

**Thus in suchwise as he manages the body
thus is such as he knows it to be.**

**Thus he lives observing body, through body
with regard to the self**

or he lives observing body, through body

with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, departing or returning
does it with cognizance;
looking at or looking the other way,
he does it with cognizance;
stretching or flexing,
he does it with cognizance;
wearing cloak, bowl and upper-robe
he does it with cognizance;
eating, drinking, biting, or tasting
he does it with cognizance;
passing matter or passing water
he does it with cognizance;
on the go, standing, sitting,
asleep or awake,
speaking or becoming silent
he does it with cognizance.

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body

with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar reflects on this body encased by skin
as filled from the top of the tips of the hairs of the head above
to the bottom of the soles of the feet below
with diverse sorts of putrid filth,
thinking:

'There is in this body hair of the head,
body hair,
nails,
teeth,
skin,
meat,
sinews,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,

**innerds,
intestines,
stomach,
excrement,
bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
wax,
spit,
snot,
synovial fluid,
urine
and brain.'**

**In the same way, beggars,
as with a double-mouthed sample-bag
filled with various sorts of grain,**

suchas:

**fine rice,
unhusked rice,
kidney beans,
white beans,
sesame,
husked rice,
and a man there**

**with eyes in his head that can see,
could see,
when he dumped out that bag:**

**'Here is fine rice,
unhusked rice,
kidney beans,
white beans,
sesame,
husked rice.'**

**— Even so, beggars,
a beggar reflects on this body encased by skin
as filled from the top of the tips of the hairs of the head above
to the bottom of the soles of the feet below**

**with diverse sorts of putrid filth,
thinking:**

**'There is in this body hair of the head,
body hair,
nails,
teeth,
skin,
meat,
sinews,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
innerds,
intestines,
stomach,
excrement,
bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
wax,
spit,
snot,
synovial fluid,
urine
and brain.'**

**Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.**

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar reviews this same body,
however it stands,
whatever it is doing,
in terms of the elementary data:

'There is, in this body
the earth element,
the water element,
the fire element
and the wind element.'

In the same way, beggars,
as the cattle-butcher
or the cattle-butcher's apprentice
having butchered a cow,
arranges the parts
at the crossroads as he sits;
even so, beggars,
a beggar reviews this same body,
however it stands,
whatever it is doing,
in terms of the elementary data:

'There is, in this body
the earth element,
the water element,

**the fire element
and the wind element.'**

**Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.**

**Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.**

**Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

**Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
dead for 1, 2, 3 days
become bloated,
black and blue,
rotting,
relating this to his own body,
he thinks:**

**'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'**

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
being eaten by crows,
being eaten by hawks,
being eaten by vultures,
being eaten by dogs,
being eaten by jakals,
being eaten by various sorts of living creatures,
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body

with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
a trail of bones,
bloody members strung together by sinew,
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
a trail of bones,
memberless
smeared with blood
strung together by sinew
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,

through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:

'This is body'

he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
a trail of bones,
stripped of flesh and blood,
strung together by sinew
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:

'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.
Thus he lives observing
but does not grasp after things of the world.
Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
just bones,
disconnected and
scattered here, there and in-between,
in one place the hand-bone,
in another place the footbone,
in another place the legbone,
in another place the chestbone,
in another place the hipbone,
in another place the backbone,
and in another place the skull,
relating this to his own body,
he thinks:

**'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'**

**Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.**

**Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,**

or he lives observing body,
through the origins and aging of things.

Or thinking:

'This is body'

he sets up minding

just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing

but does not grasp after things of the world.

Even so, beggars,

a beggar lives observing body through body.

Again, beggars, deeper than that,

a beggar, in the same way

as if he had seen a body

tossed into the charnal ground,

just bones,

white,

something like the pearl-white of shells,

relating this to his own body,

he thinks:

'This body of mine too

is a thing just like that,

will become just like that,

will come to just such an end as that.'

Thus he lives observing body, through body

with regard to the self

or he lives observing body, through body

with regard to externals

or he lives observing body, through body

with regard to himself and externals.

Or he lives observing body,

through the origins of things,

or he lives observing body,

through the aging of things,

or he lives observing body,

through the origins and aging of things.

Or thinking:

'This is body'

he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
just bones,
a heap of bones,
dried-up,
rotted year-old bones,
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.
Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
just bones,
putrid,
chewed up bones,
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.
Even so, beggars,
a beggar lives observing body through body.

And how, beggars, does a beggar
live observing sense experience
through sense experience?

Here beggars, a beggar
experiencing a pleasant sense experience, knows:

'I am experiencing a pleasant sense experience.'

Experiencing a painful sense experience, knows:

'I am experiencing a painful sense experience.'

Experiencing a sense experience
which is not unpleasant but not pleasant, knows:

'I am experiencing a sense experience
which is not unpleasant but not pleasant.'

Experiencing a carnal pleasant sense experience, he knows:

'I am experiencing a carnal pleasant sense experience.'

Experiencing a carnal-free pleasant sense experience, he knows:

'I am experiencing a carnal-free pleasant sense experience.'

Experiencing a carnal painful sense experience, he knows:

'I am experiencing a carnal painful sense experience.'

Experiencing a carnal-free painful sense experience, he knows:

'I am experiencing a carnal-free painful sense experience.'

Experiencing a carnal sense experience
that is not painful, but not pleasant, he knows:

'I am experiencing a carnal sense experience
that is not painful, but not pleasant.'

Experiencing a carnal-free sense experience
that is not painful, but not pleasant, he knows:

'I am experiencing a carnal-free sense experience
that is not painful, but not pleasant.'

Thus he lives observing sense experience
through sense experience
with regard to the self
or he lives observing sense experience
through sense experience

with regard to externals
or he lives observing sense experience
through sense experience
with regard to himself and externals.

Or he lives observing sense experience
through the origins of things,
or he lives observing sense experience
through the aging of things,
or he lives observing sense experience
through the origins and aging of things.

Or thinking:

'This is sense experience'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives observing sense experience
through sense experience.

§

And how, beggars, does a beggar live
observing the mind through the mind?

Here beggars, a beggar knows,
of a mind with lust:

'This is a mind with lust.'

Of a mind without lust, he knows:

'This is a mind without lust.'

Of a mind with anger, he knows:

'This is a mind with anger.'

Of a mind without anger, he knows:

'This is a mind without anger.'

Of a deluded mind, he knows:

'This is a deluded mind.'

Of a mind without delusion, he knows:

'This is a mind without delusion.'

Of a narrow mind, he knows:

'This is a narrow mind.'

Of a broad mind, he knows:

'This is a broad mind.'

Of a closed mind, he knows:

'This is a closed mind.'

Of an open mind, he knows:

'This is an open mind.'

Of a mind that is less than superior, he knows:

'This mind is less than superior.'

Of a mind that is nothing less than superior, he knows:

'This mind is nothing less than superior.'

Of an unbalanced mind, he knows:

'This is an unbalanced mind.'

Of a balanced mind, he knows:

'This is a balanced mind.'

Of a mind that is not free, he knows:

'This is a mind that is not free.'

Of a mind that is free, he knows:

'This is a mind that is free.'

**Thus he lives observing the mind through the mind
with regard to the self
or he lives observing the mind through the mind
with regard to externals
or he lives observing the mind through the mind
with regard to himself and externals.**

**Or he lives observing the mind
through the origins of things,
or he lives observing the mind
through the aging of things,
or he lives observing the mind
through the origins and aging of things.**

Or thinking:

'This is the mind'

he sets up minding

just enough to get a measure of knowledge,

a measure of recollectedness.

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives
observing the mind through the mind.**

§

**And how, beggars, does a beggar live
observing phenomena through the Dhamma?**

**Here beggars, a beggar lives
observing phenomena through the Dhamma:
'Five Involvements'.**

**And how, beggars, does a beggar, live
observing phenomena through the Dhamma:
'Five Involvements'?**

**Here, beggars, a beggar,
when there is wishing for pleasure within, knows:
'There is within wishing for pleasure.'**

**When there is no wishing for pleasure within, knows:
'There is within no wishing for pleasure.'**

**He knows it, should there come to be
the arising of unarisen wishing for pleasure,
he knows it, should there come to be
letting go of that arisen wishing for pleasure,
and he knows it when there comes to be
no future arising of that let go wishing for pleasure.**

**When there is anger within, he knows:
'There is anger within.'**

**When there is no anger within, he knows:
'There is no anger within.'**

**He knows it, should there come to be
the arising of unarisen anger,
he knows it, should there come to be
letting go of that arisen anger,
and he knows it when there comes to be
no future arising of that let go anger.**

When there is lazyness and inertia within, he knows:

'There is lazyness and inertia within.'

When there is no lazyness and inertia within, he knows:

'There is no lazyness and inertia within.'

**He knows it, should there come to be
the arising of unarisen lazyness and inertia,
he knows it, should there come to be
letting go of that arisen lazyness and inertia,
and he knows it when there comes to be
no future arising of that let go lazyness and inertia.**

When there is fear and trembling within, he knows:

'There is fear and trembling within.'

When there is no fear and trembling within, he knows:

'There is no fear and trembling within.'

**He knows it, should there come to be
the arising of unarisen fear and trembling,
he knows it, should there come to be
letting go of that arisen fear and trembling,
and he knows it when there comes to be
no future arising of that let go fear and trembling.**

When there is vacillation within, he knows:

'There is vacillation within.'

When there is no vacillation within, he knows:

'There is no vacillation within.'

**He knows it, should there come to be
the arising of unarisen vacillation,
he knows it, should there come to be
letting go of that arisen vacillation,
and he knows it when there comes to be
no future arising of that let go vacillation.**

**Thus he lives observing phenomena through Dhamma
with regard to the self**

**or he lives observing phenomena through Dhamma
with regard to externals**

**or he lives observing phenomena through Dhamma
with regard to himself and externals.**

Or he lives observing phenomena

through the origins of things,
or he lives observing phenomena
through the aging of things,
or he lives observing phenomena
through the origins and aging of things.

Or thinking:

'This is Dhamma'

he sets up minding

just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars, a beggar lives observing phenomena through
Dhamma.

Again, beggars, deeper than that,
a beggar lives observing phenomena
through the Dhamma:

'Five Boundup Stockpiles'.

And how, beggars, does a beggar
live observing phenomena through the Dhamma:

'Five Boundup Stockpiles'?

Here beggars a beggar thinks:

'This is shape,
this is the origin of shape,
this is the settling of shape.

This is sense experience,
this is the origin of sense experience,
this is the settling of sense experience.

This is perception,
this is the origin of perception,
this is the settling of perception.

This is own-making,
this is the origin of own-making,
this is the settling of own-making.

This is consciousness,
this is the origin of consciousness,
this is the settling of consciousness.'

**Thus he lives observing phenomena through Dhamma
with regard to the self
or he lives observing phenomena through Dhamma
with regard to externals
or he lives observing phenomena through Dhamma
with regard to himself and externals.**

**Or he lives observing phenomena
through the origins of things,
or he lives observing phenomena
through the aging of things,
or he lives observing phenomena
through the origins and aging of things.**

**Or thinking:
'This is Dhamma'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives observing phenomena through
Dhamma.**

**Again, beggars, deeper than that, a beggar, lives observing phenomena
through the Dhamma: 'Six Internal/External Realms'.**

**And how, beggars, does a beggar, live observing phenomena through the
Dhamma: 'Six Internal/External Realms'?**

**Here beggars a beggar knows the eye and knows shape,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go
yoke.**

**Here beggars a beggar knows the ear and knows sounds,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go**

yoke.

Here beggars a beggar knows the nose and knows scents,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go
yoke.

Here beggars a beggar knows the tongue and knows tastes,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go
yoke.

Here beggars a beggar knows the body and knows touch,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go
yoke.

Here beggars a beggar knows the mind and knows Dhamma,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go
yoke.

Thus he lives observing phenomena through Dhamma
with regard to the self
or he lives observing phenomena through Dhamma
with regard to externals
or he lives observing phenomena through Dhamma
with regard to himself and externals.

Or he lives observing phenomena
through the origins of things,
or he lives observing phenomena
through the aging of things,
or he lives observing phenomena
through the origins and aging of things.

Or thinking:

'This is Dhamma'

he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars, a beggar lives observing phenomena through
Dhamma.

Again, beggars, deeper than that,
a beggar lives observing phenomena
through the Dhamma:

'Seven Dimensions of Awakening.'

And how, beggars, does a beggar live
observing phenomena through the Dhamma:

'Seven Dimensions of Awakening'?

Here, beggars, a beggar,
when there is the mind dimension of self-awakening within, knows:

'There is the mind dimension of self-awakening within.'

When there is no mind dimension of self-awakening within, knows:

'There is within no mind dimension of self-awakening.'

He knows it, should there come to be
the arising of an unarisen
mind dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen mind dimension of self-awakening.

Here, beggars, a beggar,
when there is the Dhamma-investigation dimension of self-awakening
within, knows:

'There is the Dhamma-investigation dimension of self-awakening within.'

When there is no Dhamma-investigation dimension of self-awakening
within, knows:

'There is within no Dhamma-investigation
dimension of self-awakening.'

He knows it,
should there come to be

**the arising of an unarisen Dhamma-investigation dimension of self-awakening,
and he knows it,
should there come to be
all-round thorough development
of that arisen Dhamma-investigation dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the energy dimension of self-awakening within, knows:
'There is the energy dimension of self-awakening within.'**

**When there is no energy dimension of self-awakening within, knows:
'There is within no energy dimension of self-awakening.'**

**He knows it, should there come to be
the arising of an unarisen energy dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen energy dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the enthusiasm dimension of self-awakening within, knows:
'There is the enthusiasm dimension of self-awakening within.'**

**When there is no enthusiasm dimension of self-awakening within, knows:
'There is within no enthusiasm dimension of self-awakening.'**

**He knows it, should there come to be
the arising of an unarisen
enthusiasm dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen enthusiasm dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the impassivity dimension of self-awakening within, knows:
'There is the impassivity dimension of self-awakening within.'**

**When there is no impassivity dimension of self-awakening within, knows:
'There is within no impassivity dimension of self-awakening.'**

**He knows it, should there come to be
the arising of an unarisen
impassivity dimension of self-awakening,**

**and he knows it, should there come to be
all-round thorough development
of that arisen impassivity dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the serenity dimension of self-awakening within, knows:
'There is the serenity dimension of self-awakening within.'**

**When there is no serenity dimension of self-awakening within, knows:
'There is within no serenity dimension of self-awakening.'**

**He knows it, should there come to be
the arising of an unarisen serenity dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen serenity dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the detachment dimension of self-awakening within, knows:
'There is the detachment dimension of self-awakening within.'**

**When there is no detachment dimension of self-awakening within, knows:
'There is within no detachment dimension of self-awakening.'**

**He knows it, should there come to be
the arising of an unarisen detachment dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen detachment dimension of self-awakening.**

**Thus he lives observing phenomena through Dhamma
with regard to the self
or he lives observing phenomena through Dhamma
with regard to externals
or he lives observing phenomena through Dhamma
with regard to himself and externals.**

**Or he lives observing phenomena
through the origins of things,
or he lives observing phenomena
through the aging of things,
or he lives observing phenomena
through the origins and aging of things.**

Or thinking:

'This is Dhamma'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars, a beggar lives observing phenomena through
Dhamma.

Again, beggars, deeper than that,
a beggar lives observing phenomena through the Dhamma:

'Four Aristocrats of Truths'.

And how, beggars, does a beggar live
observing phenomena through the Dhamma:

'Four Aristocrats of Truths'?

Here beggars a beggar thinks:

'Here is pain'

and he knows it according to it's nature.

He thinks:

'This is the origin of pain'

and he knows it according to it's nature.

he thinks:

'This is the ending of pain'

and he knows it according to it's nature.

he thinks:

'This is the way settle the end of that pain'

and he knows it according to it's nature.

Thus he lives observing phenomena through Dhamma
with regard to the self
or he lives observing phenomena through Dhamma
with regard to externals
or he lives observing phenomena through Dhamma
with regard to himself and externals.

Or he lives observing phenomena
through the origins of things,

or he lives observing phenomena
through the aging of things,
or he lives observing phenomena
through the origins and aging of things.

Or thinking:

'This is Dhamma'

he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives observing phenomena through
Dhamma.**

§

**For him, beggars, who so develops these four satisfactions for seven rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, seven rains,
for him, beggars, who so develops these four satisfactions for six rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, six rains,
for him, beggars, who so develops these four satisfactions for five rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, five rains,
for him, beggars, who so develops these four satisfactions for four rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, four rains,
for him, beggars, who so develops these four satisfactions for three rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or**

having involvements, non-returning.

Let stand, beggars, three rains,
for him, beggars, who so develops these four satisfactions for two rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, two rains,
for him, beggars, who so develops these four satisfactions for one rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, one rains,
for him, beggars, who so develops these four satisfactions for seven moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, seven moons,
for him, beggars, who so develops these four satisfactions for six moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, six moons,
for him, beggars, who so develops these four satisfactions for five moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, five moons,
for him, beggars, who so develops these four satisfactions for four moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, four moons,
for him, beggars, who so develops these four satisfactions for three moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, three moons,
for him, beggars, who so develops these four satisfactions for two moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or

having involvements, non-returning.

**Let stand, beggars, two moons,
for him, beggars, who so develops these four satisfactions for one moon,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, one moon,
for him, beggars, who so develops these four satisfactions for a half moon,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, a half moon,
for him, beggars, who so develops these four satisfactions for seven days,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.**

**'One sure thing, this, Beggars, a way for the purification of beings, for
rising above personal grief and lamentation, for the subsidence of pain and
misery, for mastering the method, experiencing Nibbāna
— that is to say, the four satisfactions.'**

**It was because of this
that that which has been said
was said thus."**

This is what Bhagava said.

"Delightful!" said those beggars, uplifted by what the Lucky Man said.