

**DĪGHA NIKĀYA**

Sutta 22

# **The Spell of Four Great Satisfactions**

Translated from the Pāli by Michael. M. Olds



**BuddhaDust Publications**

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.**

**Dīgha Nikāya**

**Sutta 22**

**Mahā Sati-Paṭṭhāna Suttantaṃ**

# **The Spell of Four Great Satisfactions**

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

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

**"Beggars!" he says.**

**'BrokeTooth!' say the beggars in response to The Lucky Man.**

**Bhagavā says this to them:**

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

**What four?**

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

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

**Here beggars, a beggar,  
having gotten himself off to the forest  
or to the root of some tree,  
or to some empty hut,  
and having taken up his seat there  
sitting down, body upright,  
legs bent-across-lapwise,  
and having brought the mind  
to the area around the mouth,**

**just so minds the in-breath,  
just so minds the out-breath.**

**If he breaths in deeply, he knows:  
'I am breathing in deeply.'**

**If he breaths out deeply, he knows:  
'I am breathing out deeply.'**

**If he breaths in shallowly, he knows:  
'I am breathing in shallowly.'**

**If he breaths out shallowly, he knows:  
'I am breathing out shallowly.'**

**'Reflecting on the experience of all body, I will breath in,'  
this is the way he trains.**

**'Observing all body, I will breath out,'  
this is the way he trains.**

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

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

**In the same way as the spinner, beggars,  
or his apprentice,  
in pulling long knows:  
'I am pulling long'  
in pulling short knows:  
'I am pulling short.'**

**Even so, beggars, a beggar  
if he breaths in deeply, knows:  
'I am breathing in deeply.'**

**If he breaths out deeply, knows:  
'I am breathing out deeply.'**

**If he breaths in shallowly, he knows:  
'I am breathing in shallowly.'**

**If he breaths out shallowly, he knows:  
'I am breathing out shallowly.'**

**'Observing all body,  
I will breath in,'  
this is the way he trains.**

'Observing all body,  
I will breath out,'  
this is the way he trains.

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

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

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

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

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

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

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

Again, beggars,  
deeper than that,  
a beggar, having got going, knows:  
'I have gotten going,'  
standing, knows:  
'I am standing,'  
sitting, knows:  
'I am sitting,'  
lying down, knows:

**'I am lying down.'**

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

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

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

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

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

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

**Again, beggars,  
deeper than that,  
a beggar, departing or returning  
does it with cognizance;  
looking at or looking the other way,  
he does it with cognizance;  
stretching or flexing,  
he does it with cognizance;  
wearing cloak, bowl and upper-robe  
he does it with cognizance;  
eating, drinking, chewing, or tasting  
he does it with cognizance;  
passing matter or passing water  
he does it with cognizance;**

on the go,  
standing,  
sitting,  
asleep or awake,  
speaking or becoming silent  
he does it with cognizance.

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

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

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

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

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

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

'There is in this body  
hair of the head,  
body hair,  
nails,

**teeth,  
skin,  
meat,  
sinews,  
bones,  
marrow,  
kidneys,  
heart,  
liver,  
pleura,  
spleen,  
lungs,  
innerds,  
intestines,  
stomach,  
excrement,  
bile,  
phlegm,  
pus,  
blood,  
sweat,  
fat,  
tears,  
wax,  
spit,  
snot,  
synovial fluid,  
urine  
and brain.'**

**In the same way, beggars,  
as with a double-mouthed sample-bag  
filled with various sorts of grain,  
suchas:  
fine rice,  
unhusked rice,  
kidney beans,  
white beans,  
sesame,  
husked rice,  
and a man there  
with eyes in his head that can see,  
could see,**

**when he dumped out that bag:**

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

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

**'There is in this body  
hair of the head,  
body hair,  
nails,  
teeth,  
skin,  
meat,  
sinews,  
bones,  
marrow,  
esophagus,  
lungs,  
heart,  
pancreas,  
stomach,  
liver,  
kidneys,  
large intestine,  
small intestines,  
spleen,  
bile,  
phlegm,  
pus,  
blood,  
sweat,  
tears,  
fat,**

spit,  
snot,  
urine,  
feces  
and brain.'

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

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

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

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

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

Again, beggars,  
deeper than that,  
a beggar reviews this same body,  
however it stands,  
whatever it is doing,  
in terms of its fundamental characteristics:

'There is, in this body  
the earth element (solidity),  
the water element (liquidity),  
the fire element (heat)  
and the wind element (motion).'

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 its fundamental characteristics:

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

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

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

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

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

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

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

tossed into the charnal ground,  
dead for 1, 2, 3 days  
become bloated,  
black and blue,  
rotting.

Relating this to his own body,  
he thinks:

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

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

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

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

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

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

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

being eaten by various sorts of living creatures.

Relating this to his own body,  
he thinks:

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

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

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

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

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

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

Again, beggars,  
deeper than that,  
a beggar, in the same way  
as if he had seen a body  
tossed into the charnal ground,  
a trail of bones,  
bloody members strung together by sinew.

Relating this to his own body,  
he thinks:

'This body of mine too

is a thing just like that,  
will become just like that,  
will come to just such an end as that.'

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

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

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

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

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

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

Relating this to his own body,  
he thinks:

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

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

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

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

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

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

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

Relating this to his own body,  
he thinks:

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

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

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

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

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

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

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

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

Relating this to his own body,  
he thinks:

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

Thus he lives observing body through body

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

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

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

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

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

Again, beggars,  
deeper than that,  
a beggar, in the same way  
as if he had seen a body tossed into the charnal ground,  
just bones,  
white,  
something like the pearl-white of shells.

Relating this to his own body,  
he thinks:

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

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

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

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

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

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

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

Relating this to his own body,  
he thinks:

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

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

Or he lives observing body  
through the origins of things,

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

Or thinking:

'This is body'

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

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

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

Again, beggars,  
deeper than that,  
a beggar, in the same way  
as if he had seen a body  
tossed into the charnal ground,  
just bones,  
putrid,  
chewed up bones.

Relating this to his own body,  
he thinks:

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

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

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

**Or thinking:**

**'This is body'**

**he sets up minding**

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

**Thus he lives observing**

**but does not grasp after  
things of the world.**

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

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

**Here beggars, a beggar**

**experiencing a pleasant sense experience, knows:**

**'I am experiencing a pleasant sense experience.'**

**Experiencing a painful sense experience, knows:**

**'I am experiencing a painful sense experience.'**

**Experiencing a sense experience**

**which is not unpleasant but not pleasant, knows:**

**'I am experiencing a sense experience**

**which is not unpleasant but not pleasant.'**

**Experiencing a carnal pleasant sense experience, he knows:**

**'I am experiencing a carnal pleasant sense experience.'**

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

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

**Experiencing a carnal painful sense experience, he knows:**

**'I am experiencing a carnal painful sense experience.'**

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

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

**Experiencing a carnal sense experience**

**that is not painful, but not pleasant, he knows:**

**'I am experiencing a carnal sense experience**

**that is not painful, but not pleasant.'**

**Experiencing a carnal-free sense experience**

**that is not painful, but not pleasant, he knows:**

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

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

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

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

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

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

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

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

**'This is a mind with lust;'**

**Of a mind without lust, he knows:**

**'This is a mind without lust;'**

**Of a mind with anger, he knows:**

**'This is a mind with anger;'**

**Of a mind without anger, he knows:**

**'This is a mind without anger;'**

**Of a deluded mind, he knows:**

**'This is a deluded mind;'**

**Of a mind without delusion, he knows:**

**'This is a mind without delusion;'**

**Of a narrow mind, he knows:**

**'This is a narrow mind;'**

**Of a broad mind, he knows:**

**'This is a broad mind;'**

**Of a closed mind, he knows:**

**'This is a closed mind;'**

**Of an open mind, he knows:**

**'This is an open mind;'**

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

**'This mind is less than superior;'**

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

**'This mind is nothing less than superior;'**

**Of an unbalanced mind, he knows:**

**'This is an unbalanced mind;'**

**Of a balanced mind, he knows:**

**'This is a balanced mind;'**

**Of a mind that is not free, he knows:**

**'This is a mind that is not free;'**

**Of a mind that is free, he knows:**

**'This is a mind that is free.'**

**Thus he lives observing the mind through the mind  
with regard to the self**

**or he lives observing the mind through the mind  
with regard to externals**

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

**Or he lives observing the mind**

**through the origins of things,**

**or he lives observing the mind**

**through the aging of things,**

**or he lives observing the mind**

**through the origins and aging of things.**

**Or thinking:**

**'This is the mind'**

**he sets up minding**

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

**a measure of recollectedness.**

**Thus he lives observing**

**but does not grasp after  
things of the world.**

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

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

**Here beggars, a beggar lives observing phenomena  
through the Dhamma:**

**'Five Involvements'.**

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

**'Five Involvements'?**

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

**'There is within wishing for pleasure.'**

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

**'There is within no wishing for pleasure.'**

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

When there is lazyness and inertia within,  
he knows:

'There is lazyness and inertia within.'

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

'There is no lazyness and inertia within.'

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

When there is fear and trembling within,  
he knows:

'There is fear and trembling within.'

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

'There is no fear and trembling within.'

He knows it,  
should there come to be  
the arising of unarisen fear and trembling,  
he knows it,  
should there come to be  
letting go of that arisen fear and trembling,  
and he knows it  
when there will come 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 will come to be**

**no future arising**

**of that let go vacillation.**

**Thus he lives observing phenomena through Dhamma**

**with regard to the self**

**or he lives observing phenomena through Dhamma**

**with regard to externals**

**or he lives observing phenomena through Dhamma**

**with regard to himself and externals.**

**Or he lives observing phenomena**

**through the origins of things,**

**or he lives observing phenomena**

**through the aging of things,**

**or he lives observing phenomena**

**through the origins and aging of things.**

**Or thinking:**

**'This is Dhamma'**

**he sets up minding**

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

**a measure of recollectedness.**

**Thus he lives observing**

**but does not grasp after**

**things of the world.**

**Even so, beggars, a beggar lives**

**observing phenomena through Dhamma.**

**Again, beggars,**

**deeper than that,**

**a beggar lives observing phenomena  
through the Dhamma:**

**'Five Boundup Stockpiles'.**

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

**'Five Boundup Stockpiles'?**

**Here beggars a beggar thinks:**

**'This is matter,  
this is the origin of matter,  
this is the settling of matter;**

**This is sense experience,  
this is the origin of sense experience,  
this is the settling of sense experience;**

**This is perception,  
this is the origin of perception,  
this is the settling of perception;**

**This is own-making,  
this is the origin of own-making,  
this is the settling of own-making;**

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

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

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

**Or thinking:**

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

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

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

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

**'Six Internal/External Realms'.**

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

**'Six Internal/External Realms'?**

**Here beggars a beggar  
knows the eye  
and knows matter,  
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 will come 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 will come 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 will come 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 will come 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 will come 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 will come to be  
no future arising of that let go yoke.

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

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

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

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

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

**Again, beggars,  
deeper than that,  
a beggar lives observing phenomena  
through the Dhamma:  
'Seven Dimensions of Awakening.'**

**And how, beggars,  
does a beggar live  
observing phenomena through the Dhamma:  
'Seven Dimensions of Awakening'?**

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

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

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

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

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

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

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

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

**'There is within no Dhamma-investigation dimension**

**of self-awakening.'**

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

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

**'There is the energy dimension  
of self-awakening within.'**

**when there is no energy dimension  
of self-awakening within, knows:**

**'There is within  
no energy dimension of self-awakening.'**

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

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

**'There is the enthusiasm dimension  
of self-awakening within.'**

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

**'There is within  
no enthusiasm dimension of self-awakening.'**

**He knows it,  
should there come to be  
the arising of an unarisen enthusiasm dimension**

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

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

**'There is the impassivity dimension  
of self-awakening within.'**

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

**'There is within  
no impassivity dimension of self-awakening.'**

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

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

**'There is the high-getting dimension  
of self-awakening within.'**

**When there is no high-getting dimension  
of self-awakening within, knows:**

**'There is within  
no high-getting dimension  
of self-awakening.'**

**He knows it,  
should there come to be  
the arising of an unarisen high-getting dimension  
of self-awakening,  
and he knows it,**

should there come to be  
all-round thorough development  
of that arisen high-getting dimension  
of self-awakening.

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

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

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

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

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

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

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

Or thinking:

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

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

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

**Again, beggars,  
deeper than that,  
a beggar lives observing phenomena  
through the Dhamma:  
'Four Aristocrats of Truths'.**

**And how, beggars,  
does a beggar live observing phenomena  
through the Dhamma:  
'Four Aristocrats of Truths'?**

**Here beggars a beggar thinks:**

**'This is pain'  
and he knows it  
according to it's nature;**

**He thinks:**

**'This is the origin of pain'  
and he knows it according to it's nature;**

**He thinks:**

**'This is the ending of pain'  
and he knows it according to it's nature;**

**He thinks:**

**'This is the way to bring about  
the end of that pain'  
and he knows it according to it's nature.**

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

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

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

Or thinking:

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

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

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

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'?

Whatever  
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'?

Whatever  
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'?

Whatever  
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'?

Whatever, 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'?

Whatever, 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 contacted with any sort of painful thing  
is loss of hope,  
being despondant,  
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 material form stockpile,  
there is the sense experience stockpile,  
there is the perception stockpile,  
there is the own-making stockpile,  
there is the consciousness 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 material form  
enjoyed material form,**

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

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

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

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

**The realm of scents**

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

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

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

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

**The realm of eye-consciousness  
is loved material form,  
enjoyed material form,  
it is there  
that this hunger/thirst appearing,  
appears**

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

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

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

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

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

**The realm of mind-consciousness  
is loved material form,**

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

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

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

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

The realm of taste-contact  
is loved material form,  
enjoyed material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there

**that entering,  
it settles in.**

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

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

**The realm of perception of material objects  
is loved material form,  
enjoyed material 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 material form,  
enjoyed material 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 material form,  
enjoyed material 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 material form,  
enjoyed material 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 material form,  
enjoyed material 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 material form,  
enjoyed material form,  
it is there**

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

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

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

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

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

it is there  
that entering,  
it settles in.

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

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

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

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

The realm of meandering thoughts  
is loved material form,

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

The realm of meandering thoughts  
is loved material form,  
enjoyed material 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 material form,  
enjoyed material 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 material form,  
enjoyed material form?**

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

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

**The realm of ear-consciousness**

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

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

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

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

**The realm of mind-consciousness  
is loved material form,  
enjoyed material form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,**

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

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

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

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

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

**The realm of touch-contact  
is loved material form,**

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

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

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

**it goes out.**

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

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

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

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

**The realm of meandering thoughts about material objects**

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

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

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

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

The realm of meandering thoughts about touches  
is loved material form,  
enjoyed material form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,

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

**The realm of meandering thoughts about Dhammas  
is loved material form,  
enjoyed material 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:**

**High-Working Hypothesis,  
High Principles,  
High Talk,  
High Works,  
High Lifestyle,  
High Reign,  
High Mind,  
and High Getting High.**

**And what, beggars,  
is High Working Hypothesis?**

**It is knowledge, beggars,  
about pain;  
knowledge about the origin of pain;  
knowledge about the ending of pain;  
knowledge about the walk to walk  
to reach the end of pain.**

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

**And what, beggars, are High Principles?**

**The abandoning-principle,  
the non-anger-principle,  
the non-harm-principle.**

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

**And what, beggars, is High Talk?**

**Abstention from lying speech,  
abstention from slanderous speech,  
abstention from unkind speech,  
abstention from lip-flapping.**

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

**And what, beggars, is High Works?**

**Abstention from destruction of life,  
abstention from taking the ungiven,  
abstention from contra-indicated deeds.**

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

**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.**

**And what, beggars, is High Reign?**

**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;**

**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;**

**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;**

**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.**

**And what, beggars, is High Mind?**

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

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

**And what, beggars, is High Getting High?**

**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 meandering thoughts,  
enters The First Burning  
and makes a habitat-a that.**

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

**And then separated  
from interest and enjoyment,  
with impassivity, detachment, and clear consciousness  
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**

**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 Getting High.**

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

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

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

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

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

**For him, beggars,  
who so develops these four satisfactions  
for seven rains,  
one fruit or another  
of these two fruits  
will result:**

**omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars, seven rains,  
for him, beggars,  
who so develops these four satisfactions  
for six rains,  
one fruit or another  
of these two fruits  
will result:**

**omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars, six rains,  
for him, beggars,  
who so develops these four satisfactions  
for five rains,  
one fruit or another  
of these two fruits  
will result:**

**omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars, five rains,  
for him, beggars,  
who so develops these four satisfactions  
for four rains,  
one fruit or another  
of these two fruits  
will result:**

**omniscience in this visible state, or  
having involvements,  
non-returning.**

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

**omniscience in this visible state, or**

**having involvements, non-returning.**

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

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

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

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

**Let stand, beggars, six moons,  
for him, beggars,  
who so develops these four satisfactions  
for five moons,**

**one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.**

**Let stand, beggars, five moons,  
for him, beggars,  
who so develops these four satisfactions  
for four moons,**

**one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.**

**Let stand, beggars, four moons,  
for him, beggars,  
who so develops these four satisfactions  
for three moons,**

**one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.**

**Let stand, beggars, three moons,  
for him, beggars,  
who so develops these four satisfactions  
for two moons,**

**one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.**

**Let stand, beggars, two moons,  
for him, beggars,  
who so develops these four satisfactions  
for one moon,**

**one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.**

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

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

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

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

**This is what Bhagava said  
and we hear that the bhikkhus there  
were delighted at what the Lucky Man said.**