

MAJJHIMA NIKĀYA

Sutta 118

**Recollecting
Aspiration**

Translated from the Pāli by
Michael M. Olds



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Los Altos
2021



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Buddha Dust

Bits and scraps, crumbs, fine

Particles that drift down to

Walkers of The Walk.

Then: Thanks for that, Far-Seer!

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



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

MAJJHIMA NIKĀYA

Sutta 118

Recollecting Aspiration

or

The Inspiring Expiring Mind

or

**The Satisfaction of
Breathing In and Out**

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Namo tassa bhagavato arahato sammā sambuddhassa

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

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

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

I HEAR TELL:

**Once upon a time Bhaggava
Sāvatti-town,
East-park,
Migara's-Mother's Palace
come-a revisiting
along with numerous highly accomplished elders
together with their students:**

**The elder Sāriputta and
the elder Maha-Moggallāna and
the elder Maha-Kassapa and
the elder Maha-Kaccayana and
the elder Maha Kotthita and
the elder Maha-Kappinena and
the elder Maha-Cundena and
the elder Anuruddha and
the elder Revata and
the elder Ānanda.**

**... and, additionally, there were other highly accomplished elders
together with their Students.**

**Now at this time
elder beggars were instructing and exhorting
new beggars ...**

**Such-a one of the elder beggars
would be instructing and exhorting ten beggars
such-a one of the elder beggars
would be instructing and exhorting twenty beggars
such-a one of the elder beggars
would be instructing and exhorting thirty beggars
such-a one of the elder beggars
would be instructing and exhorting forty beggars ...**

**... and the new beggars
instructed and exhorted by elder beggars
came to know excellent and remarkable progress.**

**Now at this time,
it being the Uposatha,
the fifteenth
the Invitation full-moon night,
Bhaggava was seated outdoors
with the brotherhood of beggars gathered round.**

**Then Bhaggava,
being silent,
looking over the brotherhood of beggars being silent,
said to the beggars:**

**"I am pleased, beggars,
with this path's course,
I am pleased in heart, beggars,
with this path's course.**

**Wherefore, beggars,
put forth an extra measure of energy
to get the ungotten
acquire the unacquired
realize the unrealized
... for myself,
for the fourth month
I will remain here in Sāvatti-town for Komudim."**

Then the bhikkhus of the countryside heard:

**"I hear Bhaggava will remain for the fourth month,
in Savathi-town
'til Komudim!"**

**And the bhikkhus of the countryside
set out for Sāvatti
to see the Bhaggava.**

**And so the elder beggars
put forth an extra measure
of exhortation and instruction
for these new beggars.**

**Such-a one of the elder beggars
would be instructing and exhorting ten beggars
such-a one of the elder beggars
would be instructing and exhorting twenty beggars
such-a one of the elder beggars
would be instructing and exhorting thirty beggars
such-a one of the elder beggars
would be instructing and exhorting forty beggars ...**

**... and these new beggars
instructed and exhorted by elder beggars
came to know excellent and remarkable progress.**

Now at this time,

it being the fifteenth,
the full-moon night of the fourth month,
Komudim,
Bhaggava was seated outdoors
with the brotherhood of beggars gathered round.

Then Bhaggava,
being silent,
looking over the brotherhood of beggars being silent,
said to the beggars:

"No lip-flapping! beggars,
this gathering is without lipflappers!

Beggars, this gathering is pure
set on the essence.

Such is the nature, beggars
of this brotherhood of beggars
such is the nature beggars,
of this gathering.

Of such a nature is this gathering,
that for offerings,
for having as a guest,
for gift-giving,
for closed-palm-salutation
it is an unsurpassable meritorious-opportunity for the world.

Such is the nature, beggars
of this brotherhood of beggars
such is the nature, beggars
of this gathering.

Of such a nature is this gathering,
that a small gift becomes great,
a great gift becomes greater.

Such is the nature, beggars
of this brotherhood of beggars
such is the nature, beggars
of this gathering.

Of such a nature is this gathering,
that it is difficult
to gain the sight of such
in the world.

Such is the nature, beggars

**of this brotherhood of beggars
such is the nature, beggars
of this gathering.**

**Of such a nature is this gathering,
that it is enough
to travel many-a-mile
with just a lunch bag
to see it.**

**Such is the nature, beggars
of this brotherhood of beggars
such is the nature, beggars
of this gathering.**

**There are, beggars,
beggars here in this brotherhood of beggars
arahants,
who have left behind the corruptions,
who have lived the life,
done duty's doing,
laid down the load,
thoroughly destroyed the yokes to rebirth,
who have attained for themselves
freedom through the highest knowledge.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
who have thoroughly destroyed
the five yokes to downbound rebirth,
who will spontaneously reappear
in a world where they are
of a nature not to return
and will attain final Nibbāna there.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
who have thoroughly destroyed
the three yokes to rebirth,**

who by the thinning-out
of lust, anger and stupidity,
are one-more-time-returners,
once more to return to this world,
here to make an end of pain.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
who have thoroughly destroyed
the three yokes to rebirth,
earstream winners,
of a nature to attain no lower state
bound up bound up in self-awakening.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing the four settings-up of Mind
as their subject.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing
the four high ways of walking the walk
as their subject.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing
the four power paths
as their subject.

Even such is the nature, beggars
of beggars here

in this brotherhood of beggars.

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
the five forces
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
the five powers
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
The Seven Dimensions of Self-Awakening
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
the aristocratic eight dimensional way
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing friendly vibrations
as their subject.**

**Even such is the nature, beggars
of beggars here**

in this brotherhood of beggars.

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing sympathetic vibrations
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing empathetic vibrations
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing objective detachment
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing 'the foul'
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing the perception of inconsistency
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing**

**minding the aspirations
as their subject.**

**Minding the aspirations, beggars
developed and made much of,
is of great fruit,
great benefit.**

**Minding the aspirations beggars,
developed and made much of,
completely perfects**

**The Four Settings-Up of Mind;
The Four Settings-Up of Mind,
developed and made much of,
completely perfects**

**The Seven Dimensions of Self-Awakening;
The Seven Dimensions of Self-Awakening,
developed and made much of,
completely perfects freedom through vision.**

And how, beggars is minding the aspirations developed?

How made much of?

How of great fruit of great benefit?

**Here beggars, a beggar goes to the forest,
goes to the root of some tree,
goes to some empty place,
sits down cross-legged,
with body controlled and erect,
intentionally bringing presence of mind
to the area around the mouth
he minds the inspirations;
minds the aspirations.**

With a deep inspiration he thinks:

**'My inspiration was deep',
and thus makes himself consciously aware.**

With a deep expiration he thinks:

**'My expiration was deep',
and thus makes himself consciously aware;**

with a shallow inspiration he thinks:

**'My inspiration was shallow',
and thus makes himself consciously aware;**

with a shallow expiration he thinks:

'My expiration was shallow',

and thus makes himself consciously aware;

He trains himself thinking:

'I will inspire

experiencing all that which is of the body';

He trains himself thinking:

'I will expire

experiencing all that which is of the body';

He trains himself thinking:

'Calming down own-making of the body

I will inspire';

He trains himself thinking:

'Calming down the own-making of the body

I will expire';

He trains himself thinking:

'Experiencing enthusiasm

I will inspire';

He trains himself thinking:

'Experiencing enthusiasm

I will expire';

He trains himself thinking:

'Experiencing pleasure I will inspire';

He trains himself thinking:

'Experiencing pleasure I will expire';

He trains himself thinking:

'Experiencing the own-making of heart

I will inspire';

He trains himself thinking:

'Experiencing the own-making of heart I will expire';

He trains himself thinking:

'Calming down the own-making of heart I will inspire';

He trains himself thinking:

'Calming down the own-making of heart I will expire';

He trains himself thinking:

'Experiencing the heart I will inspire';

He trains himself thinking:

'Experiencing the heart I will expire';

He trains himself thinking:

'Overjoyed at heart I will inspire';

He trains himself thinking:

'Overjoyed at heart I will expire';

He trains himself thinking:

'Elevated in heart I will inspire';

He trains himself thinking:

'Elevated in heart I will expire';

He trains himself thinking:

'Released in heart I will inspire';

He trains himself thinking:

'Released in heart I will expire';

He trains himself thinking:

'Observing inconsistency I will inspire';

He trains himself thinking:

'Observing inconsistency I will expire';

He trains himself thinking:

'Observing dispassion I will inspire';

He trains himself thinking:

'Observing dispassion I will expire';

He trains himself thinking:

'Observing ending I will inspire';

He trains himself thinking:

'Observing ending I will expire';

He trains himself thinking:

'Observing letting go I will inspire';

He trains himself thinking:

'Observing letting go I will expire';

**It is thus, beggars, that minding the aspirations
is developed,
made much of,**

is of great fruit,
of great benefit.

And how, beggars,
is minding the aspirations developed,
how made much of,
such as to completely perfect the four settings-up of Mind?

At such time, beggars, as a beggar,
with a deep inspiration thinks:

'My inspiration was deep',
and thus makes himself consciously aware;

with a deep expiration thinks:

'My expiration was deep',
and thus makes himself consciously aware;

with a shallow inspiration thinks:

'My inspiration was shallow',
and thus makes himself consciously aware;

with a shallow expiration thinks:

'My expiration was shallow',
and thus makes himself consciously aware;

he trains himself thinking:

'I will inspire experiencing all that which is of the body';

he trains himself thinking:

'I will expire experiencing all that which is of the body';

he trains himself thinking:

'Calming down the own-making of body I will inspire';

he trains himself thinking:

'Calming down the own-making of body I will expire';

at such a time, beggars, a beggar is living in a body
observing body,

ardent,

having set up mind,

comprehending,

having put away worldly aspirations and exasperations.

'Of the body', beggars, is aspiration;
this is one way of speaking about body,
say I.

**Wherefore, in this case
a beggar is a beggar
living in a body
observing body,
ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations.**

**At such time, beggars,
as a beggar, trains himself thinking:**

**'Calming down the own-making of body I will inspire';
trains himself thinking:**

**'Calming down the own-making of body I will expire';
trains himself thinking:**

**'Experiencing enthusiasm I will inspire';
trains himself thinking:**

**'Experiencing enthusiasm I will expire';
trains himself thinking:**

**'Experiencing pleasure I will inspire';
trains himself thinking:**

**'Experiencing pleasure I will expire';
trains himself thinking:**

**'Experiencing the own-making of heart I will inspire';
trains himself thinking:**

**'Experiencing the own-making of heart I will expire';
trains himself thinking:**

**'Calming down the own-making of heart I will inspire';
trains himself thinking:**

**'Calming down the own-making of heart I will expire';
at such a time, beggars,**

**a beggar is living in sensation
observing sensation,
ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations.**

**'Of sensation', beggars, is aspiration;
this is one way of speaking about
thoroughly tracing sensation back to it's origins,
say I.**

**Wherefore, here a beggar
is a beggar living in sensation
observing sensation,
ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations.**

At such time, beggars, as a beggar trains himself thinking:

'Experiencing the heart I will inspire';

trains himself thinking:

'Experiencing the heart I will expire';

trains himself thinking:

'Overjoyed at heart I will inspire';

trains himself thinking:

'Overjoyed at heart I will expire';

trains himself thinking:

'Elevated in heart I will inspire';

trains himself thinking:

'Elevated in heart I will expire';

trains himself thinking:

'Released in heart I will inspire';

trains himself thinking:

'Released in heart I will expire';

**at such a time, beggars,
a beggar is living in the heart
observing the heart,
ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations.**

**Not 'of muddled, uncomprehending heart'
is minding the aspirations say I.**

Wherefore, here a beggar

**is a beggar living in the heart
observing the heart,
ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations.**

**At such time, beggars,
as a beggar trains himself thinking:**

**'Observing inconsistency I will inspire';
trains himself thinking:**

**'Observing inconsistency I will expire';
trains himself thinking:**

**'Observing dispassion I will inspire';
trains himself thinking:**

**'Observing dispassion I will expire';
trains himself thinking:**

**'Observing ending I will inspire';
trains himself thinking:**

**'Observing ending I will expire';
trains himself thinking:**

**'Observing letting go I will inspire';
trains himself thinking:**

'Observing letting go I will expire';

**at such a time, beggars,
a beggar is living in The Dhamma
observing The Dhamma,
ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations.**

**He who, seeing with wisdom,
lets go of aspirations and exasperations
is one who has commendably mastered
objective detachment.**

**Wherefore, here a beggar is a beggar
living in The Dhamma observing the Dhamma,
ardent,**

having set up mind,
comprehending,
having put away worldly aspirations and exasperations.

This is how, beggars,
minding the aspirations is developed,
how made much of
such as to completely perfect
The Four Settings-Up of Mind.

And how, beggars, is
The Four Settings-Up of Mind
developed,
how made much of
such as to completely perfect
The Seven Dimensions of Self-Awakening?

At such time, beggars, as a beggar
is living in a body observing body,
ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled mind is established in him;
at such a time, beggars, as a beggar
has unmuddled mind established,
the mind-dimension of self-awakening
is at that time brought into being,
the mind-dimension of self-awakening
is at that time developed,
the mind-dimension of self-awakening
has at that time got to perfection.

He, with mind thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.

At such a time, beggars, as a beggar
with mind thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;

**the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.**

**At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.**

Steady energy sets up uncarnal excitement

**At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.**

**In the enthusiastic heart,
the body is in equipoise,
the heart is in equipoise,**

**At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.**

**Impassive of body
the pleased heart
achieves elevation.**

**At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.**

**He who is of elevated heart
has commendably mastered
objective detachment**

**At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered
objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.**

**At such time, beggars, as a beggar
is living in sensation observing sensation,
ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled mind is established in him;
at such a time, beggars,
as a beggar has un-muddled mind established,
the mind-dimension of self-awakening
is at that time brought into being
the mind-dimension of self-awakening
is at that time developed
the mind-dimension of self-awakening
has at that time got to perfection.**

**He, with memory thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.**

**At such a time, beggars, as a beggar with mind thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.**

**At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.**

Steady energy sets up uncarnal excitement.

**At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.**

**In the enthusiastic heart,
the body is in equipoise,
the heart is in equipoise,**

**At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,**

**the impassivity-dimension of self-awakening
is at that time got to perfection.**

**Impassive of body
the pleased heart
achieves elevation.**

**At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.**

**He who is of elevated heart
has commendably mastered objective detachment.**

**At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.**

**At such time, beggars, as a beggar
is living in the heart observing the heart,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled mind is established in him;
at such a time, beggars, as a beggar
has unmuddled mind established
the mind-dimension of self-awakening
is at that time brought into being,
the mind-dimension of self-awakening
is at that time developed,
the mind-dimension of self-awakening
has at that time got to perfection.**

He, with memory thus developed

wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.

At such a time, beggars, as a beggar with memory thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.

At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.

Steady energy
sets up uncarnal excitement.

At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.

In the enthusiastic heart,
the body is in equipoise,
the heart is in equipoise,

At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,

**the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.**

**Impassive of body
the pleased heart
achieves elevation.**

**At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.**

**He who is of elevated heart
has commendably mastered
objective detachment.**

**At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.**

**At such time, beggars,
as a beggar is living in The Dhamma
observing The Dhamma,
ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled mind is established in him;
at such a time, beggars,
as a beggar has un-muddled mind established,**

**the mind-dimension of self-awakening
is at that time brought into being,
the mind-dimension of self-awakening
is at that time developed,
the mind-dimension of self-awakening
has at that time got to perfection.**

**He, with memory thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.**

**At such a time, beggars, as a beggar with mind thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.**

**At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.**

**Steady energy
sets up uncarnal excitement.**

**At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.**

**In the enthusiastic heart,
the body is in equipoise,
the heart is in equipoise,**

**At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.**

Impassive of body the pleased heart achieves elevation.

**At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.**

**He who is of elevated heart
has commendably mastered
objective detachment.**

**At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.**

**This is how, beggars,
The Four Settings-Up of Mind is developed,
how made much of
such as to completely perfect
The Seven Dimensions of Self-Awakening.**

**And how, beggars
are The Seven Dimensions of Self-Awakening developed,
how made much of
such as to completely perfect
freedom through vision?**

**Here beggars, a beggar develops
the mind-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;**

**he develops the investigation-of-dhamma-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;**

**he develops the enthusiasm-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;**

**he develops the impassivity-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;**

**he develops the serenity-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;**

**he develops the objective-detachment-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go.**

**This is how, beggars
The Seven Dimensions of Self-Awakening
are developed,
how made much of**

**such as to completely perfect
freedom through vision."**

This is what Bhagava said.

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

§

HERE ENDS THE ANAPANASATISUTTA