

Yarnbasket for a Buddhist

**Volume 2
Selected Suttas from the
Dīgha Nikāya
The Long Basket
Suttanta Twenty-two**

**Translated from the Pāli
by
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Namo tassa Bhaggavato arahato sammā sambuddhassa
In the name of The Aristocrat, Consummately Self-Awakened One

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

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

To my book-learn'n teachers
H.C. Warren, *Buddhism in Translations*,
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To the translators:
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To the face-to-face 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.

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!**

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

**It was while there
that The Consummately Self-Awakened
addressed the beggars:**

"Beggars!"

he says.

And the beggars responding

'Bhaggava!'

**The Consummately Self-Awakened said this
to them:**

"One sure thing, this, beggars,

a way

for the purification of beings,

for rising above

grief and lamentation

for the subsidence of

pain and misery,

for mastering

the method,

experiencing

Nibbāna —

that is to say,

the four ways

mind is to be set-up.

What four?

Here, beggars, a beggar



lives observing

body,

ardent,

self aware,

mindful,

having risen above

personal misery;



**— lives observing
sense-experience,
ardent,
self aware,
minding,
having risen above
personal misery;**



**— lives observing
heart,
ardent,
self aware,
minding,
having risen above
personal misery;**



**— lives observing
Dhamma,
ardent,
self aware,
minding,
having risen above
personal misery.**



**And how, beggars, does a beggar
live observing
body,
ardent,
self aware,
minding,
having risen above
personal misery?**

**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,
sets up
minding around the mouth.

Just so
he 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
all bodily experience,
I will breath in,'
this is the way he trains.

'Reflecting on
all bodily experience,
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.'

'Reflecting on

all bodily experience,

I will breath in,'

this is the way he trains.

'Reflecting on

all bodily experience,

I will breath out,'

this is the way he trains.

'Pacifying

body-own-making,

I will breath in,'

this is the way he trains.

'Pacifying

body-own-making,

I will breath out,'

this is the way he trains.

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

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,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing 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.**

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

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

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,
innards,
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,
such as:
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,
innards,
intestines,

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

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

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-butchers 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,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing 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.



Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel 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,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing 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.

Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel ground,
being eaten by crows,

being eaten by hawks,
being eaten by vultures,
being eaten by dogs,
being eaten by jackals,
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,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing 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.

Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel ground,
a trail of bones, and
bloody flesh
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,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing 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.

Again, beggars,

deeper than that, a beggar,

in the same way

as if he had seen a body

tossed into the charnel ground,

a trail of bones,

stripped of flesh

smearred 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,

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

Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel 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,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing 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.

Again, beggars,

deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel ground,
just bones,
disconnected and scattered
here,
there and
in-between,
in one place
the hand bone,
in another place
the foot bone,
in another place
the leg bone,
in another place
the chest bone,
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,
with regard to the self, or
he lives observing body,
with regard to externals, or

he lives observing 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.

Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel 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,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing 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.

Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body

tossed into the charnel 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,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing 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.

Again, beggars,
deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnel 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,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing 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.



And how, beggars, does a beggar

live observing

sense experience,

ardent,

self aware,

minding,

having risen above

personal misery?

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-painful-but-not-pleasant,
knows:**

**'I am experiencing
a sense experience
which is
not-painful-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
with regard to the self, or
he lives observing sense experience
with regard to externals, or
he lives observing 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.



And how, beggars, does a beggar
live observing
the heart,
ardent,
self aware,
minding,
having risen above
personal misery?

Here beggars,
a beggar knows,
of a heart with lust:
'This is a heart with lust.'

Of a heart without lust,
he knows:
'This is a heart without lust.'

Of a heart with anger,
he knows:
'This is a heart with anger.'

Of a heart without anger,
he knows:
'This is a heart without anger.'

Of a deluded heart,
he knows:
'This is a deluded heart.'

Of a heart without delusion,

he knows:

'This is a heart without delusion.'

Of a narrow heart,

he knows:

'This is a narrow heart.'

Of a broad heart,

he knows:

'This is a broad heart.'

Of a closed heart,

he knows:

'This is a closed heart.'

Of an open heart,

he knows:

'This is an open heart.'

**Of a heart that is
less than superior,**

he knows:

**'This heart is
less than superior.'**

**Of a heart that is
nothing less than superior,**

he knows:

**'This heart is
nothing less than superior.'**

Of an unbalanced heart,

he knows:

'This is an unbalanced heart.'

Of a balanced heart,

he knows:

'This is a balanced heart.'

Of a heart that is not free,

he knows:

'This is a heart that is not free.'

Of a heart that is free,

he knows:

'This is a heart that is free.'

Thus he lives

observing the heart
with regard to the self or
he lives observing the heart
with regard to externals or
he lives observing the heart
with regard to himself and
externals.

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

Or thinking:

'This is the heart'
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 heart.



And how, beggars, does a beggar
live observing
Dhamma,
ardent,
self aware,
minding,
having risen above
personal misery?
Here beggars, a beggar lives

observing the *Dhamma*:

'Five Involvements'.

And how, beggars,
does a beggar, live
observing 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
laziness and inertia
within,
he knows:**

**'There is
laziness and inertia
within.'**

**When there is
no laziness and inertia
within,
he knows:**

'There is
no laziness and inertia
within.'

He knows it,
should there come to be
the arising of
unarisen
laziness and inertia,
he knows it,
should there come to be
letting go of
that arisen
laziness and inertia,
and he knows it
when there comes to be
no future arising of
that let go
laziness 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 *Dhamma*
with regard to the self, or
he lives observing *Dhamma***

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

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

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

'Five Boundup Stockpiles'.

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

'Five Boundup Stockpiles'?

Here beggars
a beggar thinks:

'This is

**form,
this is
the origin of
form,
this is
the settling of
form.**

**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 *Dhamma*
with regard to the self, or
he lives observing *Dhamma*
with regard to externals, or
he lives observing *Dhamma*
with regard to himself and
externals.**

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

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

'Six Internal/External Realms'.

**And how, beggars,
does a beggar live
observing 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 *Dhamma*
with regard to the self, or
he lives observing *Dhamma*

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

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

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

'Seven Dimensions of Awakening.'

And how, beggars,
does a beggar live
observing 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 *Dhamma*
with regard to the self, or
he lives observing *Dhamma*
with regard to externals, or
he lives observing *Dhamma*
with regard to himself and
externals.**

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

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

'Four Aristocrats of Truths'.

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

'Four Aristocrats of Truths'?

Here, beggars,
a beggar thinks:

'*This is pain*'
and he knows it
according to
its nature.

He thinks:

'This is
the origin of pain'
and he knows it
according to
its nature.

He thinks:

'This is

**the ending
of pain'**

**and he knows it
according to
its nature.**

He thinks:

**'This is
the way
to bring about
the end of
that pain'**

**and he knows it
according to
its nature.**

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

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

**And what, beggars, is
the Aristocrat of Truths
as to pain?**

**Birth is pain,
aging is pain,
death is pain.**

**Grief and lamentation,
pain and misery,
and Despair
are pain.**

Not to gain the wished for is pain.

Essentially the Five Boundup Stockpiles are pain.

And what, beggars, is 'birth'?

**Whatsoever
for this or that being
of this or that group of beings
is birth,
the occurrence of individuality,
the regrouping of the Stockpiles,
the appearance of the Six-Fold Sense Spheres: —
this, beggars is said to be 'birth.'**

And what, beggars, is 'aging'?

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

this, beggars is said to be 'aging.'

And what, beggars, is 'death'?

Whatsoever

for this or that being

of this or that group of beings

is passing,

passing away,

the breaking up,

disappearance,

the death in the dying,

the finishing of the lifespan,

the breaking up of the Stockpiles,

the laying down of the body,

this, beggars is said to be 'death.'

And what, beggars, is 'grief'?

Whatsoever, beggars,

for anyone

is the condition of inner sadness,

heartbreak,

heartache,

state of missing and regret,

woe,

and affliction,

the grief,

feeling bad,

wretchedness,

state of woe,

and unhappiness

at experiencing some loss or tragedy,

this, beggars is said to be 'grief.'

And what, beggars, is 'lamentation'?

Whatsoever, beggars,

for anyone

is the outward expression of grief,

lamentation

wailing,

weeping,

hysteria,

display of desolation

at experiencing some loss or tragedy,
this, beggars is said to be 'lamentation.'

And what, beggars, is 'pain'?

That, beggars which is bodily pain,
the bodily disagreeable
the experience of being connected bodily
with the disagreeable
this, beggars, is said to be 'pain.'

And what, beggars, is 'misery'?

That, beggars, which is mental pain,
the mentally disagreeable
the experience of being connected in mind
with the disagreeable
this, beggars, is said to be 'misery.'

And what, beggars, is 'despair'?

Whatsoever, beggars, for anyone
experiencing misfortune
being touched with any sort of painful thing
is loss of hope,
being despondent,
dejection, depression,
this, beggars, is said to be 'despair.'

And what, beggars, is
'not to gain what is wished for is pain'?

In beings that are the object of birth,
there comes the wish:

'O if only there were no
being a thing that is born,
if only there were no
getting born.

But such as such as this
is not to be had by wishes.

This is the pain
of not gaining what is wished for.

In beings that are the object of aging,
there comes the wish:

'O if only there were no

**being an aging thing,
if only there were no aging.**

**But such as such as this
is not to be had by wishes.**

**This is the pain
of not gaining what is wished for.**

**In beings that are the object of sickness,
there comes the wish:**

**'O if only there were no
being a sick-getting thing,
if only there were no sickness.**

**But such as such as this
is not to be had by wishes.**

**This is the pain
of not gaining what is wished for.**

**In beings that are the object of dying,
there comes the wish:**

**'O if only there were no
being a dying thing,
if only there were no dying.**

**But such as such as this
is not to be had by wishes.**

**This is the pain
of not gaining what is wished for.**

**In beings that are the object
of grief and lamentation,
pain and misery
and despair,
there comes the wish:**

**'O if only there were no
being a thing that gets grief and lamentation,
pain and misery
and despair,
if only there were no
grief and lamentation,
pain and misery
and despair.**

**But such as such as this
is not to be had by wishes.**

**This is the pain
of not gaining what is wished for.**

**And what, beggars,
are the five boundup stockpiles
that are essentially pain?**

**In this case:
there is the form stockpile,
there is the sense-experience stockpile,
there is the perception stockpile,
there is the own-making stockpile,
there is the re-knowing-knowledge stockpile.**

**It is these, beggars,
that are known as
the five boundup stockpiles
that are essentially pain.**

**This beggars, is what is said to be
the Aristocrat of Truths as to Pain.**

**And what, beggars,
is the Aristocrat of Truths
as to the origin of pain?**

**It is in whatsoever there is
of hunger/thirst
leading to living,
accompanied by delight and lust,
the being overjoyed
at this and that,
that is to say:
thirst for pleasure,
thirst for living,
thirst for escape.**

**So where is it, beggars,
that this hunger/thirst appearing,
appears,
where entering
does it settle in?**

**Wherever in the world
there is loved form
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**What in the world
is loved form,
enjoyed form?**

**The realm of the eye
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of the ear
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of the nose
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of the tongue
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of the body
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of the mind
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of visible objects
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of sounds
is loved form,
enjoyed form,**

**it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of scents
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of tastes
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of touches
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of Dhammas
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears**

**it is there
that entering,
it settles in.**

**The realm of eye-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of ear-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of nose-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of taste-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of touch-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of mind-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of eye-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of ear-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of nose-touch
is loved form,
enjoyed form,**

**it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of taste-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of touch-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of mind-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of sense-experience born of eye-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears**

**it is there
that entering,
it settles in.**

**The realm of sense-experience born of ear-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of sense-experience born of nose-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of sense-experience born of taste-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of sense-experience born of touch-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of sense-experience born of mind-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of perception of forms
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of perception of sounds
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of perception of scents
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of perception of tastes
is loved form,
enjoyed form,**

**it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of perception of touches
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of perception of Dhammas
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of form-object-intent
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of sound-intent
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears**

**it is there
that entering,
it settles in.**

**The realm of scent-intent
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of taste-intent
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of touch-intent
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of Dhamma-intent
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of form-object-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of sound-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of scent-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of taste-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of touch-hunger/thirst
is loved form,
enjoyed form,**

**it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of Dhamma-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of thinking about forms
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of thinking about sounds
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of thinking about scents
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears**

**it is there
that entering,
it settles in.**

**The realm of thinking about tastes
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of thinking about touches
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of thinking about Dhammas
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of pondering of forms
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of pondering of sounds
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of pondering of scents
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of pondering of tastes
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of pondering of touches
is loved form,
enjoyed form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**The realm of pondering of Dhammas
is loved form,
enjoyed form,**

it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.

This beggars is said to be
the Aristocrat of Truths
as to the origin of pain.

And what, beggars,
is the Aristocrat of Truths
as to arriving at the end of pain?

It is in the complete dispassion towards,
ending of,
giving up of,
freedom from,
dislodging of
this very hunger/thirst.

So where is it, beggars,
that this hunger/thirst abandoned,
is abandoned,
where extinguished
does it go out?

Wherever in the world
there is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

What in the world
is loved form,
enjoyed form?

The realm of the eye
is loved form,

enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of the ear
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of the nose
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of the tongue
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of the body
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,

**is abandoned,
it is there
that extinguished
it goes out.**

**The realm of the mind
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of visible objects
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of sounds
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of scents
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished**

it goes out.

**The realm of tastes
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of touches
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of Dhammas
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of eye-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of ear-re-knowing-knowledge
is loved form,**

enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of nose-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of taste-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of touch-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of mind-re-knowing-knowledge
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,

is abandoned,
it is there
that extinguished
it goes out.

The realm of eye-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of ear-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of nose-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of taste-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished

it goes out.

**The realm of touch-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of mind-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of sense-experience born of eye-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of sense-experience born of ear-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of sense-experience born of nose-touch
is loved form,**

enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of sense-experience born of taste-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of sense-experience born of touch-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of sense-experience born of mind-touch
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of perception of forms
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,

**is abandoned,
it is there
that extinguished
it goes out.**

**The realm of perception of sounds
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of perception of scents
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of perception of tastes
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of perception of touches
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished**

it goes out.

The realm of perception of Dhammas

is loved form,

enjoyed form,

it is there

that this hunger/thirst abandoned,

is abandoned,

it is there

that extinguished

it goes out.

The realm of form-object-intent

is loved form,

enjoyed form,

it is there

that this hunger/thirst abandoned,

is abandoned,

it is there

that extinguished

it goes out.

The realm of sound-intent

is loved form,

enjoyed form,

it is there

that this hunger/thirst abandoned,

is abandoned,

it is there

that extinguished

it goes out.

The realm of scent-intent

is loved form,

enjoyed form,

it is there

that this hunger/thirst abandoned,

is abandoned,

it is there

that extinguished

it goes out.

The realm of taste-intent

is loved form,

enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of touch-intent
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of Dhamma-intent
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of form-object-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of sound-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,

is abandoned,
it is there
that extinguished
it goes out.

The realm of scent-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of taste-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of touch-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.

The realm of Dhamma-hunger/thirst
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished

it goes out.

**The realm of thinking about forms
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of thinking about sounds
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of thinking about scents
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of thinking about tastes
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of thinking about touches
is loved form,**

**enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of thinking about Dhammas
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of pondering of forms
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of pondering of sounds
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of pondering of scents
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,**

**is abandoned,
it is there
that extinguished
it goes out.**

**The realm of pondering of tastes
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of pondering of touches
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**The realm of pondering of Dhammas
is loved form,
enjoyed form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**This beggars is said to be
the Aristocrat of Truths
as to bringing about the end of pain.**

**And what, beggars,
is the Aristocrat of Truths
as to the walk to walk
to reach the end of pain?**

**It is in this Aristocratic Multi-Dimensional High Way,
that is:**

[4.1] High-Working Hypothesis,

[4.2] High Principles,

[4.3] High Talk,

[4.4] High Works,

[4.5] High Lifestyle,

[4.6] High Reign,

[4.7] High Mind,

[4.8] High Serenity.

**[4.1] And what, beggars,
is High Working Hypothesis?**

**[4.1.1] It is knowledge, beggars,
about pain;**

[4.1.2] knowledge about the origin of pain;

[4.1.3] knowledge about the ending of pain;

**[4.1.4] knowledge about the walk to walk
to reach the end of pain.**

This, beggars is what is said to be High Working Hypothesis.

[4.2] And what, beggars, are High Principles?

[4.2.1] The abandoning-principle,

[4.2.2] the non-anger-principle,

[4.2.3] the non-harm-principle.

**These, beggars,
are what is said to be
High Principles.**

[4.3] And what, beggars, is High Talk?

[4.3.1] Abstention from lying speech,

[4.3.2] abstention from slanderous speech,

[4.3.3] abstention from unkind speech,

[4.3.4] abstention from lip-flapping.

**This, beggars,
is what is said to be
High Talk.**

[4.4] And what, beggars, is High Works?

[4.4.1] Abstention from destruction of life,

**[4.4.2] abstention from taking the ungiven,
[4.4.3] abstention from contra-indicated deeds.**

**This, beggars,
is what is said to be
High Works.**

[4.5] And what, beggars, is High Lifestyle?

**Here, beggars, the student of the Aristocrats
letting go of contra-indicated lifestyles,
lives by proper, High Lifestyle.**

**This, beggars,
is what is said to be
High Lifestyle.**

[4.6] And what, beggars, is High Reign?

**[4.6.1] Here beggars,
a beggar intends to struggle
to create and exert energy,
to take a stand against,
set his mind on
and strive after
the non-arising
of unarisen bad,
unskillful things;**

**[4.6.2] Intends to struggle
to create and exert energy,
to take a stand against,
set his mind on
and strive after
letting go of arisen bad,
unskillful things;**

**[4.6.3] Intends to struggle
to create and exert energy,
to take a stand for,
set his mind on
and strive after
the arising of
unarisen skillful things;**

**[4.6.4] Intends to struggle
to create and exert energy,**

**to take a stand for,
set his mind on
and strive after
the establishment,
clarification,
greater development,
fruitful development
and perfection of
arisen skillful things.**

**This beggars is what is said to be
High Reign.**

[4.7] **And what, beggars, is High Mind?**

Here, beggars, a beggar:

[4.7.1] — **lives observing the body, through the body,
ardent, self-knowing, satisfied,
having risen above grief and lamentation;**

[4.7.2] — **lives observing the senses, through the sense-experiences,
ardent, self-knowing, satisfied,
having risen above grief and lamentation;**

[4.7.3] — **lives observing the heart, through mental states,
ardent, self-knowing, satisfied,
having risen above grief and lamentation;**

[4.7.4] — **lives observing Dhamma, through the Dhamma,
ardent, self-knowing, satisfied,
having risen above grief and lamentation.**

**This beggars is what is said to be
High Mind.**

[4.8] **And what, beggars, is High Serenity?**

[4.8.1] **Here beggars, a beggar,
separated from things of the senses,
separated from gross involvements;
with the interest, enjoyment, and sense of ease
that come with solitude,
with internal dialog and evaluations,
enters The First Burning
and makes a habitat-a that.**

**[4.8.2] And then separated
from internal dialog and evaluations,
with impassivity
and having become concentrated in mind,
bringing the attention to the interest,
enjoyment,
and sense of ease
that come with Serenity,
without internal dialog and evaluations,
he enters The Second Burning
and makes a habitat-a-that**

**[4.8.3] And then separated
from interest and enjoyment,
with impassivity, detachment, and clear re-knowing-knowledge
bringing the attention to the pleasure
that comes with that sense of ease
the Aristocrats describe as:
'Detached, satisfied, he's got the life!'
he enters The Third Burning
and makes a habitat-a-that**

**[4.8.4] And then letting go of pain
letting go of pleasure
letting go of any predisposition to return to
bodily pains and pleasures
without pain
without pleasure
clearly conscious, detached,
satisfied with the
bright
shiny
clean-clear-through
radiance
of
detachment
he enters The Fourth Burning
and makes a habitat-a-that.
This, beggars, is what is said to be
High Serenity.**

**This, beggars, is what is said to be
the Aristocrat of Truths
as to the walk to walk
to reach the end of pain.**

**Thus he lives observing Dhamma through Dhamma
with regard to the internal
or he lives observing Dhamma through Dhamma
with regard to the external
or he lives observing Dhamma through Dhamma
with regard to the internal and external.**

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

**Or thinking:
'This is Dhamma'
he sets up mind
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 Dhamma through Dhamma.**

**For him, beggars,
who so develops
these four setting's-up of the mind
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 setting's-up of the mind
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 setting's-up of the mind
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 setting's-up of the mind
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 setting's-up of the mind
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 setting's-up of the mind 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 setting's-up of the mind
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 rain,
for him, beggars,
who so develops
these four setting's-up of the mind
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 setting's-up of the mind
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 setting's-up of the mind
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 setting's-up of the mind
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 setting's-up of the mind 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 setting's-up of the mind
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 setting's-up of the mind
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 fo,
for him, beggars,
who so develops**

these four setting's-up of the mind
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 setting's-up of the mind
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
grief and lamentation
for the subsidence of
pain and misery,
for mastering
the method,
experiencing
Nibbāna —
that is to say,
the four ways
mind is to be set-up.'

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

This is what The Consummately Self-Awakened said.

"Wonderful!"

**said those beggars,
uplifted by what The Consummately Self-Awakened said.**

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