

Samyutta Nikāya

The Linked Basket

**Volume 4.2
Book 5
Selected Suttas**

**Translated from the Pāli
by
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**BuddhaDust Publications
Los Altos
2023**



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

To my book-learn'n teachers
H.C. Warren, *Buddhism in Translations*,
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!**

Once upon a time the Elder Anuruddha
and the Elder Sāriputta
and the Elder Maha-Moggallāna
Sakete Cactus Grove residing.

There then emerging from seclusion one evening-time
the Elder Sāriputta
and the Elder Maha-Moggallāna
approached the Elder Anuruddha
and drew near.

Having drawn near
they exchanged well-wishing
together with the Elder Anuruddha.

Having made the exchange of polite talk
they took seats to one side.

Seated to one side, then,
the Elder Sāriputta said this
to the Elder Anuruddha:

"The beggar, a seeker, friend Anuruddha,
what are those things
which should be spit out by him
once he has trod their path?"

"The beggar, a seeker, friend Sāriputta,
should spit out the four settings-up of mind
once he has trod their path.

What four?

Here, friend, a beggar,
lives in body overseeing body,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

Lives in sensation overseeing sensation,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

Lives in the heart overseeing the heart,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

Lives in the *Dhamma* overseeing the *Dhamma*,
ardent, self-aware, recollected,

having put away worldly ambition and disappointment.

**The beggar, a seeker, friend Sāriputta,
should spit out these four settings-up of mind
once he has trod their path."**

SN 5.52.4

**Once upon a time the Elder Anuruddha
and the Elder Sāriputta
and the Elder Maha-Moggallāna
Sakete Cactus Grove residing.**

**There then emerging from seclusion one evening-time
the Elder Sāriputta
and the Elder Maha-Moggallāna
approached the Elder Anuruddha
and drew near.**

**Having drawn near
they exchanged well-wishing
together with the Elder Anuruddha.**

**Having made the exchange of polite talk
they took seats to one side.**

**Seated to one side, then,
the Elder Sāriputta said this
to the Elder Anuruddha:**

**"The beggar, a master, friend Anuruddha,
what are those things
which should be spit out by him
once he has trod their path?**

**The beggar, a master, friend Sāriputta,
should spit out these four settings-up of mind
once he has trod their path.**

What four?

**Here, friend, a beggar,
lives in body overseeing body,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.**

**Lives in sensation overseeing sensation,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.**

Lives in the heart overseeing the heart,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

Lives in the *Dhamma* overseeing the *Dhamma*,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

The beggar, a master, friend Sāriputta,
should spit out these four settings-up of mind
once he has trod their path."

SN 5.52.5

Once upon a time the Elder Anuruddha
and the Elder Sāriputta
and the Elder Maha-Moggallāna
Sakete Cactus Grove residing.

There then emerging from seclusion one evening-time
the Elder Sāriputta
and the Elder Maha-Moggallāna
approached the Elder Anuruddha
and drew near.

Having drawn near
they exchanged well-wishing
together with the Elder Anuruddha.

Having made the exchange of polite talk
they took seats to one side.

Seated to one side, then,
the Elder Sāriputta said this
to the Elder Anuruddha:

"Of what sort, friend Anuruddha,
is the *Dhamma*,
developed and made a big thing of
through which your great higher-powers were received?"

"It is, friend Sāriputta,
through developing and making a big thing of
the four setting's up of mind
that I have received great higher powers.
Which four?"

Here, friend,
I live in body overseeing body,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

I live in sensation overseeing sensation,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

I live in the heart overseeing the heart,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

I live in the *Dhamma* overseeing the *Dhamma*,
ardent, self-aware, recollected,
having put away worldly ambition and disappointment.

It is, friend Sāriputta,
through developing and making a big thing of
these four setting's up of mind
that I have received great higher powers.

And further, friend,
it is through developing and making a big thing of
these four setting's up of mind
that I overlook the thousand worlds."

SN 5.52.6

Once upon a time Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta-forest park.

Then The Lucky Man addressed the Beggarsa there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

"One thing beggars,
developed,
made much of,
makes for great fruit, great benefit.

What one thing?

Recollecting aspiration.

And how 'developed', beggars
is recollecting aspiration?

How 'made much of',

such as makes for great fruit, great benefit?

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,
setting the body upright,
legs bent-across-lapwise,
recollecting,
he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifyin own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Observing enthusiasm,
I will inspire,'
this is the way he trains.

**'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart, I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'**

this is the way he trains.

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit.**

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

**"Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.**

**And how, beggars, is recollecting aspiration developed,
made much of,
such as makes for great fruit,
great benefit?**

**Here beggars, a beggar,
recollecting aspiration,
simultaneously develops the dimension of self-awakening that is
remembering
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-
awakening that is investigation of *Dhamma*
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-
awakening that is energy
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-
awakening that is enthusiasm
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-awakening that is impassivity
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-awakening that is serenity
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Recollecting aspiration, he simultaneously develops the dimension of self-awakening that is detachment
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit."**

SN 5.54.2

**"Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.**

**And how, beggars, is recollecting aspiration
developed,
made much of,
such as makes for great fruit,
great benefit?**

**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,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

'Liberating the heart,

**I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit."**

SN 5.54.3

**"Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.**

And how, beggars, is recollecting aspiration developed,
made much of,
such as makes for great fruit,
great benefit?

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,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'

this is the way he trains.

**'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,**

great benefit.

**Suchwise developed, beggars,
suchwise made much of
recollecting aspiration
can be expected to have one of two fruitions:**

**Omniscience in this seen thing
or with holding on remaining,
non-returning."**

SN 5.54.4

**"Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.**

**And how, beggars, is recollecting aspiration developed,
made much of,
such as makes for great fruit,
great benefit?**

**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,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.**

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

**'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.**

**'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will inspire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will expire,'
this is the way he trains.**

**'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.**

**'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

'On the look-out for ending,

**I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit.**

**When developed suchwise, beggars,
when made much of suchwise,
recollecting aspiration
can be expected to have one of seven fruitions,
seven benefits.**

What seven fruitions?

Benefits?

Complete omniscience in this seen thing.

**If not complete omniscience in this seen thing,
then, complete omniscience at the time of death.**

**If not complete omniscience in this seen thing
nor complete omniscience at the time of death,
then he gets thorough *Nibbāna* midway
by thoroughly extirpating the five yokes to the lower births.**

Or he gets reduced-time thorough-*Nibbāna*.

Or he gets without-own-making thorough-*Nibbāna*.

Or he gets with-own-making thorough-*Nibbāna*.

Or he goes up-stream to the *Akaniṭṭha* Realm.

**These, beggars are the seven fruitions,
seven benefits that can be expected**

**from developing
and making much of
recollecting aspiration."**

SN 5.54.5

"Beggars! Do you develop recollecting aspiration?"

At this the Agéd One Ariṭṭha said this to Bhagava:

"I, Bhante, am one who develops recollecting aspiration."

"How then, Ariṭṭha, do you develop recollecting aspiration?"

**"For that which has past, Bhante, taking pleasure in the wished for has
been let go.**

For the not yet come, taking pleasure in the wished for is put away.

Reaction to things inwardly and outwardly is well under control.

So remembering I breath in, so remembering I breath out.

This is the way, Bhante, I develop recollecting aspiration."

**"Attained thus Ariṭṭha, is recollecting aspiration,
not not attained, I say.**

**Yet Ariṭṭha, to get the full development of recollecting aspiration
give ear,
pay good mind,
I will speak."**

"Even so, Bhante", said the Agéd One Ariṭṭha in response to Bhagava.

Then Bhagava said this:

"And how, Ariṭṭha, does one get fully developed recollecting aspiration?"

**Here Ariṭṭha, 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,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.**

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

**'Pacifying the own-making of the heart,
I will inspire,'**

this is the way he trains.

**'Pacifying the own-making of the heart,
I will expire,'**

this is the way he trains.

**'Reflecting on the heart,
I will inspire,'**

this is the way he trains.

**'Reflecting on the heart,
I will expire,'**

this is the way he trains.

**'Abundantly content in heart,
I will inspire,'**

this is the way he trains.

**'Abundantly content in heart,
I will expire,'**

this is the way he trains.

**'Composing the heart,
I will inspire,'**

this is the way he trains.

**'Composing the heart,
I will expire,'**

this is the way he trains.

**'Liberating the heart,
I will inspire,'**

this is the way he trains.

**'Liberating the heart,
I will expire,'**

this is the way he trains.

**'On the look-out for inconsistency,
I will inspire,'**

this is the way he trains.

**'On the look-out for inconsistency,
I will expire,'**

this is the way he trains.

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', Ariṭṭha,
suchwise 'made much of'
recollecting aspiration
makes for great fruit,
great benefit.**

**This is how, Ariṭṭha,
one gets fully developed
recollecting aspiration."**

SN 5.54.6

**Now at that time the Agéd One Mahā Kappina,
was seated not far from Bhagava,
body upright,
legs bent-across-lapwise,
mind attending to the mouth.**

**Then Bhagava, having seen the Agéd One Mahā Kappina seated nearby,
body upright,
legs bent-across-lapwise,
mind attending to the mouth,
said this to the beggars there:**

**"Do you see, beggars,
any squirming around
or trembling
in the body of that beggar there?"**

**"Whenever we see this Agéd One, Bhante,
whether seated in a group
or seated alone by himself,
we do not see any squirming around
or trembling
in the body of that Agéd One."**

**"It is, beggars, because of the development
and making much of high-getting
that there is neither squirming around
or trembling in body,
nor squirming around
or trembling in mind.**

**Beggars, this beggar gains serenity
at pleasure,
without distress,
without difficulty.**

**And which serenity is it, beggars,
that developed and made much of
has neither squirming around
or trembling in body,
nor squirming around
or trembling in mind?**

**Recollecting aspiration-serenity, beggars,
developed and made much of
has neither squirming around
or trembling in body,
nor squirming around
or trembling in mind.**

**And how developed, beggars,
how made much of
does that respiration-remembering-serenity
have neither squirming around
or trembling in body,
nor squirming around
or trembling in mind?**

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,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'

this is the way he trains.

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration serenity
has neither squirming around
or trembling in body,
nor squirming around
or trembling in mind."**

**"Recollecting aspiration-serenity beggars,
developed,
made much of,
makes for great fruit, great benefit.**

**And how, beggars,
is recollecting aspiration serenity,
developed,
made much of,
such as makes for great fruit, great benefit?**

**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,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.**

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

**'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.**

**'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will inspire,'**

this is the way he trains.

**'Pacifying own-body-making,
I will expire,'**

this is the way he trains.

**'Reflecting on enthusiasm,
I will inspire,'**

this is the way he trains.

**'Reflecting on enthusiasm,
I will expire,'**

this is the way he trains.

**'Observing pleasure,
I will inspire,'**

this is the way he trains.

**'Observing pleasure,
I will expire,'**

this is the way he trains.

**'Reflecting on the own-making of the heart,
I will inspire,'**

this is the way he trains.

**'Reflecting on the own-making of the heart,
I will expire,'**

this is the way he trains.

**'Pacifying the own-making of the heart,
I will inspire,'**

this is the way he trains.

**'Pacifying the own-making of the heart,
I will expire,'**

this is the way he trains.

**'Reflecting on the heart,
I will inspire,'**

this is the way he trains.

**'Reflecting on the heart,
I will expire,'**

this is the way he trains.

**'Abundantly content in heart,
I will inspire,'**

this is the way he trains.

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

'On the look-out for opportunities to let go,

**I will expire,'
this is the way he trains.**

**Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration serenity
makes for great fruit,
great benefit.**

**I too beggars,
before my awakening,
not yet awakened,
a bodhisattva,
used to live in this same way,
making much of this way of living.**

**While I lived this way, bhikkhus,
making much of this way of living,
there was neither bodily fatigue
nor eyestrain
and through not getting involved,
my heart was freed from the corruptions.**

**Therefore beggars,
if a beggar would determine:**

**'There shall be neither bodily fatigue
nor eyestrain for me
and through not getting involved,
my heart will be freed from the corruptions,'
it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'Let go shall be the rememberings
and principles associated with household life.'
it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall live perceiving the disadvantageous
in the advantageous'
it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall live perceiving the advantageous
in the disadvantageous'**

**it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall live perceiving the disadvantageous
in the advantageous and the disadvantageous'**

**it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall live perceiving the advantageous in the disadvantageous and the
advantageous'**

**it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall live avoiding
both the disadvantageous
and the advantageous —
detached,
remembering,
self-aware.'**

**it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

**'I shall, while still rethinking,
while still pondering,
enter into and live
in the attainment of the first knowing,
that isolation-born pleasant enthusiasm
separate from sense pleasures,
separate from unskillful things'**

**it would be well to keep in mind
this remembering the respiration serenity.**

Therefore beggars, if a beggar would determine:

'I shall, subduing rethinking and pondering,

enter into and live in the attainment of the second knowing,
that internal happiness,
that unified state of mind
that is without rethinking,
without pondering,
a pleasant enthusiasm born of serenity'

it would be well to keep in mind
this remembering the respiration serenity.

Therefore beggars, if a beggar would determine:

'I shall, with the phasing out of enthusiasm,
enter into and live in the attainment of the third knowing,
detached,
remembering and self-aware,
experiencing that bodily ease
the aristocrats describe saying:

"Detached, recollected, he lives happily,"

it would be well to keep in mind
this remembering the respiration serenity.

Therefore beggars, if a beggar would determine:

'I shall, letting go pleasure,
letting go pain,
their precursors in bodily ease and discomfort resolved,
enter into and live in the fourth knowing,
without pain,
without pleasure,
in the all-round purity of the detached mind,'

it would be well to keep in mind
this remembering the respiration serenity.

Therefore beggars, if a beggar would determine:

'I shall, with the surpassing of all perception of forms,
with the resolution of perception of reaction,
not paying attention to perception of diversity,
thinking:

"Without end is Space,"

enter into and live in the Sphere of Space'

it would be well to keep in mind this remembering the respiration serenity.

Therefore beggars, if a beggar would determine:

**'I shall, with the surpassing of all perception of the Sphere of Space,
thinking:**

"Without end is Consciousness,"

enter into and live in the Sphere of Consciousness'

it would be well to keep in mind this remembering the respiration serenity.

Therefore beggars, if a beggar would determine:

**'I shall, with the surpassing of the Sphere of Consciousness,
thinking:**

"There is no what-have-you,"

enter into and live in the Sphere of Nothing to be Had,'

it would be well to keep in mind

this remembering the respiration serenity.

Therefore beggars, if a beggar would determine:

**'I shall, with the surpassing of the Sphere of Nothing to be Had,
enter into and live in the Sphere of Neither-Perceiving-nor-Non-
Perceiving,'**

it would be well to keep in mind

this remembering the respiration serenity.

**When this remembering the respiration serenity is thus developed,
beggars,**

thus made much of,

if there is the experience of a pleasant sensation,

it is known as: 'Inconsistent,'

it is known as: 'Don't get involved with it,'

it is known as: 'Don't get worked up about it.'

Experiencing an unpleasant sensation,

it is known as: 'Inconsistent,'

it is known as: 'Don't get involved with it,'

it is known as: 'Don't get worked up about it.'

Experiencing a sensation which is not unpleasant but not pleasant,

it is known as: 'Inconsistent,'

it is known as: 'Don't get involved with it,'

it is known as: 'Don't get worked up about it.'

If a pleasant sensation is experienced,

it is experienced without bonds.

If an unpleasant sensation is experienced,

it is experienced without bonds.

**If a sensation which is not unpleasant but not pleasant is experienced,
it is experienced without bonds.**

**If there is the experience of the sense that
the body is reaching its end,
he knows: 'I am experiencing the sense
that the body is reaching its end.'**

**If there is the experience of the sense
that life is reaching its end,
he knows:**

**'I am experiencing the sense
that life is reaching its end.'**

He knows:

**'At the break-up of the body
as life reaches its end,
even here,
not getting worked up about any sensation,
one can become cool.'**

**In the same way, beggars,
as an oil-lamp burns
because of oil
and because of a wick,
but with the consumption of its fuel,
with the drying up
of the oil
and the wick,
it goes out,
even so, beggars,
a beggar experiencing the sense
that the body is reaching its end,
knows:**

**'I am experiencing the sense
that the body is reaching its end.'**

**Experiencing the sense
that life is reaching its end,
knows:**

**'I am experiencing the sense
that life is reaching its end',**

And he knows:

**'At the break-up of the body
as life reaches its end,
even here,
not getting worked up about any sensation,
one can become cool.'"**

SN 5.54.8

**Once upon a time Bhagava,
Vesālī-land revisiting,
Great-Woods,
House with the peaked roof.**

**At that time Bhavava commonly preached to the beggars there
in a multiplicity of ways
about the subject of the impure;
speaking about the advantages
of talking about the subject of 'the impure',
speaking about the advantages
of developing the subject of 'the impure'.**

Then the Lucky man addressed the bhikkhus:

**"I wish, beggars,
to retire to chambers
for the half month.**

**No one should approach me
except the one who brings my mess-bowl food."**

**"Even so, Bhante", the beggars responded in agreement
and subsequently no one approached the Lucky Man
except the one who brought his mess-bowl food.**

Then those beggars, saying:

**"The Bhagava used to preach
in a multiplicity of ways
about the subject of the impure;
speaking about the advantages
of talking about the subject of 'the impure',
speaking about the advantages
of developing the subject of 'the impure'""|| ||**

**lived devoting themselves
to the development of 'the impure'
in a multiplicity of ways.**

**These, being depressed,
ashamed,
disgusted with body,
sought out a way to take to the knife.**

**In one day
as many as ten bhikkhus
took to the knife.**

**In one day
as many as twenty bhikkhus
took to the knife.**

**In one day
as many as thirty bhikkhus
took to the knife.**

**Then, returning from his retirement to chambers
at the end of that half-month,
Bhagava spoke thus to the Agéd Ānanda:**

"What's this now, Ānanda?

**Thinned of beings
seems the Order of Bhikkhus."**

"Indeed that is so, Bhante!

**Because the Bhagava preached to the beggars
in a multiplicity of ways
about the subject of the impure;
speaking about the advantages
of talking about the subject of 'the impure',
speaking about the advantages
of developing the subject of 'the impure',
the beggars, Bhante, saying:**

**'The Bhagava used to preach
in a multiplicity of ways
about the subject of the impure;
speaking about the advantages
of talking about the subject of 'the impure',
speaking about the advantages
of developing the subject of 'the impure'"**

**lived devoting themselves
to the development of the subject of 'the impure'
in a multiplicity of ways.**

These, being depressed,
ashamed,
disgusted,
with body,
sought out a way to take to the knife.

In one day
as many as ten bhikkhus
took to the knife.

In one day
as many as twenty bhikkhus
took to the knife.

In one day
as many as thirty bhikkhus
took to the knife.

It would be good, Bhante,
if the Bhagava would reveal another course
to establish the order of bhikkhus in omniscience."

"In that case, Ānanda,
whatsoever there are of bhikkhus
who have taken up residence in Vesālī
they all should be gathered together

in the meeting hall."

"Even so Bhante", said the Agéd Ānanda in reply,
and whatsoever there were of bhikkhus
who had taken up residence in Vesālī
they all gathered together
in the meeting hall.

Once gathered together,
Ānanda said this to Bhagava:

"The bhikkhu Saṅgha has assembled, Bhante,
now is the time for the Bhagava
to do what he has in mind".

Then The Lucky Man went to the meeting hall.

Arriving there
he sat down in the designated seat.

So seated

he said this to the bhikkhus there:

"When, beggars, respiration-remembering serenity
is developed
and made a big thing of
it brings peace
and living in undampened pleasure
and, additionally,
bad, unskillful things
disappear on the spot.

In the same way, beggars,
as the stirred up dust and dirt
of the last month of summer
is settled by a great untimely thunderstorm
and is caused to disappear on the spot,
even so, beggars,
respiration-remembering serenity
developed
and made a big thing of
brings peace
and living in undampened pleasure
and, additionally,
bad, unskillful things
disappear on the spot.

And how, beggars, is respiration-remembering serenity developed
and made a big thing of
such as to bring peace
and living in undampened pleasure
and, additionally,
to cause bad, unskillful things
to disappear on the spot?

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,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,

just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'
this is the way he trains.

'Observing pleasure,
I will expire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,
I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,'

this is the way he trains.

'Pacifying the own-making of the heart,
I will expire,'

this is the way he trains.

'Reflecting on the heart,
I will inspire,'

this is the way he trains.

'Reflecting on the heart,
I will expire,'

this is the way he trains.

'Abundantly content in heart,
I will inspire,'

this is the way he trains.

'Abundantly content in heart,
I will expire,'

this is the way he trains.

'Composing the heart,
I will inspire,'

this is the way he trains.

'Composing the heart,
I will expire,'

this is the way he trains.

'Liberating the heart,
I will inspire,'

this is the way he trains.

'Liberating the heart,
I will expire,'

this is the way he trains.

'On the look-out for inconsistency,
I will inspire,'

this is the way he trains.

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**This is how, beggars,
respiration-remembering serenity
is developed
and made a big thing of
such as to bring peace
and living in undampened pleasure
and, additionally,
to cause bad, unskillful things
to disappear on the spot."**

SN 5.54.9

**Once upon a time Bhagava,
Kimbila-district,
Bamboo Grove came-a revisiting.**

There Bhagava said this to the Agéd One, Kimbila:

**"How developed, Kimbila,
is recollecting aspiration-serenity,**

how made a big thing of,
having great fruit,
great benefit?"

Thus spoken to, the Agéd One, Kimbila remained silent.

Then a second time The Lucky Man said this to the Agéd One, Kimbila:

"How developed, Kimbila,
is recollecting aspiration-serenity,
how made a big thing of,
having great fruit,
great benefit?"

And a second time the Agéd One, Kimbila remained silent.

Then a third time The Lucky Man said this to the Agéd One, Kimbila:

"How developed, Kimbila,
is recollecting aspiration-serenity,
how made a big thing of,
having great fruit,
great benefit?"

And a third time the Agéd One, Kimbila remained silent.

Thus, this having been said,
the Agéd One, Ānanda, said this to The Lucky Man:

"This is the time, Bhagava!

This is the time, Welcome One,
for the Bhagava to relate the recollecting aspiration-serenity.

The Beggars will remember what is heard from the Bhagava."

"In that case, Ānanda,
listen up,
pay attention,
I will speak!"

"Even so, Bhante!" replied the Agéd One, Ānanda to Bhagava.

Bhagava said this:

"And how 'developed', Ānanda,
is recollecting aspiration?

How 'made much of',
such as makes for great fruit,
great benefit?

Here Ānanda, 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,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the mouth,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

'Liberating the heart,

**I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**Suchwise 'developed', Ānanda,
suchwise 'made much of'
recollecting aspiration high-getting
makes for great fruit,
great benefit.**

**At such a time, Ānanda, as a beggar,
inspiring deeply, knows:
'I am inspiring deeply',**

expiring deeply, knows:
'I am expiring deeply',
inspiring shallowly, knows:
'I am expiring shallowly',
expiring shallowly, knows:
'I am expiring shallowly';
when he trains thus:
'Reflecting on the totality of bodily experience,
I am breathing in',
when he trains thus:
'Reflecting on the totality of bodily experience,
I am breathing out',
when he trains thus:
'Pacifying the own body,
I am breathing in',
when he trains thus:
'Pacifying the own body,
I am breathing out';
at such a time, Ānanda,
a bhikkhu is living in a body overseeing the body,
ardent,
clearly conscious,
remembering,
having removed worldly ambitions and disappointments.

How come?

Here, Ānanda, I say
breathing in and breathing out
is another way to classify 'body'.

Therefore, Ānanda,
at such a time a bhikkhu is living in a body overseeing the body,
ardent,
clearly conscious,
remembering,
having removed worldly ambitions and disappointments.

At such a time, Ānanda, as a beggar trains thus:
'Reflecting on enthusiasm,
I am breathing in,
when he trains thus:
'Reflecting on enthusiasm,

**I am breathing out',
when he trains thus:
'Observing pleasure,
I am breathing in',
when he trains thus:
'Observing pleasure,
I am breathing out',
when he trains thus:
'Reflecting on the own-making of the heart,
I am breathing in',
when he trains thus:
'Reflecting on the own-making of the heart,
I am breathing out',
when he trains thus:
'Pacifying the own-making of the heart,
I am breathing in',
when he trains thus:
'Pacifying the own-making of the heart,
I am breathing out',
at such a time, Ānanda,
a bhikkhu is living in sense experience
overseeing sense experience,
ardent,
clearly conscious,
remembering,
having removed worldly ambitions and disappointments.**

How come?

**Here, Ānanda, I say
breathing in and breathing out
is another way to classify 'sense experience'.**

**Therefore, Ānanda,
at such a time a bhikkhu is living in sense experience
overseeing sense experience,
ardent,
clearly conscious,
remembering,
having removed worldly ambitions and disappointments.**

**At such a time, Ānanda,
as a beggar trains thus:**

**'Reflecting on the heart,
I am breathing in,
when he trains thus:
'Reflecting on the heart,
I am breathing out',
when he trains thus:
'Abundantly content in heart,
I am breathing in',
when he trains thus:
'Abundantly content in heart,
I am breathing out',
when he trains thus:
'Composing the heart,
I am breathing in',
when he trains thus:
'Composing the heart,
I am breathing out',
when he trains thus:
'Liberating the heart,
I am breathing in',
when he trains thus:
'Liberating the heart,
I am breathing out',
at such a time, Ānanda,
a bhikkhu is living in mental states
overseeing mental states,
ardent,
clearly conscious,
remembering,
having removed worldly ambitions and disappointments.**

How come?

**Here, Ānanda, I say breathing in and breathing out
is another way to classify 'mental states'.**

**Therefore, Ānanda,
at such a time a bhikkhu is living in mental states
overseeing mental states,
ardent,
clearly conscious,
remembering,**

having removed worldly ambitions and disappointments.

At such a time, Ānanda,

as a beggar trains thus:

'On the look-out for inconsistency,

I am breathing in,

when he trains thus:

'On the look-out for inconsistency,

I am breathing out',

when he trains thus:

'On the look-out for the end of lust,

I am breathing in',

when he trains thus:

'On the look-out for the end of lust,

I am breathing out',

when he trains thus:

'On the look-out for ending,

I am breathing in',

when he trains thus:

'On the look-out for ending,

I am breathing out',

when he trains thus:

'On the look-out for opportunities to let go,

I am breathing in',

when he trains thus:

'On the look-out for opportunities to let go,

I am breathing out',

at such a time, Ānanda,

a bhikkhu is living in the *Dhamma*

overseeing *Dhamma*,

ardent,

clearly conscious,

remembering,

having removed worldly ambitions and disappointments.

How come?

Here, Ānanda, I say

breathing in and breathing out

is another way to classify '*Dhamma*'.

Therefore, Ānanda, at such a time a bhikkhu is living in the *Dhamma*

overseeing *Dhamma*,

ardent,
clearly conscious,
remembering,
having removed worldly ambitions and disappointments.

In the same way, Ānanda,
as if at a Crossroads
there were a great pile of dirt
and if, appearing from the Eastern direction,
there comes a cart
— it would scatter that dirtpile.

If, appearing from the Western direction,
there comes a cart
— it would scatter that dirtpile.

If, appearing from the Northern direction,
there comes a cart
— it would scatter that dirtpile.

If, appearing from the Southern direction,
there comes a cart
— it would scatter that dirtpile.

Even so, Ānanda,
a bhikkhu living in a body
overseeing the body
scatters bad unskillful things.

Living in sense experience
overseeing sense experience
he scatters bad unskillful things.

Living in mental states
overseeing mental states
he scatters bad unskillful things.

Living in the Dhamma
overseeing Dhamma
he scatters bad unskillful things."

SN 5.54.10

Once upon a time, The Lucky Man, Icchānaṅgale revisiting,
Icchānaṅgala jungle grove.

Then The Lucky Man said this to the beggars there:

"I wish, beggars, to retire to chambers for three months.

No one should approach me
except the one who brings my mess-bowl food."

"Even so, Bhante", the beggars responded in agreement
and subsequently no one approached the Lucky Man
except the one who brought his mess-bowl food.

Then after the lapse of three months,
The Lucky Man emerged from his retirement chambers
and said this to the beggars there:

"Should wanderers of other views, beggars, question you thus:

'In what manner, friends,
does the Shaman Gotama largely live
during the rains residency?'

This being put to you, beggars,
by wanderers of other views,
this is how you should make response:

'The Lucky Man, friends,
largely lives during the rains residency
serenely remembering his respiration.'

Breathing in deeply, I know:

'I am inspiring deeply.'

Breathing out deeply, I know:

'I am expiring deeply.'"

"Breathing in shallowly, I know:

'I am inspiring shallowly.'

Breathing out shallowly, I know:

'I am expiring shallowly.'

Reflecting on the totality of bodily experience,
I breath in knowingly.

Reflecting on the totality of bodily experience,
I breath out knowingly.

Pacifying own-body-making,
I breath in knowingly.

Pacifying own-body-making,
I breath out knowingly.

Reflecting on enthusiasm,
I breath in knowingly.

**Reflecting on enthusiasm,
I breath out knowingly.**

**Observing pleasure,
I breath in knowingly.**

**Observing pleasure,
I breath out knowingly.**

Reflecting on the own-making of the heart, I breath in knowingly.

**Reflecting on the own-making of the heart,
I breath out knowingly.**

**Pacifying the own-making of the heart,
I breath in knowingly.**

**Pacifying the own-making of the heart,
I breath out knowingly.**

**Reflecting on the heart,
I breath in knowingly.**

**Reflecting on the heart,
I breath out knowingly.**

**Abundantly content in heart,
I breath in knowingly.**

**Abundantly content in heart,
I breath out knowingly.**

**Composing the heart,
I breath in knowingly.**

**Composing the heart,
I breath out knowingly.**

**Liberating the heart,
I breath in knowingly.**

**Liberating the heart,
I breath out knowingly.**

**Reflecting on giving up,
I breath in knowingly.**

**Reflecting on giving up,
I breath out knowingly.**

**He, beggars, who speaking highly
would say:**

'This is the Aristocratic life,

**this is the Brahma life,
this is the life of the Getter of the Getting'
speaking highly of this
serene remembering of the respiration
would say:**

**'This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'**

**He who is a seeker, beggars,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
such a one,
developing serene remembering of the respiration,
making a big thing of it,
will achieve the destruction of the corruptions.**

**He who, beggars, is an arahant beggar,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge free,
even for such a one,
developing serene remembering of the respiration,
making a big thing of it,
is useful for living pleasantly in this seen thing
mindfully self-aware.**

He, beggars, who speaking highly would say:

**'This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'**

**speaking highly of this serene remembering of the respiration
would say:**

**'This is the Aristocratic life,
this is the Brahma life,**

this is the life of the Getter of the Getting.'"

SN 5.54.11

**Once upon a time the Venerable Lomasavangiso,
Sakka-land,
Kapilavatthu,
Nigrodha's park revisiting.**

**There then Mahanamo the Sakkyan
approached the venerable Lomasavangiso
and drew near.**

**Drawing near
he exchanged greetings with the Venerable Lomasavangiso
and took a seat to one side.**

**Seated to one side then,
Mahanamo the Sakkyan said this
to the Venerable Lomasavangiso:**

**"How is it then, Bhante,
is the seeker's life
such as the *Tathāgata's* life
or is the seekers life one thing
and the *Tathāgata's* life another?"**

**"No, friend Mahanama,
the seeker's life
is not such as the *Tathāgata's* life,
the seeker's life is one thing,
the *Tathāgata's* life is another.**

**That bhikkhu, friend Mahanama,
a seeker,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
lives letting go of the five diversions.**

What five?

He lives letting go of the pleasure-wishing diversion.

He lives letting go of the deviance diversion.

He lives letting go of the lazy ways and inertia diversion.

He lives letting go of the anxiety and fear diversion.

He lives letting go of the doubt and wavering diversion.

**It is so, friend Mahanama, that a seeker,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
lives letting go of the five diversions.**

**On the other hand, friend Mahanama,
that bhikkhu, an arahant,
without corruptions,
one who is finished,
duty's doing done,
laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated,
has let go the five diversions,
made them like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.**

What five?

**He lives having let go of the pleasure-wishing diversion,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.**

**He lives having let go of the deviance diversion,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.**

**He lives having let go of the lazy ways and inertia diversion,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.**

He lives having let go of the anxiety and fear diversion,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

He lives having let go of the doubt and wavering diversion,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

It is thus, friend Mahanama, that a bhikkhu, an arahant,
without corruptions,
one who is finished,
duty's doing done,
laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated,
has let go the five diversions,
made them like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

It is in this way, friend Mahanama,
that you should understand that the seeker's life
is not such as the *Tathāgata's* life,
the seeker's life is one thing,
the *Tathāgata's* life is another.

Once upon a time, friend Mahanama,
the Lucky Man
Icchanangale revisiting,
Icchanangala jungle grove.

Then The Lucky Man said this
to the beggars there:

'I wish, beggars, to retire to chambers for three months.

No one should approach me
except the one who brings my mess-bowl food.'

'Even so, Bhante',

**the beggars responded in agreement
and subsequently no one approached the Lucky Man
except the one who brought his mess-bowl food.**

**Then after the lapse of three months,
The Lucky Man emerged from his retirement chambers
and said this to the beggars there:**

'Should wanderers of other views, beggars, question you thus:

**"In what manner, friends, does the Shaman Gotama
largely live during the rains residency?"**

**This being put to you, beggars,
by wanderers of other views,
this is how you should make response:**

**"The Lucky Man, friends,
largely lives during the rains residency
serenely remembering his respiration."**

Breathing in deeply, I know:

"I am inspiring deeply."

Breathing out deeply, I know:

"I am expiring deeply."

Breathing in shallowly, I know:

"I am inspiring shallowly."

Breathing out shallowly, I know:

"I am expiring shallowly."

**Reflecting on the totality of bodily experience,
I breath in knowingly.**

**Reflecting on the totality of bodily experience,
I breath out knowingly.**

**Pacifying own-body-making,
I breath in knowingly.**

**Pacifying own-body-making,
I breath out knowingly.**

**Reflecting on enthusiasm,
I breath in knowingly.**

**Reflecting on enthusiasm,
I breath out knowingly.**

**Observing pleasure,
I breath in knowingly.**

**Observing pleasure,
I breath out knowingly.**

**Reflecting on the own-making of the heart,
I breath in knowingly.**

**Reflecting on the own-making of the heart,
I breath out knowingly.**

**Pacifying the own-making of the heart,
I breath in knowingly.**

**Pacifying the own-making of the heart,
I breath out knowingly.**

**Reflecting on the heart,
I breath in knowingly.**

**Reflecting on the heart,
I breath out knowingly.**

**Abundantly content in heart,
I breath in knowingly.**

**Abundantly content in heart,
I breath out knowingly.**

**Composing the heart,
I breath in knowingly.**

**Composing the heart,
I breath out knowingly.**

**Liberating the heart,
I breath in knowingly.**

**Liberating the heart,
I breath out knowingly.**

**Reflecting on giving up,
I breath in knowingly.**

**Reflecting on giving up,
I breath out knowingly.**

He, beggars, who speaking highly would say:

**"This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting"**

speaking highly of this serene remembering of the respiration would say:

"This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting."

He who is a seeker, beggars,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
such a one,
developing serene remembering of the respiration,
making a big thing of it,
will achieve the destruction of the corruptions.

He who, beggars, is an arahant beggar,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge free,
even for such a one,
developing serene remembering of the respiration,
making a big thing of it,
is useful for living pleasantly in this seen thing
mindfully self-aware.

He, beggars, who speaking highly would say:

"This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting."

speaking highly of this serene remembering of the respiration would say:

"This is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting."

It is in this way, friend Mahanama,
that you should understand that the seeker's life
is not such as the *Tathāgata's* life,
the seeker's life is one thing,

the *Tathāgata's* life is another."

SN 5.54.12

Once upon a time Bhagava, Sāvatti-town revisiting.

**There then the Venerable Ānanda approached Bhagava
and drew near.**

**Having drawn near
he exchanged greetings together with Bhagava.**

**Having exchanged greetings and shared friendly talk
he took a seat to one side.**

**Seated to one side then,
the venerable Ānanda said this to Bhagava:**

**"Now can it be, Bhante that one thing,
developed and made much of,
brings to fulfillment four things;
that four things,
developed and made much of,
bring to fulfillment seven things;
that seven things,
developed and made much of,
bring to fulfillment two things?"**

**"It can be, Ānanda that one thing,
developed and made much of,
brings to fulfillment four things;
that four things,
developed and made much of,
bring to fulfillment seven things;
that seven things,
developed and made much of,
bring to fulfillment two things."**

**"But, Bhante, what one thing,
developed and made much of,
brings to fulfillment four things;
what four things,
developed and made much of,
bring to fulfillment seven things;
what seven things,
developed and made much of,**

bring to fulfillment two things?"

**"Recollecting-aspiration-serenity, Ānanda,
is one thing,
developed and made much of,
that brings to fulfillment
the four settings-up of mind;
the four settings-up of mind,
developed and made much of,
bring to fulfillment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfillment vision and freedom.**

**And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfillment the four settings-up of mind?**

**Here Ānanda, 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,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.**

**If he inspires deeply, he knows:
'I am inspiring deeply.'**

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

**If he inspires shallowly, he knows:
'I am inspiring shallowly.'**

**If he expires shallowly, he knows:
'I am expiring shallowly.'**

**'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.**

**'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will inspire,'
this is the way he trains.**

**'Pacifying own-body-making,
I will expire,'
this is the way he trains.**

**'Observing enthusiasm,
I will inspire,'
this is the way he trains.**

**'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

'Abundantly content in heart,

**I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'**

this is the way he trains.

**'On the look-out for opportunities to let go,
I will expire,'**

this is the way he trains.

**At such a time, Ānanda, as a bhikkhu
inspiring deeply, knows:**

'I am inspiring deeply',

expiring deeply, knows:

'I am expiring deeply',

inspiring shallowly, knows:

'I am inspiring shallowly',

expiring shallowly, knows:

'I am expiring shallowly',

'Reflecting on the totality of bodily experience

I will inspire,' trains,

'Reflecting on the totality of bodily experience,

I will expire,' trains,

'Pacifying own-body-making,

I will inspire,' trains,

'Pacifying own-body-making,

I will expire,' trains —

at such a time, Ānanda,

a bhikkhu lives bodily overseeing body,

ardent,

self-composed,

remembering,

having put away the greed and dissatisfactions of the world.

How so?

**Here, Ānanda, respiration is said to be
another term for body.**

**This is how, at such a time, Ānanda,
a bhikkhu lives bodily overseeing body,
ardent,**

self-composed,

remembering,

having put away the greed and dissatisfactions of the world.

At such a time, Ānanda, as a bhikkhu

trains 'Observing enthusiasm,

I will inspire,'

trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of thoughts,
I will inspire,'
trains 'Reflecting on the own-making of thoughts,
I will expire,'
trains 'Pacifying the own-making of thoughts,
I will inspire,'
trains 'Pacifying the own-making of thoughts,
I will expire,' —
at such a time, Ānanda, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

How so?

Here, Ānanda, well investigated,
respiration is said to be another term for sensation.

This is how, at such a time, Ānanda,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, Ānanda, as a bhikkhu
trains 'Reflecting on the heart,
I will inspire,'
trains 'Reflecting on the heart,
I will expire,'
trains 'Abundantly content in heart,
I will inspire,'
trains 'Abundantly content in heart,
I will expire,'
trains 'Composing the heart,
I will inspire,'

trains 'Composing the heart,

I will expire,'

trains 'Liberating the heart,

I will inspire,'

trains 'Liberating the heart,

I will expire,' —

at such a time, Ānanda, a bhikkhu lives in mental states overseeing mental states,

ardent,

self-composed,

remembering,

having put away the greed and dissatisfactions of the world.

How so?

It is not, Ānanda,

with absent-mindedness and lack of self-awareness,

that recollecting-aspiration-serenity is said to be developed.

This is how, at such a time, Ānanda,

a bhikkhu lives in mental states overseeing mental states,

ardent,

self-composed,

remembering,

having put away the greed and dissatisfactions of the world.

At such a time, Ānanda, as a bhikkhu

trains 'On the look-out for inconsistency,

I will inspire,'

trains 'On the look-out for inconsistency,

I will expire,'

trains 'On the look-out for the end of lust,

I will inspire,'

trains 'On the look-out for the end of lust,

I will expire,'

trains 'On the look-out for ending,

I will inspire,'

trains 'On the look-out for ending,

I will expire,'

trains 'On the look-out for opportunities to let go,

I will inspire,'

trains 'On the look-out for opportunities to let go,

I will expire,' —

at such a time, Ānanda, a bhikkhu lives in the *Dhamma* overseeing the
Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of greed and dissatisfaction.

This is how, at such a time, Ānanda,
a bhikkhu lives in the *Dhamma* overseeing the *Dhamma*,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

This is how, Ānanda, recollecting-aspiration-serenity
when made much of
brings to fulfillment the four settings-up of mind.

And how developed, Ānanda do the four setting's-up of mind,
made much of,
bring to fulfillment the seven dimensions of self-awakening?

At whatever time, Ānanda,
as a bhikkhu lives in body overseeing body
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.

At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,

thorough remembrance of things.

**At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is
produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the enthusiasm dimension of self-awakening.**

At whatever time

that a bhikkhu's enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ānanda,
as a bhikkhu is enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time

that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

At whatever time, Ānanda,
as a bhikkhu lives in sensations overseeing sensations
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.

At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time

**a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

**At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.**

**At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.**

**Impassive the body is happy,
the heart is serene.**

**At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.**

**At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.**

**He, serene of heart and happy
has become objectively detached.**

**At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.**

**At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time**

a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

At whatever time, Ānanda,
as a bhikkhu lives in mental states overseeing mental states
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.

At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening

gives rise to uncarnal excitement.

**At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

**At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.**

**At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.**

**Impassive the body is happy,
the heart is serene.**



**At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.**

**At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.**

**He, serene of heart and happy
has become objectively detached.**

**At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.**

**At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.**

**At whatever time, Ānanda,
as a bhikkhu lives in the *Dhamma* overseeing the *Dhamma*
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.**

**At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.



At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

**This is how, Ānanda,
the four setting's-up of mind,
developed and made much of,
bring to fulfillment
the seven dimensions of self-awakening.**

**And how, Ānanda, do the seven dimensions of awakening,
when developed and made much of,
fulfil vision and freedom?**

**Here Ānanda, a bhikkhu develops the mind-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the investigation-of-things dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the energy-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the enthusiasm-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the impassivity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the serenity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the detachment-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**This is how, Ānanda, the seven dimensions of awakening
when developed and made much of
fulfil vision and freedom.**

**This is how, Ānanda,
recollecting-aspiration-serenity,
is one thing,
developed and made much of,
that brings to fulfillment
the four settings-up of mind;
the four setting's-up of mind,
developed and made much of,
bring to fulfillment
the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfillment vision and freedom.**

**This is, Ānanda,
how one thing,
developed and made much of,
brings to fulfillment
four things;
four things,
developed and made much of,
bring to fulfillment
seven things;
seven things,
developed and made much of,
bring to fulfillment two things."**

SN 5.54.13

**There then the Venerable Ānanda approached Bhagava and drew near.
Having drawn near he exchanged greetings together with Bhagava.
Having exchanged greetings and shared friendly talk he took a seat to one
side.**

Seated to one side then,
Bhagava said this to the venerable Ānanda:

"Now can it be, Ānanda that one thing,
developed and made much of,
brings to fulfillment four things;
that four things,
developed and made much of,
bring to fulfillment seven things;
that seven things,
developed and made much of,
bring to fulfillment two things?"

"Bhagava is the root of *Dhamma* for us, Bhante,
Bhagava is the channel for *Dhamma*
Bhagava is the custodian.

Surely it would be well, Bhante
if the point of this were to occur to Bhagava to explain.

Bhagava saying it,
the beggars will bear it in mind."

"It can be, Ānanda that one thing,
developed and made much of,
brings to fulfillment four things;
that four things,
developed and made much of,
bring to fulfillment seven things;
that seven things,
developed and made much of,
bring to fulfillment two things."

"But, Bhante, what one thing,
developed and made much of,
brings to fulfillment four things;
what four things,
developed and made much of,
bring to fulfillment seven things;
what seven things,
developed and made much of,
bring to fulfillment two things?"

Recollecting-aspiration-serenity, Ānanda, is one thing,
developed and made much of,

that brings to fulfillment the four settings-up of mind;
the four setting's-up of mind,
developed and made much of,
bring to fulfillment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfillment vision and freedom.

And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfillment the four settings-up of mind?

Here Ānanda, 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,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:
'I am inspiring deeply.'

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

If he inspires shallowly, he knows:
'I am inspiring shallowly.'

If he expires shallowly, he knows:
'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'

this is the way he trains.

**'Observing enthusiasm,
I will inspire,'
this is the way he trains.**

**'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.**

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

At such a time, Ānanda, as a bhikkhu

inspiring deeply, knows:
'I am inspiring deeply',
expiring deeply, knows:
'I am expiring deeply',
inspiring shallowly, knows:
'I am inspiring shallowly',
expiring shallowly, knows:
'I am expiring shallowly',
'Reflecting on the totality of bodily experience
I will inspire,' trains,
'Reflecting on the totality of bodily experience,
I will expire,' trains,
'Pacifying own-body-making,
I will inspire,' trains,
'Pacifying own-body-making,
I will expire,' trains —
at such a time, Ānanda,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.
How so?

Here, Ānanda, respiration is said to be
another term for body.

This is how, at such a time, Ānanda,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, Ānanda, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,

**I will expire,'
trains 'Reflecting on the own-making of thoughts,
I will inspire,'
trains 'Reflecting on the own-making of thoughts,
I will expire,'
trains 'Pacifying the own-making of thoughts,
I will inspire,'
trains 'Pacifying the own-making of thoughts,
I will expire,' —
at such a time, Ānanda, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

How so?

**Here, Ānanda, well investigated,
respiration is said to be another term for sensation.**

**This is how, at such a time, Ānanda,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**At such a time, Ānanda, as a bhikkhu
trains 'Reflecting on the heart,
I will inspire,'
trains 'Reflecting on the heart,
I will expire,'
trains 'Abundantly content in heart,
I will inspire,'
trains 'Abundantly content in heart,
I will expire,'
trains 'Composing the heart,
I will inspire,'
trains 'Composing the heart,
I will expire,'
trains 'Liberating the heart,
I will inspire,'
trains 'Liberating the heart,**

I will expire,' —

**at such a time, Ānanda, a bhikkhu lives in mental states overseeing mental states,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

How so?

**It is not, Ānanda,
with absent-mindedness and lack of self-awareness,
that recollecting-aspiration-serenity is said to be developed.**

**This is how, at such a time, Ānanda,
a bhikkhu lives in mental states overseeing mental states,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**At such a time, Ānanda, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'
trains 'On the look-out for the end of lust,
I will inspire,'
trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —**

**at such a time, Ānanda, a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
remembering,**

having put away the greed and dissatisfactions of the world.

**Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of greed and dissatisfaction.**

**This is how, at such a time, Ānanda,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**This is how, Ānanda, recollecting-aspiration-serenity
when made much of
brings to fulfillment the four settings-up of mind.**

**And how developed, Ānanda do the four setting's-up of mind,
made much of,
bring to fulfillment the seven dimensions of self-awakening?**

**At whatever time, Ānanda,
as a bhikkhu lives in body overseeing body
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.**

**At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,**

thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is
produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ānanda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,

**the body is impassive,
the heart is impassive.**

**At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.**

**At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.**

**Impassive the body is happy,
the heart is serene.**

**At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.**

**At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.**

**He, serene of heart and happy
has become objectively detached.**

**At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.**

**At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.**

At whatever time, Ānanda,

**as a bhikkhu lives in sensations overseeing sensations
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.**

**At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**



**At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

At whatever time, Ānanda,

as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.



At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

At whatever time, Ānanda,

**as a bhikkhu lives in mental states overseeing mental states
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.**

**At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, Ānanda,
as a bhikkhu sets up his energy**

there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.



At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.



At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

At whatever time, Ānanda,

as a bhikkhu lives in the *Dhamma* overseeing the *Dhamma*
with established mind,
at such a time, Ānanda,
a bhikkhu's mind is not confused.

At whatever time, Ānanda,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, Ānanda,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, Ānanda, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ānanda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ānanda,
as a bhikkhu sets up his energy

there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ānanda,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ānanda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ānanda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

This is how, Ānanda,
the four setting's-up of mind,
developed and made much of,

**bring to fulfillment
the seven dimensions of self-awakening.**

**And how, Ānanda, do the seven dimensions of awakening,
when developed and made much of,
fulfil vision and freedom?**

**Here Ānanda, a bhikkhu develops the mind-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the investigation-of-things dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the energy-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the enthusiasm-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the impassivity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the serenity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the detachment-dimension of self-awakening
based on solitude,
based on dispassion,**

**based on ending,
culminating in giving up;**

**This is how, Ānanda, the seven dimensions of awakening
when developed and made much of
fulfil vision and freedom.**

**This is how, Ānanda,
recollecting-aspiration-serenity,
is one thing,
developed and made much of,
that brings to fulfillment
the four settings-up of mind;
the four setting's-up of mind,
developed and made much of,
bring to fulfillment
the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfillment vision and freedom.**

**This is, Ānanda,
how one thing,
developed and made much of,
brings to fulfillment
four things;
four things,
developed and made much of,
bring to fulfillment
seven things;
seven things,
developed and made much of,
bring to fulfillment two things."**

SN 5.54.14

**There then a large number of beggars approached Bhagava and drew
near.**

Having drawn near they exchanged greetings together with Bhagava.

**Having exchanged greetings and shared friendly talk they took seats to one
side.**

**Seated to one side then,
those beggars said this to Bhagava:**

**"Now can it be, Bhante that one thing,
developed and made much of,
brings to fulfillment four things;
that four things,
developed and made much of,
bring to fulfillment seven things;
that seven things,
developed and made much of,
bring to fulfillment two things?"**

**"It can be, beggars that one thing,
developed and made much of,
brings to fulfillment four things;
that four things,
developed and made much of,
bring to fulfillment seven things;
that seven things,
developed and made much of,
bring to fulfillment two things."**

**"But, Bhante, what one thing,
developed and made much of,
brings to fulfillment four things;
what four things,
developed and made much of,
bring to fulfillment seven things;
what seven things,
developed and made much of,
bring to fulfillment two things?"**

**"Recollecting-aspiration-serenity, beggars,
is one thing,
developed and made much of,
that brings to fulfillment
the four settings-up of mind;
the four setting's-up of mind,
developed and made much of,
bring to fulfillment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfillment vision and freedom.**

And how developed does recollecting-aspiration-serenity,

when made much of,
bring to fulfillment the four settings-up of mind?

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,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:
'I am inspiring deeply.'

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

If he inspires shallowly, he knows:
'I am inspiring shallowly.'

If he expires shallowly, he knows:
'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Observing enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

**'Observing pleasure,
I will inspire,'
this is the way he trains.**

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

'Liberating the heart,

**I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**At such a time, beggars, as a bhikkhu
inspiring deeply, knows:**

**'I am inspiring deeply',
expiring deeply, knows:**

**'I am expiring deeply',
inspiring shallowly, knows:**

**'I am inspiring shallowly',
expiring shallowly, knows:**

'I am expiring shallowly',

**'Reflecting on the totality of bodily experience
I will inspire,' trains,
'Reflecting on the totality of bodily experience,
I will expire,' trains,
'Pacifying own-body-making,
I will inspire,' trains,
'Pacifying own-body-making,
I will expire,' trains —
at such a time, beggars,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.
How so?**

**Here, beggars, respiration is said to be
another term for body.**

**This is how, at such a time, beggars,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**At such a time, beggars, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of thoughts,
I will inspire,'
trains 'Reflecting on the own-making of thoughts,
I will expire,'
trains 'Pacifying the own-making of thoughts,
I will inspire,'
trains 'Pacifying the own-making of thoughts,**

I will expire,' —

**at such a time, beggars, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

How so?

**Here, beggars, well investigated,
respiration is said to be another term for sensation.**

**This is how, at such a time, beggars,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**At such a time, beggars, as a bhikkhu
trains 'Reflecting on the heart,**

I will inspire,'

trains 'Reflecting on the heart,

I will expire,'

trains 'Abundantly content in heart,

I will inspire,'

trains 'Abundantly content in heart,

I will expire,'

trains 'Composing the heart,

I will inspire,'

trains 'Composing the heart,

I will expire,'

trains 'Liberating the heart,

I will inspire,'

trains 'Liberating the heart,

I will expire,' —

**at such a time, beggars, a bhikkhu lives in mental states overseeing mental
states,**

ardent,

self-composed,

remembering,

having put away the greed and dissatisfactions of the world.

How so?

**It is not, beggars,
with absent-mindedness and lack of self-awareness,
that recollecting-aspiration-serenity is said to be developed.**

**This is how, at such a time, beggars,
a bhikkhu lives in mental states overseeing mental states,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**



**At such a time, beggars, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'
trains 'On the look-out for the end of lust,
I will inspire,'
trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, beggars, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.
Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of greed and dissatisfaction.**

**This is how, at such a time, beggars,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,**

self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

This is how, beggars, recollecting-aspiration-serenity
when made much of
brings to fulfillment the four settings-up of mind.

And how developed, beggars do the four setting's-up of mind,
made much of,
bring to fulfillment the seven dimensions of self-awakening?

At whatever time, beggars,
as a bhikkhu lives in body overseeing body
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.

At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is
produced,
at such a time

**a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.**

**At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

**At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time**

a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time

**that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time**

**a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.**

**Impassive the body is happy,
the heart is serene.**

At whatever time, beggars,

as a bhikkhu is impassive

the body happy,

the heart serene,

at such a time

a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time

**that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time**

**a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.**

**He, serene of heart and happy
has become objectively detached.**

At whatever time, beggars,

as a bhikkhu is serene of heart and happy,

at such a time

a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time

**that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time**

**a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.**

At whatever time, beggars,

**as a bhikkhu lives in sensations overseeing sensations
with established mind,**

at such a time, beggars,

a bhikkhu's mind is not confused.

At whatever time, beggars,

that a bhikkhu's mind is established unconfused,

at such a time

a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,

the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

At whatever time, beggars,
as a bhikkhu lives in mental states overseeing mental states
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.

At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,

at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

At whatever time, beggars,
as a bhikkhu lives in the Dhamma overseeing the Dhamma
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.

At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,

the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

This is how, beggars,
the four setting's-up of mind,
developed and made much of,
bring to fulfillment
the seven dimensions of self-awakening.

And how, beggars, do the seven dimensions of awakening,
when developed and made much of,
fulfil vision and freedom?

Here beggars, a bhikkhu develops the mind-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

**develops the investigation-of-things dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the energy-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the Enthusiasm-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the impassivity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the serenity-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**develops the detachment-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;**

**This is how, beggars, the seven dimensions of awakening
when developed and made much of
fulfil vision and freedom.**

**This is how, beggars,
recollecting-aspiration-serenity,
is one thing,
developed and made much of,
that brings to fulfillment**

the four settings-up of mind;
the four setting's-up of mind,
developed and made much of,
bring to fulfillment
the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfillment vision and freedom.

This is, beggars,
how one thing,
developed and made much of,
brings to fulfillment
four things;
four things,
developed and made much of,
bring to fulfillment
seven things;
seven things,
developed and made much of,
bring to fulfillment two things."

SN 5.54.15

There then a large number of beggars approached Bhagava and drew near.

Having drawn near they exchanged greetings together with Bhagava.

Having exchanged greetings and shared friendly talk they took seats to one side.

Seated to one side then, Bhagava said this to those beggars there:

"Now can it be, Beggars, that one thing,
developed and made much of,
brings to fulfillment four things;
that four things,
developed and made much of,
bring to fulfillment seven things;
that seven things,
developed and made much of,
bring to fulfillment two things?"

Bhagava is the root of *Dhamma* for us, Bhante,
Bhagava is the channel for *Dhamma*

Bhagava is the custodian.

**Surely it would be well, Bhante,
if the point of this were to occur to Bhagava to explain.**

**Bhagava saying it,
the beggars will bear it in mind."**

**"It can be, beggars that one thing,
developed and made much of,
brings to fulfillment four things;
that four things,
developed and made much of,
bring to fulfillment seven things;
that seven things,
developed and made much of,
bring to fulfillment two things."**

**"But, Bhante, what one thing,
developed and made much of,
brings to fulfillment four things;
what four things,
developed and made much of,
bring to fulfillment seven things;
what seven things,
developed and made much of,
bring to fulfillment two things?"**

**"Recollecting-aspiration-serenity, beggars, is one thing,
developed and made much of,
that brings to fulfillment the four settings-up of mind;
the four setting's-up of mind,
developed and made much of,
bring to fulfillment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfillment vision and freedom.**

**And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfillment the four settings-up of mind?**

**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,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:
'I am inspiring deeply.'

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

If he inspires shallowly, he knows:
'I am inspiring shallowly.'

If he expires shallowly, he knows:
'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Observing enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'
this is the way he trains.

'Observing pleasure,
I will expire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,
I will inspire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,
I will expire,'

this is the way he trains.

'Pacifying the own-making of thoughts,
I will inspire,'

this is the way he trains.

'Pacifying the own-making of thoughts,
I will expire,'

this is the way he trains.

'Reflecting on the heart,
I will inspire,'

this is the way he trains.

'Reflecting on the heart,
I will expire,'

this is the way he trains.

'Abundantly content in heart,
I will inspire,'

this is the way he trains.

'Abundantly content in heart,
I will expire,'

this is the way he trains.

'Composing the heart,
I will inspire,'

this is the way he trains.

'Composing the heart,
I will expire,'

this is the way he trains.

'Liberating the heart,
I will inspire,'

this is the way he trains.

'Liberating the heart,
I will expire,'

this is the way he trains.

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**At such a time, beggars, as a bhikkhu
inspiring deeply, knows:**

**'I am inspiring deeply',
expiring deeply, knows:**

**'I am expiring deeply',
inspiring shallowly, knows:**

**'I am inspiring shallowly',
expiring shallowly, knows:**

'I am expiring shallowly',

**'Reflecting on the totality of bodily experience
I will inspire,' trains,**

**'Reflecting on the totality of bodily experience,
I will expire,' trains,**

'Pacifying own-body-making,

**I will inspire,' trains,
'Pacifying own-body-making,
I will expire,' trains —
at such a time, beggars,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

How so?

**Here, beggars, respiration is said to be
another term for body.**

**This is how, at such a time, beggars,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.**

**At such a time, beggars, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of thoughts,
I will inspire,'
trains 'Reflecting on the own-making of thoughts,
I will expire,'
trains 'Pacifying the own-making of thoughts,
I will inspire,'
trains 'Pacifying the own-making of thoughts,
I will expire,' —
at such a time, beggars, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,**

having put away the greed and dissatisfactions of the world.

How so?

Here, beggars, well investigated,
respiration is said to be another term for sensation.

This is how, at such a time, beggars,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, beggars, as a bhikkhu
trains 'Reflecting on the heart,
I will inspire,'
trains 'Reflecting on the heart,
I will expire,'
trains 'Abundantly content in heart,
I will inspire,'
trains 'Abundantly content in heart,
I will expire,'
trains 'Composing the heart,
I will inspire,'
trains 'Composing the heart,
I will expire,'
trains 'Liberating the heart,
I will inspire,'
trains 'Liberating the heart,
I will expire,' —

at such a time, beggars, a bhikkhu lives in mental states overseeing mental
states,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

How so?

It is not, beggars,
with absent-mindedness and lack of self-awareness,
that recollecting-aspiration-serenity is said to be developed.
This is how, at such a time, beggars,

a bhikkhu lives in mental states overseeing mental states,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

At such a time, beggars, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'
trains 'On the look-out for the end of lust,
I will inspire,'
trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, beggars, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of greed and dissatisfaction.

This is how, at such a time, beggars,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
remembering,
having put away the greed and dissatisfactions of the world.

This is how, beggars, recollecting-aspiration-serenity
when made much of

brings to fulfillment the four settings-up of mind.

**And how developed, beggars do the four setting's-up of mind,
made much of,
bring to fulfillment the seven dimensions of self-awakening?**

**At whatever time, beggars,
as a bhikkhu lives in body overseeing body
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.**

**At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.**

**Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.**

**At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.**

**At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is
produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.**

**With this wise investigation,
exploration,
thorough remembrance of things,**

tireless energy is set up.

**At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.**

**At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.**

**This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.**

**At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.**

**At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.**

**Enthusiastic in mind,
the body is impassive,
the heart is impassive.**

**At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.**

**At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment**

the impassivity dimension of self-awakening.

**Impassive the body is happy,
the heart is serene.**

**At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.**

**At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.**

**He, serene of heart and happy
has become objectively detached.**

**At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.**

**At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.**

**At whatever time, beggars,
as a bhikkhu lives in sensations overseeing sensations
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.**

**At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.**

**At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.**

Living thus minded,

he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,

at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

At whatever time, beggars,
as a bhikkhu lives in mental states overseeing mental states
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.

At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,

thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time

a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time

that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time

a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time

that a bhikkhu's energy dimension of self-awakening is produced,
at such a time

a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time

that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time

a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

At whatever time, beggars,
as a bhikkhu lives in the Dhamma overseeing the Dhamma
with established mind,
at such a time, beggars,
a bhikkhu's mind is not confused.

At whatever time, beggars,
that a bhikkhu's mind is established unconfused,
at such a time
a bhikkhu's mind dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's mind dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the mind dimension of self-awakening.

Living thus minded,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,

living thus minded,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-things dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-things dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the investigation-of-things dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the Enthusiasm dimension of self-awakening.

Enthusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is Enthusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,

at such a time
a bhikkhu attains and brings to fulfillment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfillment
the detachment-dimension of self-awakening.

This is how, beggars,
the four setting's-up of mind,
developed and made much of,
bring to fulfillment
the seven dimensions of self-awakening.

And how, beggars, do the seven dimensions of awakening,
when developed and made much of,
fulfil vision and freedom?

Here beggars, a bhikkhu develops the mind-dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;
develops the investigation-of-things dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,

culminating in giving up;

develops the energy-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the Enthusiasm-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the impassivity-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the serenity-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the detachment-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

**This is how, beggars, the seven dimensions of awakening
when developed and made much of
fulfil vision and freedom.**

**This is how, beggars,
recollecting-aspiration-serenity,
is one thing,
developed and made much of,
that brings to fulfillment
the four settings-up of mind;
the four setting's-up of mind,
developed and made much of,
bring to fulfillment**

the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfillment vision and freedom.

This is, beggars,
how one thing,
developed and made much of,
brings to fulfillment
four things;
four things,
developed and made much of,
bring to fulfillment
seven things;
seven things,
developed and made much of,
bring to fulfillment two things."

SN 5.54.16

"Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into the letting go of the self-yokes to rebirth.

And how developed, beggars,
does recollecting-aspiration-serenity,
when made much of,
evolve into the letting go
of the self-yokes to rebirth?

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,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:
'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Observing enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will expire,'

this is the way he trains.

'Pacifying the own-making of thoughts,

I will inspire,'

this is the way he trains.

**'Pacifying the own-making of thoughts,
I will expire,'**

this is the way he trains.

**'Reflecting on the heart,
I will inspire,'**

this is the way he trains.

**'Reflecting on the heart,
I will expire,'**

this is the way he trains.

**'Abundantly content in heart,
I will inspire,'**

this is the way he trains.

**'Abundantly content in heart,
I will expire,'**

this is the way he trains.

**'Composing the heart,
I will inspire,'**

this is the way he trains.

**'Composing the heart,
I will expire,'**

this is the way he trains.

**'Liberating the heart,
I will inspire,'**

this is the way he trains.

**'Liberating the heart,
I will expire,'**

this is the way he trains.

**'On the look-out for inconsistency,
I will inspire,'**

this is the way he trains.

**'On the look-out for inconsistency,
I will expire,'**

this is the way he trains.

**'On the look-out for the end of lust,
I will inspire,'**

this is the way he trains.

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into the letting go of the self-yokes to rebirth."**

SN 5.54.17

**"Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into the ultimate eradication of the Self-remnants.**

**And how developed, beggars,
does recollecting-aspiration-serenity,
when made much of,
evolves into the ultimate eradication of the Self-remnants.?**

**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,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.**

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Observing enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will expire,'

this is the way he trains.

**'Pacifying the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

'On the look-out for the end of lust,

**I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into the ultimate eradication of the Self-remnants."**

SN 5.54.18

**"Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into encompassing knowledge of the stretch.**

**And how developed, beggars,
does recollecting-aspiration-serenity,
when made much of,
evolve into encompassing knowledge of the stretch?**

**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,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,**

just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he breaths out deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Observing enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of thoughts,

**I will expire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

**'Liberating the heart,
I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'**

this is the way he trains.

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into encompassing knowledge of the stretch."**

SN 5.54.19

**"Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into the letting go of the self-yokes to rebirth.**

Evolves into encompassing knowledge of the stretch.

Evolves into destruction of the corruptions.

**And how developed, beggars,
does recollecting-aspiration-serenity,
when made much of,
evolve into the letting go of the self-yokes to rebirth.**

Evolve into encompassing knowledge of the stretch.

Evolve into destruction of the corruptions?

**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,
setting the body upright,
legs bent-across-lapwise,
remembering, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:
'I am inspiring deeply.'

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

If he inspires shallowly, he knows:
'I am inspiring shallowly.'

If he expires shallowly, he knows:
'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Observing enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'
this is the way he trains.

**'Observing pleasure,
I will expire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Reflecting on the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will inspire,'
this is the way he trains.**

**'Pacifying the own-making of thoughts,
I will expire,'
this is the way he trains.**

**'Reflecting on the heart,
I will inspire,'
this is the way he trains.**

**'Reflecting on the heart,
I will expire,'
this is the way he trains.**

**'Abundantly content in heart,
I will inspire,'
this is the way he trains.**

**'Abundantly content in heart,
I will expire,'
this is the way he trains.**

**'Composing the heart,
I will inspire,'
this is the way he trains.**

**'Composing the heart,
I will expire,'
this is the way he trains.**

**'Liberating the heart,
I will inspire,'
this is the way he trains.**

'Liberating the heart,

**I will expire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.**

**'On the look-out for inconsistency,
I will expire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.**

**'On the look-out for the end of lust,
I will expire,'
this is the way he trains.**

**'On the look-out for ending,
I will inspire,'
this is the way he trains.**

**'On the look-out for ending,
I will expire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.**

**'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.**

**This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into the letting go of the self-yokes to rebirth.
Evolves into encompassing knowledge of the stretch.
Evolves into destruction of the corruptions."**

SN 5.54.20

**Once upon a time the Lucky Man,
among the Sakkas residing,
Kapilavatthu,
Nigrodha's Woods.**

**There then Mahānāma the Sakkian approached The Lucky Man,
and drew near.**

**Having drawn near,
and exchanged greetings,
he took a seat to one side.**

Seated to one side, then, Mahānāma the Sakkian said this to The Lucky Man:

**"This Kaplivatthu, bhante, is thriving,
prosperous,
and densely populous
filled with humanity
stacked in oppressive heaps.**

**And when, bhante, at eventide,
after sitting in worshipful attendance on the Lucky Man,
or on the beggars developing mind,
I enter Kapilavatthu,
I might encounter an out-of-control elephant,
I might encounter an out-of-control horse,
I might encounter an out-of-control chariot,
I might encounter an out-of-control cart,
I might encounter an out-of-control person.**

**Then, at such a time bhante,
I become forgetful of the Lucky Man
forgetful of the *Dhamma*
forgetful of the *Saṅgha*.**

**At such a time, bhante,
I have this thought:**

**'If, at this time,
my time were up,
what would be my getting?
what would be the follow-up for me?'"**

"Never fear, Mahānāma!

Never fear, Mahānāma!

**Not bad will your becoming be after death,
not bad your time's end.**

**In anyone whoever, Mahānāma,
who has for many a long day**

thoroughly developed a heart of faith,
thoroughly developed an ethically practiced heart,
thoroughly developed a learned heart,
thoroughly developed a generous heart,
thoroughly developed a wise heart —
such a one, though of a body
formed of the four-great-life-elements,
raised by mother and father,
fueled by rice-gruel;
a changeable-wearisome-crumbling-breakable-disintegrating-thing
which is then
eaten by crows,
or eaten by vultures,
or eaten by raptors,
or eaten by dogs,
or eaten by jackals,
or eaten by various small creatures —
the heart of such a one, Mahānāma,
having for many a long day
been thoroughly developed in faith,
been thoroughly developed in ethical practice,
been thoroughly developed in learning,
been thoroughly developed in generosity,
been thoroughly developed in wisdom —
goes on to the higher,
goes on to attainment.

In just the same way, Mahānāma,
as if a powerful man were to throw
a crock of butter,
or a crock of sesame oil,
into a fathomless water-hole —
plunging to the bottom
it cracks open
smashed to bits and pieces,
and that butter,
or that sesame oil
is such that goes up to the higher,
goes on to the surface.

In just the same way, Mahānāma,
in anyone whoever,

who has for many a long day
thoroughly developed a heart of faith,
thoroughly developed an ethically practiced heart,
thoroughly developed a learned heart,
thoroughly developed a generous heart,
thoroughly developed a wise heart —
such a one, though of a body
formed of the four-great-life-components,
raised by mother and father,
fueled by rice-gruel;
a changeable-wearisome-crumbling-breakable-disintegrating-thing
which is then
eaten by crows,
or eaten by vultures,
or eaten by raptors,
or eaten by dogs,
or eaten by jackals,
or eaten by various small creatures —
the heart of such a one, Mahānāma,
having for many a long day
been thoroughly developed in faith,
been thoroughly developed in ethical practice,
been thoroughly developed in learning,
been thoroughly developed in generosity,
been thoroughly developed in wisdom —
goes on to the higher,
goes on to attainment.

Now then you, Mahānāma
have for many a long day
thoroughly developed faith,
thoroughly developed ethical practice,
thoroughly developed learning,
thoroughly developed generosity,
thoroughly developed wisdom.

"Never fear, Mahānāma!

Never fear, Mahānāma!

Not bad will your becoming be after death,
not bad your time's end."

There then Mahānāma the Sakkian
approached The Lucky Man,
and drew near.

Having drawn near,
and exchanged greetings,
he took a seat to one side.

Seated to one side, then,
Mahānāma the Sakkian said this to The Lucky Man:

"This Kaplivatthu, Bhante, is thriving,
prosperous,
and densely populous
filled with humanity
stacked in oppressive heaps.

And when, Bhante, at eventide,
after sitting in worshipful attendance on the Lucky Man,
or on the beggars developing mind,
I enter Kapilavatthu,
I might encounter an out-of-control elephant,
I might encounter an out-of-control horse,
I might encounter an out-of-control chariot,
I might encounter an out-of-control cart,
I might encounter an out-of-control person.

Then, at such a time Bhante,
I become forgetful of the Lucky Man
forgetful of the *Dhamma*
forgetful of the *Saṅgha*.

At such a time, Bhante,
I have this thought:

'If, at this time,
my time were up,
what would be my getting?
what would be the follow-up for me?'"

"Never fear, Mahānāma!

Never fear, Mahānāma!

Not bad will your becoming be after death,
not bad your time's end.

Four, good Mahānāma, are forms
possessed of which the student of the Aristocrats
inclines towards *Nibbāna*,
slops towards *Nibbāna*,
is lead on to *Nibbāna*.

What are these four?

Here Mahānāma, the student of the Aristocrats
has got complete confidence in the Buddha
along such lines as:

'This Lucky Man is the Arahant
Number One Self-Awakened One,
perfected in conduct and vision,
The Welcome One,
a knower of the world,
unsurpassable trainer of trainable men,
teacher of gods and man,
The Buddha,
The Lucky Man'.

He has complete confidence in the *Dhamma*
along such lines as:

'The *Dhamma* is well said by the Lucky Man,
to be seen for one's self here,
not a thing of Time,
a 'come'n-see' thing,
a thing that guides the intelligent
in understanding for themselves.'

He has complete confidence in the *Saṅgha*
along such lines as:

'The Bhagava's Order of the Hearers
is undertaking the good.

The Bhagava's Order of the Hearers
is undertaking the straight.

The Bhagava's Order of the Hearers
is undertaking the method.

The Bhagava's Order of the Hearers
is undertaking the highest.

The four pairs of men,

the eight individual men —
this is the Bhagava's Order of the Hearers
that is worthy of offerings,
that are worthy guests,
worthy of the gifts
of those wishing to make good kamma,
worthy of the gesture
of putting together the fingers of both hands
and stretching them forth to the sky
and bringing them to the forehead,
a site unsurpassed in the world
for sewing merit.'

And he comes to be one
who goes after getting that intact,
unrent,
unspotted,
unbruised,
unwarped,
praised by the wise,
uncorrupted,
ethical culture
that evolves into serenity.

Imagine, Mahānāma, if a tree,
inclined towards the East,
sloping towards the East,
pointing towards the East,
were to be cut down at the base —
in which direction would it fall?"

"However, Bhante, it inclined,
however it sloped,
however it was pointing."

"Even so then, Mahānāma,
these four are forms possessed of which
the student of the Aristocrats
inclines towards *Nibbāna*,
slops towards *Nibbāna*,
is lead on to *Nibbāna*."

Once upon a time Bhagava,
Sāvatthi-town revisiting,
Anāthapiṇḍika's Jeta-forest park.

There then, Anāthapiṇḍika, the housefather,
approached the Lucky Man.

Having approached,
he drew near.

Having drawn near
he exchanged greetings.

Having exchanged greetings
Anāthapiṇḍika, the housefather, took a seat to one side.

Then, with him seated to one side,
the Lucky Man said this
to Anāthapiṇḍika, the housefather:

'Now whenever, housefather,
in the student of aristocracy,
the five fears of retribution
are allayed,
and four dimensions of Stream-entry
have been mastered,
and he has wisely,
well viewed,
well penetrated
the aristocratic method,
he may with certainty of his aspiration
by himself,
of himself
predict:

'Destroyed is Hell for me,
destroyed is the creeper's womb,
destroyed is the ghostly garb,
destroyed is falling away,
depression,
repeated failure.

A Streamwinner am I!

An unfailing thing,
assured,
destined for self-awakening.'

What five fears of retribution has he allayed?

**Whatever, housefather,
for him who injures breathing things,
from injury to breathing things,
results in fear of retribution
in this seen thing,
results in fear of retribution
in the hereafter,
experienced in the heart as pain and misery,
in abstention from injury to breathing things,
that fear of retribution is allayed.**

**Whatever, housefather,
for him who takes what is not given,
from taking what is not given,
results in fear of retribution
in this seen thing,
results in fear of retribution
in the hereafter,
experienced in the heart as pain and misery,
in abstention from taking what is not given,
that fear of retribution is allayed.**

**Whatever, housefather,
for he who carries on in an ungodly way,
from carrying on in an ungodly way,
results in fear of retribution
in this seen thing,
results in fear of retribution
in the hereafter,
experienced in the heart as pain and misery,
in abstention from carrying on in an ungodly way,
that fear of retribution is allayed.**

**Whatever, housefather,
for him who utters negligent speech,
from uttering negligent speech,
results in fear of retribution
in this seen thing,
results in fear of retribution
in the hereafter,
experienced in the heart as pain and misery,**

in abstention from uttering negligent speech,
that fear of retribution is allayed.

Whatever, housefather,
for him who behaves carelessly
because of fermented and distilled drink,
from behaving carelessly
because of fermented and distilled drink,
results in fear of retribution
in this seen thing,
results in fear of retribution
in the hereafter,
experienced in the heart as pain and misery,
in abstention from behaving carelessly
because of fermented and distilled drink,
that fear of retribution is allayed.

These are the five fears of retribution he has allayed.

What four dimensions of Stream-entry
has he mastered?

Herein, housefather,
of the Buddha,
the student of aristocracy
is possessed of certain clarity:

'Just he is the Lucky Man,
Aristocrat,
consummately self-awakened one,
possessor of vision and conduct,
the Welcome,
Worldly-wise,
people's unsurpassed *Dhamma*-coach,
teacher of gods and men,
Buddha,
The Lucky Man.'

Of the *Dhamma*,
the student of aristocracy
is possessed of certain clarity:

'Well revealed is the Lucky Man's *Dhamma*,
a seen-here thing,
timeless,

a come-and-see thing
leading onward,
something to be experienced for one's self by the wise.'

Of the Order,
the student of aristocracy
is possessed of certain clarity:

'Practicing well
is the Lucky Man's Order of students,
of upright practice
is the Lucky Man's Order of students,
practicing the method
is the Lucky Man's Order of students,
practicing consummately
is the Lucky Man's Order of students.

That is to say
it is the four pairs of men,
the eight good men —
that is the Lucky Man's Order of students
that is worthy of veneration,
worthy of hospitality,
worthy of handouts,
worthy of salutation,
an unsurpassable field of prosperity for the world.'

And he is possessed of ethics
praised by the Aristocrats —
unbroken,
without gaps,
untarnished,
unblemished,
liberating,
not disparaged by the wise,
beyond,
second to none,
evolving into serenity.

These are the four dimensions of Stream-entry
he has mastered.

And what is that aristocratic method
he has wisely,
well viewed,

well penetrated?'

**Here, housefather,
the student of aristocracy
thoroughly mentally studies
points of conception
of mutually bound up stimuli,
so:**

**This 'this' being,
that is had;
with this support,
that comes to birth;**

**This 'this' not being,
that 'that' is not had;
this ending,
that subsides.**

That is to say:

**Blindness-stimuli: own-making,
own-making-stimuli: consciousness,
consciousness-stimuli: named-form,
named-form-stimuli: the six realms of sense,
the six realms of sense-stimuli: contact,
contact-stimuli: sensation
sensation-stimuli: thirst,
thirst-stimuli: support,
support-stimuli: existence,
existence-stimuli: birth,
birth-stimuli: aging and death,
grief and lamentation
pain and misery,
and despair.**

**Thus is had
this self-sustaining
mutually bound up
body of pain.**

Thus also:

**Blindness'-ending: own-making's-ending,
own-making's-ending: consciousness'-ending,
consciousness'-ending: named-form's-ending,**

named-form's-ending: the six realms of sense's-ending,
the six realms of sense's-ending: contact's-ending,
contact's-ending: sensation's-ending
sensation's-ending: thirst's-ending,
thirst's-ending: support's-ending,
support's-ending: existence's-ending,
existence's-ending: birth's-ending,
birth's-ending: aging and death,
grief and lamentation
pain and misery,
and despair's-ending.

Thus is had
the end of this self-sustaining
mutually bound up
body of pain.

This is that aristocratic method
he has wisely,
well viewed,
well penetrated.

Now whenever, housefather,
in the student of aristocracy,
these five fears of retribution are allayed,
and these four dimensions of Stream-entry have been mastered,
and he has wisely,
well viewed,
well penetrated
the aristocratic method,
he may with certainty of his aspiration
by himself,
of himself
predict:

'Destroyed is Hell for me,
destroyed is the creeper's womb,
destroyed is the ghostly garb,
destroyed is falling away,
depression,
repeated failure.

A Streamwinner am I!

An unfailing thing,

**assured,
destined for self-awakening."**

SN 5.55.28

There then, The Lucky Man addressed the beggars:

"Beggars!"

And the Bhikkhus responding:

"Bhadante!",

The Lucky Man said this:

**"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Stream-Winning.**

What four?

Association with good men

[2] Hearing True *Dhamma*

[3] Tracing things to their point of origin,

[4] Conducting one's self in accordance with the lessons in the teachings.

**"These four things, beggars,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Stream-Winning."**

SN 5.55.55

**"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Once-Returning.**

What four?

Association with good men

[2] Hearing True *Dhamma*

[3] Tracing things to their point of origin,

[4] Conducting one's self in accordance with the lessons in the teachings.

**"These four things, beggars,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Once-Returning."**

SN 5.55.56

**"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Non-Returning.**

What four?

Association with good men

[2] Hearing True Dhamma

[3] Tracing things to their point of origin,

[4] Conducting one's self in accordance with the lessons in the teachings.

**"These four things, beggars,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Non-Returning."**

SN 5.55.57

**"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,**

**have fruition in
the true experience of Arahantship.**

What four?

Association with good men

[2] Hearing True Dhamma

[3] Tracing things to their point of origin,

[4] Conducting one's self in accordance with the lessons in the teachings.

**"These four things, beggars,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in
the true experience of Arahantship."**

SN 5.55.58

**"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in Gaining Wisdom.**

What four?

Association with good men

[2] Hearing True Dhamma

[3] Tracing things to their point of origin,

[4] Conducting one's self in accordance with the lessons in the teachings.

**"These four things, beggars,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in Gaining Wisdom."**

SN 5.55.59

**"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,**

**culminate in,
have fruition in Having Sown Wisdom.**

What four?

Association with good men

[2] Hearing True Dhamma

[3] Tracing things to their point of origin,

[4] Conducting one's self in accordance with the lessons in the teachings.

**"These four things, beggars,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in Having Sown Wisdom."**

SN 5.55.60

**"Four, beggars, are things,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in Bountiful Wisdom.**

What four?

Association with good men

[2] Hearing True Dhamma

[3] Tracing things to their point of origin,

[4] Conducting one's self in accordance with the lessons in the teachings.

**These four things, beggars,
developed,
made a big thing of,
that conduce to,
culminate in,
have fruition in Bountiful Wisdom."**

SN 5.55.61

**Once upon a time, Bhagava,
Baranasi-town,
Deer Park,
Isipatana came a revisiting.**

**There to The Group of Five Beggars
he spoke thus:**

**"Two, me bhikkhus,
are ends
not to be gone after
by one embarking on the seeker's life.**

What two?

**At the one end:
whatever is desire,
is yoked to desire for the sweet-life,
inferior,
peasant-like,
of the common man,
not aristocratic,
destitute of character.**

**And at the other end:
whatever is yoked to causing self-torment,
is painful,
not aristocratic,
destitute of character.**

**It is by not attacking either end, beggars,
that the *Tathāgata* woke up
to a way to go down the middle;
eye-opening,
instructive,
smoothing the way
to higher knowledge,
self-awakening,
Nibbāna.**

**And what, beggars,
is that way
to go down the middle
awakened to by the *Tathāgata*;
eye-opening,
instructive,
smoothing the way
to higher knowledge,
self-awakening,
Nibbāna?**

**It is this aristocratic
multi-dimensional
high way:**

**High view,
consummate principles,
consummate talk,
consummate works,
consummate lifestyle,
high reign,
consummate mind, and
consummate serenity.**

**This, beggars, is that way
to go down the middle
awakened to by the *Tathāgata*;
eye-opening,
instructive,
smoothing the way
to higher knowledge,
self-awakening,
Nibbāna.**

**Here then, beggars,
this is the aristocrat of truths
with regard to pain:**

**Birth is pain,
aging is pain,
sickness is pain,
death is pain;
grief and lamentation,
pain and misery,
and despair are pain;
being yoked to the unloved is pain,
being separated from the loved is pain.**

**Not getting the desirable,
that too is pain.**

**To be concise:
the five stockpiles binding up individuality
are pain.**

This, beggars,

**is the aristocrat of truths
with regard to the origin of pain:**

**It is in whatever thirst
results in living;
delight;
lust for getting;
seeking delight
now here now there.**

**It is just as well to say it is:
thirst for pleasures,
thirst for living,
thirst for escape.**

**This, beggars,
is the aristocrat of truths
with regard to the end of pain:**

**It is in the passing out,
the rejection,
the doing away with,
the ending with nothing remaining
of that lust.**

**This, beggars,
is the aristocrat of truths
with regard to the way
to get to the end of pain:**

It is this aristocratic eight-dimensional high way:

**Consummate view,
consummate principles,
consummate works,
consummate lifestyle,
consummate reign,
consummate mind, and
consummate serenity.**

**Beggars, this previously unheard teaching
of 'the aristocrat of truths
with regard to pain'
opened my eyes
and knowledge sprang up,
wisdom sprang up,**

vision sprang up,
the light sprang up.

When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

Beggars, this previously unheard teaching
of 'the aristocrat of truths
with regard to the origin of pain'
opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths

with regard to the origin of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to the origin of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

Beggars, this previously unheard teaching
of 'the aristocrat of truths
with regard to the end of pain'
opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to the end of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,

it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to the end of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
was seen as true,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

Beggars, this previously unheard teaching
of 'the aristocrat of truths
with regard to the way
to get to the end of pain'
opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to the way
to get to the end of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes
and knowledge sprang up,

wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me
that this previously unheard teaching
of 'the aristocrat of truths
with regard to the way
to get to the end of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes
and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

For just so long, Beggars,
as I did not clearly know and see
this thrice-rolled
two-and-ten-part
four-quartered
aristocrat of truths,
neither, bhikkhus, did I declare
in this world
or its heavens
with its Maras,
with its Brahmas,
with its shaman and Brhamen,
with its gods and men
the highest self-awakening
of the Highest-Self-Awakened-One.

But, Beggars, just as soon
as I did clearly know and see
this thrice-rolled
two-and-ten-part
four-quartered
aristocrat of truths,
I did declare in this world

and its heavens
with its Maras,
with its Brahmas,
with its shaman and Brahman,
with its gods and men
the highest self-awakening
of the Highest-Self-Awakened-One.

Knowledge had arisen in me,
sight had sprung up:

'Unshakable is the release of my heart!

This is the end of birth!

Further living has been cut off!'''

That's what the Bhagava said.

And uplifted in mind
by the Bhagava's words
the Group of Five Bhikkhus
were greatly delighted
and it happened during this exposition
that in the Ancient Koṇḍañña
there sprang up the untarnished,
unmuddied *Dhamma* eye
that sees:

"Whatever thing has a beginning,
that also is a thing that ends."

SN 5.56.11

"Beggars, this previously unheard teaching of
'the aristocrat of truths with regard to pain'
opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.

When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,

**it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**Beggars, this previously unheard teaching of
'the aristocrat of truths with regard to the origin of pain'
opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the origin of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the origin of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,**

the light sprang up.

**Beggars, this previously unheard teaching of
'the aristocrat of truths with regard to the end of pain'
opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the end of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the end of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**Beggars, this previously unheard teaching of
'the aristocrat of truths with regard to the way to get to the end of pain'
opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the way to get to the end of pain'
must be thoroughly and precisely understood,
must be seen as true,
must be lived,
must be abandoned,**

**it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up.**

**When, Beggars, it occurred to me that this previously unheard teaching of
'the aristocrat of truths with regard to the way to get to the end of pain'
was thoroughly and precisely understood,
was seen as true,
was lived,
was abandoned,
it opened my eyes and knowledge sprang up,
wisdom sprang up,
vision sprang up,
the light sprang up."**

SN 5.56.12

"There are, Beggars, these four Aristocratic Truths.

What are these four?

The Aristocratic Truth concerning pain.

The Aristocratic Truth concerning the self-arising of pain.

The Aristocratic Truth concerning pain-ending.

**The Aristocratic Truth concerning the walk to walk to pain-ending-
retirement.**

These, Beggars, are those four Aristocratic Truths.

**Now then, Beggars,
these four Aristocratic Truths
are such-as-such-is
not not such-as-such-is,
not another such-as-such-is.**

That is why they are called: 'Aristocratic Truths'.

That is why, here, beggars,

'This is Pain'

is a well-made yoke,

'This is the co-arising of pain',

is a well-made yoke,

'This is pain-ending'

is a well-made yoke,

'This is the walk to walk to pain-ending-retirement,'

is a well-made yoke."

SN 5.56.27

**"There are, Beggars,
these four Aristocratic Truths.**

What are these four?

The Aristocratic Truth concerning pPain.

The Aristocratic Truth concerning the self-arising of pain.

The Aristocratic Truth concerning pain-ending.

**The Aristocratic Truth concerning the walk to walk to pain-ending-
retirement.**

These, Beggars, are those four Aristocratic Truths.

**With the gods, beggars,
the World,
with Māra
with Brahmā,
with shaman and Brahmins being born
with gods and men,
one who gets the getting is an Aristocrat.**

That is why they are called: 'Aristocratic Truths'.

**That is why, here, beggars,
'This is pain'
is a well-made yoke,
'This is the co-arising of pain',
is a well-made yoke,
'This is pain-ending'
is a well-made yoke,
'This is the walk to walk to pain-ending-retirement,'
is a well-made yoke."**

SN 5.56.28

**Once upon a time Bhagava,
Vesaliland revisiting,
Great Woods,
Peaked-roof Hall.**

**There then, The Lucky Man,
taking up an itty-bitty bit of dirt
on the tip of his nail,**

addressed the Beggars:

**"What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt
taken up on the tip of my nail,
or this great Earth?"**

**"That which is the bigger amount, Bhante,
that would be this great Earth;
very little is the itty-bitty bit of dirt
taken up on the tip of the Lucky Man's nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt
taken up on the tip of the Lucky Man's nail
in comparison to this great Earth."**

**"So it goes, beggars,
little is the amount of beings
quitting human kind
reborn among humans,
and then the other way round,
bigger is the amount of beings
quitting humankind
reborn among those in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',**

do the to be done

**in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.102

**There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of
his nail, addressed the Beggars:**

**What do you think, beggars,
which of these is the bigger amount:**

**that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting human kind
reborn among humans,
and then the other way round, bigger is the amount of beings quitting
humankind reborn in the wombs of animals.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done**

in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.103

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting human kind
reborn among humans,
and then the other way round, bigger is the amount of beings quitting
humankind reborn in ghostly garb.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.104

There then, The Lucky Man, taking up an itty-bitty bit of dirt on the tip of his nail, addressed the Beggars:

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting human kind
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
humankind reborn among those in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.105

What do you think, beggars,

which of these is the bigger amount:

**that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting human kind
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
humankind reborn in the wombs of animals.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.106

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting human kind
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
humankind reborn in gostly garb.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.107

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting the godly realms
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn among those in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.108

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,**

that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting the godly realms reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the godly realms reborn in the wombs of animals.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.109

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting the godly realms

reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn in the ghostly garb.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.110

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting the godly realms
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn among those in hell.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.111

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting the godly realms
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn in the wombs of animals.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.112

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting the godly realms
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
godly realms reborn in the ghostly garb.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,**

the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,

do the to be done

in connection with 'this is pain',

do the to be done

in connection with 'there is a source of pain',

do the to be done

in connection with 'there is an end to pain',

do the to be done

in connection with 'there is a path-following going to the end of pain', say

I.

SN 5.56.113

What do you think, beggars,

which of these is the bigger amount:

that which is the itty-bitty bit of dirt taken up on the tip of my nail,

or this great Earth?

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

It doesn't come to a shell-measure,

it doesn't come to notice,

it doesn't come to a small part,

**that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting hell reborn
among humankind,**

**and then the other way round, bigger is the amount of beings quitting hell
reborn among those in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,

the Aristocratic Truth about the source of Pain,

the Aristocratic Truth about the ending of Pain,

the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,

do the to be done

in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.114

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting hell reborn
among humankind,
and then the other way round, bigger is the amount of beings quitting hell
reborn in the wombs of animals.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',

do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.115

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting hell reborn
among humankind,
and then the other way round, bigger is the amount of beings quitting hell
reborn in the ghostly garb.

Evam eva kho bhikkhave, appakā te sattā ye nirayā cutā manussesu
paccājāyanti.

Atha kho ete va bahutarā sattā ye nirayā cutā pettivisaye paccājāyanti.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',

do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.116

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting hell reborn in the
godly realms,
and then the other way round, bigger is the amount of beings quitting hell
reborn among those in hell.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done

in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.117

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting hell reborn in the
godly realms,
and then the other way round, bigger is the amount of beings quitting hell
reborn in the wombs of animals.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.118

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting hell reborn in the
godly realms,
and then the other way round, bigger is the amount of beings quitting hell
reborn in ghostly garb.**

**Evam eva kho bhikkhave, appakā te sattā ye nirayā cutā devesu
paccājāyanti.**

Atha kho ete va bahutarā sattā ye nirayā cutā pettivisaye paccājāyanti.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting animal birth
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.120

**What do you think, beggars,
which of these is the bigger amount:**

that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting animal birth
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in the wombs of animals.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.121

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;

very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting animal birth
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in the ghostly garb.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.122

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,

it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting animal birth
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in hell.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.123

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail

in comparison to this great Earth.

**So it goes, beggars, little is the amount of beings quitting animal birth
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting
animal birth reborn in the wombs of animals.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.124

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting animal birth
reborn among the gods,**

and then the other way round, bigger is the amount of beings quitting animal birth reborn in the ghostly garb.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.125

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.126

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn in the wombs of animals.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,

**the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.127

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among humankind,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn the ghostly garb.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.**

SN 5.56.128

**What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?**

**That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.**

**It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.**

**So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn in hell.**

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

**The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.**

**Therefore, beggars,
do the to be done
in connection with 'this is pain',**

do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.129

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn in the wombs of animals.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done

in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say
I.

SN 5.56.130

What do you think, beggars,
which of these is the bigger amount:
that which is the itty-bitty bit of dirt taken up on the tip of my nail,
or this great Earth?

That which is the bigger amount, Bhante, that would be this great Earth;
very little is the itty-bitty bit of dirt taken up on the tip of the Lucky Man's
nail.

It doesn't come to a shell-measure,
it doesn't come to notice,
it doesn't come to a small part,
that is, the itty-bitty bit of dirt taken up on the tip of the Lucky Man's nail
in comparison to this great Earth.

So it goes, beggars, little is the amount of beings quitting the ghostly garb
reborn among the gods,
and then the other way round, bigger is the amount of beings quitting the
ghostly garb reborn in the ghostly garb.

What is the reason for that?

Not having seen the four Aristocratic Truths, beggars.

What four?

The Aristocratic Truth about Pain,
the Aristocratic Truth about the source of Pain,
the Aristocratic Truth about the ending of Pain,
the Aristocratic Truth about the path-following going to the end of pain.

Therefore, beggars,
do the to be done
in connection with 'this is pain',
do the to be done
in connection with 'there is a source of pain',
do the to be done
in connection with 'there is an end to pain',
do the to be done
in connection with 'there is a path-following going to the end of pain', say

I.

SN 5.56.131



BuddhaDust Publications
Los Altos
2022