

Majjhima Nikāya

The Middle Basket

Sutta 10

Translated from the Pāḷi

by

Michael M. Olds



BuddhaDust Publications

Los Altos

2023



No Copyright

Namo tassa 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
and those who wrote it down.

To my book-learn'n teachers
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 laid the foundations of these *Dhamma* resources:
Lord Robert Chalmers, Robert Cæsar Childers, Rupert Gethin, E. Hardy,
Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,
William Pruitt, William Stede, V. Trenckner, and A.K. Warder.

To the translators:
Bhikkhu Bodhi, Bhikkhu Ñāṇamoli, Bhikkhu Thannissaro, Sister
Upalavanna, Maurice Walshe.

To the face-to-face teachers:

Ven Loc Tō,
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!**

I Hear Tell:

**Once upon a time The Consummately Self-Awakened
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

'Venerable!'

**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,
minding,**

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

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

Thus he lives
observing body,
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*.**

**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.**



BuddhaDust Publications
Los Altos
2022