

**Anguttara Nikāya  
Sattaka-Nipātā**

# **The Book of Sevens**

**Selected Suttas**

**Translated from the Pāli  
by  
Michael M. Olds**



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*Namo tassa arahato, sammā sambuddhassa*

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

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

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

To my book-learn'n teachers  
H.C. Warren, *Buddhism in Translations*,  
The Pali Text Society translators  
T.W. and C.A.F. Rhys Davids, F.L. Woodward,  
E.M. Hare, I.B. Horner,  
and all those too little-sung heros  
that laid the foundations of these *Dhamma* resources:  
Lord Robert Chalmers, Robert Cæsar Childers, Rupert Gethin, E. Hardy,  
Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,  
William Pruitt, William Stede, V. Trenckner, and A.K. Warder.

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

To the face-to-face teachers:

Ven Loc Tō,  
Ven. Jinamurti,  
Ven. Mew Fung Chen,  
Ven. M. Puṇṇaji

And to all those others,  
too numerous to mention  
that added to my understanding in small and large ways,  
but among them especially must be mentioned  
that of Carlos Castaneda.

## **Buddha Dust**

**Bits and scraps, crumbs, fine  
Particles that drift down to  
Walkers of The Walk.  
Then: Thanks for that, Far-Seer!  
Great 'Getter-of-the-Get'n!**

## **Scorn Not the Beggar**

**Scorn not the beggar  
and his bowl,  
for in the eyes of God,  
we are beggars, all.**

Anguttara Nikāya  
Sattaka-Nipātā

## The Book of Sevens

Selected Suttas

*Namo tassa arahato, Sammā Sambuddhassa*

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

**Evam Me Sutaṃ**

**I Hear Tell:**

Once upon a time, The Consummately Self-Awakened,  
Sāvatti-town revisiting.

"Seven, beggars,  
are the vestments of the tenless.

What seven?

Here, beggars,  
a beggar has a strong desire  
to take on the training, and  
going forward  
does not lose that affection for  
taking on the training;

has a strong desire  
to master *Dhamma*, and  
going forward  
does not lose that affection for  
mastering *Dhamma*;

has a strong desire  
to discipline his wishes,  
and going forward  
does not lose that affection for  
disciplining his wishes;

has a strong desire

**for seclusion, and  
going forward  
does not lose that affection for  
seclusion;**

**has a strong desire  
to arouse energy, and  
going forward  
does not lose that affection for  
arousing energy;**

**has a strong desire  
to refine his memory, and  
going forward  
does not lose that affection for  
refining memory;**

**has a strong desire  
to pierce the results of views, and  
going forward  
does not lose that affection for  
piercing the results of views.**

**These then, beggars,  
are the seven  
vestments of the tenless."**

AN 7.18

**Once upon a time, The Consummately Self-Awakened,  
Vesāli-land revisiting.**

**There the Buddha  
gave the Vajjians a discourse on  
the factors contributing to  
the longevity of a country:**

**"So long as  
the leading citizens of the country  
often meet together  
in discussion of  
the affairs of state,  
growth in that country  
may be expected,  
not decline.**

**So long as  
the leading citizens of the country  
sit down in agreement,  
rise up in agreement,  
growth in that country  
may be expected,  
not decline.**

**As long as  
the officials of the country  
adhere to the ideals established in  
the country's original constitution, and  
formulate no new ideals,  
growth in that country  
may be expected,  
not decline.**

**As long as  
the powerful  
shall not sexually molest and  
abuse  
the women and girls  
of the country,  
growth in that country  
may be expected,  
not decline.**

**As long as  
the officials of the country  
honor,  
respect,  
venerate and  
revere  
the sacred places of  
the people of the country,  
growth in that country  
may be expected,  
not decline.**

**As long as  
the country provides  
protection,  
refuge and**

shelter  
for the worthy  
— both within and  
outside the borders, —  
growth in that country  
may be expected,  
not decline.

As long as  
the people  
honor,  
respect,  
venerate, and  
revere  
the Elder statesmen,  
growth in that country  
may be expected,  
not decline."

AN 7.19

Once upon a time, The Consummately Self-Awakened,  
Sāvatti-town revisiting.

There then he said this to  
the beggars:

"Not long after  
being possessed of seven things, beggars,  
a beggar will  
witness for himself,  
incorporate and  
abide with,  
the four intuitively apprehended higher knowledges.

What seven?

Here, beggars,  
of a dull heart,  
a beggar thinks:

'There is  
dullness of heart  
in me'

knowing it

as it really is.

Or,  
of the heart  
concentrated on internals,  
thinks:

'My heart is  
concentrated on internals'  
knowing it  
as it really is.

Or,  
of the heart  
distracted by externals,  
thinks:

'My heart is  
distracted by externals.'  
knowing it  
as it really is.

He is one in whom,  
recognized,  
sense-experiences arise,  
recognized,  
stay,  
recognized,  
come to resolution.

He is one in whom,  
recognized,  
perceptions arise,  
recognized,  
stay,  
recognized,  
come to resolution.

He is one in whom,  
recognized,  
thoughts arise,  
recognized,  
stay,  
recognized,  
come to resolution.

**Then further,  
he is one in whom  
things  
whether beneficial or not,  
lowly or exalted  
with the signs of their  
dark/bright/beneficial/unbeneficial  
aspects  
well understood,  
well-studied,  
made familiar,  
are well-seen by him  
with wisdom.**

**Not long after  
being possessed of  
these seven things, beggars,  
a beggar will  
witness for himself,  
incorporate and  
abide with,  
the four intuitively apprehended  
higher knowledges.**

**Sāriputta, beggars,  
being possessed of seven things,  
witnesses for himself,  
incorporates and  
abides with,  
the four intuitively apprehended  
higher knowledges.**

**What seven?**

**Here, beggars, Sāriputta,  
if dull of heart,  
thinks:**

**'There is  
dullness of heart  
in me'**

**knowing it  
as it really is.**

**Or,  
of the heart  
concentrated on internals,  
thinks:**

**'My heart is  
concentrated on internals'  
knowing it  
as it really is.**

**Or,  
of the heart  
distracted by externals,  
thinks:**

**'My heart is  
distracted by externals.'  
knowing it  
as it really is.**

**He is one in whom,  
recognized,  
sense-experiences arise,  
recognized,  
stay,  
recognized,  
come to resolution.**

**He is one in whom,  
recognized,  
perceptions arise,  
recognized,  
stay,  
recognized,  
come to resolution.**

**He is one in whom,  
recognized,  
thoughts arise,  
recognized,  
stay,  
recognized,  
come to resolution.**

**Then further,**

**things  
whether beneficial or not,  
lowly or exalted  
with the signs of their  
dark/bright/beneficial/unbeneficial aspects  
well understood,  
well-studied,  
made familiar,  
are well-seen by him  
with wisdom.**

**Sāriputta, beggars,  
being possessed of these seven things,  
witnesses for himself,  
incorporates and  
abides with,  
the four intuitively apprehended  
higher knowledges."**

AN 7.37

**There then he said this  
to the beggars:**

**"Following upon  
the attainment of seven, beggars,  
a beggar controls  
the bent of his heart,  
is not controlled by  
the bent of his heart.**

**What are the seven?**

**Here, beggars, a beggar  
has skill in  
serenity:  
he has skill in  
attaining serenity;  
he has skill in  
maintaining serenity;  
he has skill in  
rousing up serenity;  
he has skill in  
managing serenity;**

he has skill in  
the pastures of serenity;  
he has skill in  
abandoning serenity.

These then beggars,  
are the seven,  
following upon  
the attainment of which, beggars,  
a beggar controls  
the bent of his heart,  
is not controlled by  
the bent of his heart.

Sāriputta, beggars,  
following upon  
his attainment of seven,  
controls  
the bent of his heart,  
is not controlled by  
the bent of his heart.

What are the seven?

Here, beggars, Sāriputta  
has skill in  
serenity;  
skill in  
attaining serenity;  
skill in  
maintaining serenity;  
skill in  
rousing up serenity;  
skill in  
managing serenity;  
skill in  
the pastures of serenity;  
skill in  
abandoning serenity.

These then beggars,  
are the seven,  
following upon  
the attainment of which, beggars,

**Sāriputta,  
controls  
the bent of his heart,  
is not controlled by  
the bent of his heart."**

AN 7.38

**"There are these seven  
states of consciousness.**

**What seven?**

**There are, beggars,  
beings diverse in body  
diverse in perception:  
such as  
man,**

**some gods, and  
some who have fallen.**

**This is the first  
state of consciousness.**

**There are, beggars,  
beings diverse in body,  
uniform in perception,  
such as  
the gods of the Brahma group,  
first reborn there.**

**This is the second  
state of consciousness.**

**There are, beggars,  
beings uniform in body,  
diverse in perception,  
such as  
the Radiant gods.**

**This is the third  
state of consciousness.**

**There are, beggars,  
beings uniform in body,  
uniform in perception,  
such as**

**the Luminous Gods.**

**This is the fourth  
state of consciousness.**

**There are, beggars,  
beings,  
all perception of  
form  
transcending,  
perception of  
reaction having gone home,  
without mental study of  
perception of  
diversity,  
thinking:  
'Unending space'  
who reach  
The Sphere of Space.**

**This is the fifth  
state of consciousness.**

**There are, beggars,  
beings,  
all perception of  
The Sphere of Space  
transcending,  
thinking:  
'Unending consciousness'  
who reach  
The Sphere of Consciousness.**

**This is the sixth  
state of consciousness.**

**There are, beggars,  
beings,  
all perception of  
The Sphere of Consciousness  
transcending,  
thinking:  
'There is nothing to be had'  
who reach  
The Sphere of Nothing Is to Be Had.**

**This is the seventh  
state of consciousness.**

**These then, beggars,  
are the seven  
states of consciousness."**

AN 7.41

**"Seven, beggars,  
are the prerequisites for  
serenity.**

**What seven?**

**Consummate View,  
Consummate Principles,  
Consummate Speech,  
Consummate Works,  
Consummate Lifestyle,  
Consummate Self-control,  
Consummate Mind.**

**Whatever then, beggars,  
is the unification of  
the heart  
by these seven dimensional prerequisites  
this is called, beggars:**

**'Aristocratic consummate serenity,  
with set-up just so,  
with prerequisites just so.'"**

AN 7.42

**"Seven perceptions, beggars,  
developed,  
made a big thing of,  
have great fruit,  
great profit,  
slip into  
the deathless,  
culminate in  
the deathless.**

**What seven?**

**Imperfection-perception,  
death-perception,  
food-repulsiveness-perception,  
whole-world-nothing-to-be-overjoyed-at-perception,  
change-perception,  
pain-in-change-perception,  
not-self-in-pain-perception.**

**These, then, beggars, are the seven perceptions  
developed,  
made a big thing of,  
which have great fruit,  
great profit,  
slip into  
the deathless,  
culminate in  
the deathless."**

AN 7.45

**"Seven perceptions, beggars,  
developed,  
made a big thing of,  
have great fruit,  
great profit,  
slip into the deathless,  
culminate in the deathless.**

**What seven?**

**Imperfection-perception,  
death-perception,  
food-repulsiveness-perception,  
whole-world-nothing-to-be-overjoyed-at-perception,  
change-perception,  
pain-in-change-perception,  
not-self-in-pain-perception.**

**These, then, beggars, are the seven perceptions  
developed,  
made a big thing of,  
which have great fruit,  
great profit,  
slip into the deathless,**

**culminate in the deathless.**

**'Imperfection-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'**

**So it is said.**

**And because of what is this said?**

**Making a big thing of  
the imperfection-perception-wrapped heart, beggars,  
a beggar lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of attaining sexual things,  
but is repelled,  
composed and  
detached.**

**In the same way, beggars,  
as a cock's wing  
or a piece of meat,  
thrown into a fire,  
shrinks back,  
shrivels up,  
recoils and  
does not stretch out,  
even so, beggars,  
a beggar making a big thing of,  
the imperfection-perception-wrapped heart,  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of attaining sexual things,  
but is repelled,**

composed and  
detached.

If, beggars, a beggar,  
making a big thing of,  
the imperfection-perception-wrapped heart,  
lives with a heart  
given over to,  
not disinclined towards,  
fixed on,  
attainment of sexual things  
then this beggar should say to himself:  
'not developed by me  
is imperfection-perception,  
not attained by me  
is distinction between  
before and after,  
not got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.

If, however, beggars, a beggar,  
making a big thing of  
the imperfection-perception-wrapped heart  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of attaining sexual things,  
but is repelled,  
composed and  
detached  
then this beggar should say to himself:  
'developed by me  
is imperfection-perception,  
attained by me  
is distinction between  
before and after,  
got by me

is the fruit of developing.'

Thus by that  
he has set up self-awareness.

'Imperfection-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this  
that it is said.

'Death-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And because of what  
is this said?

Making a big thing of  
the death-perception-wrapped heart, beggars,  
a beggar lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of wishing for life,  
but is repelled,  
composed and  
detached.

In the same way, beggars,  
as a cock's wing  
or a piece of meat,  
thrown into a fire,

shrinks back,  
shrivels up,  
recoils and  
does not stretch out,  
even so, beggars,  
a beggar making a big thing of,  
the death-perception-wrapped heart,  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of wishing for life,  
but is repelled,  
composed and  
detached.

If, beggars, a beggar,  
making a big thing of,  
the death-perception-wrapped heart,  
lives with a heart  
given over to,  
not disinclined towards,  
fixed on,  
the thought of wishing for life  
then this beggar should say to himself:  
'not developed by me  
is death-perception,  
not attained by me  
is distinction between  
before and after,  
not got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.

If, however, beggars, a beggar,  
making a big thing of  
the death-perception-wrapped heart  
lives with a heart  
that shrinks back,

shrivels up,  
recoils and  
does not stretch out  
at the thought of wishing for life,  
but is repelled,  
composed and  
detached  
then this beggar should say to himself:  
'developed by me  
is death-perception,  
attained by me  
is distinction between  
before and after,  
got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.

'Death-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Food-repulsiveness-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of  
the food-repulsiveness-perception-wrapped heart, beggars,  
a beggar lives with a heart

that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of thirst for tastes,  
but is repelled,  
composed and  
detached.

In the same way, beggars,  
as a cock's wing  
or a piece of meat,  
thrown into a fire,  
shrinks back,  
shrivels up,  
recoils and  
does not stretch out,  
even so, beggars,  
a beggar making a big thing of,  
the food-repulsiveness-perception-wrapped heart,  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of thirst for tastes,  
but is repelled,  
composed and  
detached.

If, beggars, a beggar,  
making a big thing of,  
the food-repulsiveness-perception-wrapped heart,  
lives with a heart  
given over to,  
not disinclined towards,  
fixed on,  
the thought of thirst for tastes  
then this beggar should say to himself:  
'not developed by me  
is food-repulsiveness-perception,  
not attained by me

is distinction between  
before and after,  
not got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.

If, however, beggars, a beggar,  
making a big thing of  
the food-repulsiveness-perception-wrapped heart  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of thirst for tastes,  
but is repelled,  
composed and  
detached

then this beggar should say to himself:  
'developed by me  
is food-repulsiveness-perception,  
attained by me  
is distinction between  
before and after,  
got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.

'Food-repulsiveness-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Whole-world-nothing-to-be-overjoyed-at-perception, beggars,

developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of  
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart,  
beggars,  
a beggar lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of worldly thoughts,  
but is repelled,  
composed and  
detached.

In the same way, beggars,  
as a cock's wing  
or a piece of meat,  
thrown into a fire,  
shrinks back,  
shrivels up,  
recoils and  
does not stretch out,  
even so, beggars,  
a beggar making a big thing of,  
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart,  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of worldly thoughts,  
but is repelled,  
composed and

detached.

If, beggars, a beggar,  
making a big thing of,  
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart,  
lives with a heart  
given over to,  
not disinclined towards,  
fixed on,  
the thought of worldly thoughts  
then this beggar should say to himself:  
'not developed by me  
is whole-world-nothing-to-be-overjoyed-at-perception,  
not attained by me  
is distinction between  
before and after,  
not got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.

If, however, beggars, a beggar,  
making a big thing of  
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of worldly thoughts,  
but is repelled,  
composed and  
detached  
then this beggar should say to himself:  
'developed by me  
is whole-world-nothing-to-be-overjoyed-at-perception,  
attained by me  
is distinction between  
before and after,  
got by me  
is the fruit of developing.'

**Thus by that  
he has set up self-awareness.**

**'Whole-world-nothing-to-be-overjoyed-at-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'**

**So it is said.**

**And it is because of this that it is said.**

**'Change-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'**

**So it is said.**

**And because of what is this said?**

**Making a big thing of  
the change-perception-wrapped heart, beggars,  
a beggar lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of gains and honors,  
but is repelled,  
composed and  
detached.**

**In the same way, beggars,  
as a cock's wing  
or a piece of meat,  
thrown into a fire,  
shrinks back,  
shrivels up,  
recoils and**

**does not stretch out,  
even so, beggars,  
a beggar making a big thing of,  
the change-perception-wrapped heart,  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of gains and honors,  
but is repelled,  
composed and  
detached.**

**If, beggars, a beggar,  
making a big thing of,  
the change-perception-wrapped heart,  
lives with a heart  
given over to,  
not disinclined towards,  
fixed on,  
the thought of gains and honors,  
then this beggar should say to himself:  
'not developed by me  
is change-perception,  
not attained by me  
is distinction between  
before and after,  
not got by me  
is the fruit of developing.'**

**Thus by that  
he has set up self-awareness.**

**If, however, beggars, a beggar,  
making a big thing of  
the change-perception-wrapped heart  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out**

at the thought of gains and honors,  
but is repelled,  
composed and  
detached  
then this beggar should say to himself:  
'developed by me  
is change-perception,  
attained by me  
is distinction between  
before and after,  
got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.  
'Change-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Pain-in-change-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of  
the pain-in-change-perception-wrapped heart, beggars,  
a beggar lives with a heart  
set up detached from  
lassitude and indolence,  
with a sharp sense of fear

of the results of  
carelessness,  
lack of devotion,  
and lack of reflection,  
in the same way as towards  
a murderer with upraised sword.

If, beggars, a beggar,  
making a big thing of,  
the pain-in-change-perception-wrapped heart,  
lives with a heart  
not set up detached from  
lassitude and indolence,  
with a sharp sense of fear  
of the results of  
carelessness,  
lack of devotion,  
and lack of reflection,  
in the same way as towards  
a murderer with upraised sword,  
then this beggar should say to himself:  
'not developed by me  
is pain-in-change-perception,  
not attained by me  
is distinction between  
before and after,  
not got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.

If, however, beggars, a beggar,  
a big thing of  
the pain-in-change-perception-wrapped heart  
lives with a heart  
set up detached from  
lassitude and indolence,  
with a sharp sense of fear  
of the results of  
carelessness,  
lack of devotion,

and lack of reflection,  
in the same way as towards  
a murderer with upraised sword,  
then this beggar should say to himself:  
'developed by me  
is pain-in-change-perception,  
attained by me  
is distinction between  
before and after,  
got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.

'Pain-in-change-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Not-self-in-pain-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of  
the not-self-in-pain-perception-wrapped heart, beggars,  
a beggar lives with a heart  
calm and  
well-freed, and  
in this external body-with-consciousness  
has passed all signs and

varieties  
of intent to get  
I-making,  
my-making pleasure.

If, beggars, a beggar,  
making a big thing of,  
the not-self-in-pain-perception-wrapped heart,  
lives with a heart  
neither calm  
nor well-freed, and  
in this external body-with-consciousness  
has not passed all signs and  
varieties

of intent to get  
I-making,  
my-making pleasure,  
then this beggar should say to himself:  
'not developed by me  
is not-self-in-pain-perception,  
not attained by me  
is distinction between  
before and after,  
not got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.

If, however, beggars, a beggar,  
making a big thing of,  
the not-self-in-pain-perception-wrapped heart,  
lives with a heart  
calm and  
well-freed, and  
in this external body-with-consciousness  
has passed all signs and  
varieties  
of intent to get  
I-making,  
my-making pleasure,  
then this beggar should say to himself:

'developed by me  
is not-self-in-pain-perception,  
attained by me  
is distinction between  
before and after,  
got by me  
is the fruit of developing.'

Thus by that  
he has set up self-awareness.

'Not-self-in-pain-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

These then, beggars,  
are the seven perceptions,  
developed,  
made a big thing of,  
which have great fruit,  
great profit,  
slip into the deathless,  
culminate in the deathless."

AN 7.46

There then, the brahman Janussoni  
approached The Consummately Self-Awakened. and  
drew near.

Having drawn near  
he exchanged greetings together with The Consummately Self-Awakened.

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

Seated to one side then,  
the brahman Janussoni said this

**to The Consummately Self-Awakened:**

**"Does Gotama not also  
profess to live the Brahma carriage?"**

**"Indeed, brahman,  
he who would say,  
speaking highly:**

**'Complete,  
faultless,  
spotless,  
unblemished,  
fulfilled,  
clean clear through,  
he carries on the Brahma carriage',  
speaking highly,  
would say so of me — for,  
complete,  
faultless,  
spotless,  
unblemished,  
fulfilled,  
clean clear through,  
I carry the Brahma carriage."**

**"But what then, good Gotama  
is the  
incomplete,  
faulty,  
spotted,  
blemished,  
Brahma carriage?"**

**Here, brahman,  
some shaman or brahman  
professes to live  
the highest Brahma carriage, and  
though not going so far  
as to actually enter upon  
duplicitous coupling with women,  
nevertheless enjoys  
being rubbed,  
scrubbed,**

**bathed, and  
shampooed by women.**

**He savours this,  
craves this, and  
becomes intoxicated by this.**

**This, then, brahman,  
is an  
incomplete,  
faulty,  
spotted,  
blemished,  
Brahma carriage.**

**Moreover, brahman,  
I say this is an unclean  
carrying on of the Brahma carriage,  
yoked to the yoke of  
intercourse  
not set free from  
birth,  
aging and  
death,  
grief and lamentation  
pain and misery,  
and despair,  
not set free from  
pain,  
say I.**

**Again, brahman, deeper than that,  
here some shaman or brahman  
professes to live  
the highest Brahma carriage, and  
though not going so far  
as to actually enter upon  
duplicitous coupling with women  
not going so far  
as to enjoy being  
rubbed,  
scrubbed,  
bathed, and**

shampooed by women,  
nevertheless enjoys  
joking,  
fooling around and  
playing with women.

Again, brahman,  
deeper than that,  
here some shaman or brahman  
professes to live  
the highest Brahma carriage, and  
though not going so far  
as to actually enter upon  
duplicitous coupling with women  
not going so far  
as to enjoy  
being rubbed,  
scrubbed,  
bathed, and  
shampooed by women,  
not going so far  
as to enjoy  
joking,  
fooling around and  
playing with women,  
nevertheless  
eye-to-eye  
intently gazes at women.

Again, brahman, deeper than that,  
here some shaman or brahman  
professes to live  
the highest Brahma carriage, and  
though not going so far  
as to actually enter upon  
duplicitous coupling with women  
not going so far  
as to enjoy being  
rubbed,  
scrubbed,  
bathed, and  
shampooed by women,

not going so far  
as to enjoy joking,  
fooling around and  
playing with women,  
not going so far  
as to intently gaze at women  
eye-to-eye,  
nevertheless enjoys  
hearing women  
through the wall, or  
over the fence,  
as they laugh, or  
talk, or  
sing, or  
cry.

Again, brahman, deeper than that,  
here some shaman or brahman  
professes to live  
the highest Brahma carriage, and  
though not going so far  
as to actually enter upon  
duplicitous coupling with women  
not going so far  
as to enjoy being  
rubbed,  
scrubbed,  
bathed, and  
shampooed by women,  
not going so far  
as to enjoy  
joking,  
fooling around and  
playing with women,  
not going so far  
as to intently gaze at women  
eye-to-eye,  
not going so far  
as to enjoy hearing women  
through the wall, or  
over the fence,

as they laugh, or  
talk, or  
sing, or  
cry,  
nevertheless enjoys  
reminiscing about  
such merriment,  
talking and  
playing around  
as he previously had with women.

Again, brahman, deeper than that,  
here some shaman or brahman  
professes to live  
the highest Brahma carriage, and  
though not going so far  
as to actually enter upon  
duplicitous coupling with women  
not going so far as  
to enjoy being  
rubbed,  
scrubbed,  
bathed, and  
shampooed by women,  
not going so far  
as to enjoy  
joking,  
fooling around and  
playing with women,  
not going so far  
as to intently gaze at women  
eye-to-eye,  
not going so far as  
to enjoy hearing women  
through the wall,  
or over the fence,  
as they laugh, or  
talk, or  
sing, or  
cry,  
not going so far

as to enjoy reminiscing  
about such merriment,  
talking and  
playing around  
as he previously had with women,  
nevertheless  
he is mentally overcome  
seeing a housefather or  
a housefather's son  
given over to,  
engrossed in  
the five strands of pleasure.

Again, brahman, deeper than that,  
here some shaman or brahman  
professes to live the highest Brahma carriage, and  
though not going so far  
as to actually enter upon  
duplicitous coupling with women  
not going so far  
as to enjoy  
being rubbed,  
scrubbed,  
bathed, and  
shampooed by women,  
not going so far  
as to enjoy  
joking,  
fooling around and  
playing with women,  
not going so far  
as to intently gaze at women  
eye-to-eye,  
not going so far  
as to enjoy hearing women  
through the wall, or  
over the fence,  
as they laugh, or  
talk, or  
sing, or  
cry,

not going so far  
as to enjoy reminiscing  
about such merriment,  
talking and  
playing around  
as he previously had with women,  
not going so far  
as to be mentally overcome  
seeing a housefather or  
a housefather's son  
given over to,  
engrossed in  
the five strands of pleasure,  
nevertheless  
he carries on the Brahma carriage  
aspiring to a deva-body,  
thinking:  
'May I  
by this ethical behavior,  
practice,  
penance and  
Brahma-carriage,  
become some god  
or another.'

He savours this,  
craves this,  
and becomes intoxicated by this.

This, then, brahman,  
is an incomplete,  
faulty,  
spotted,  
blemished,  
Brahma carriage.

Moreover, brahman,  
I say this is  
an unclean carrying on of  
the Brahma carriage,  
yoked to the yoke of intercourse  
not set free from

**birth,  
aging and death,  
grief and lamentation  
pain and misery,  
and despair,  
not set free from pain,  
say I.**

**For so long, brahman,  
as I observed of  
these seven yokes to intercourse,  
one or another of  
these yokes to intercourse  
not given up by myself,  
I did not, brahman,  
acknowledge awakening to  
unsurpassed high-self-awakening  
in this world  
with its generations of  
gods and men,  
with its shamen and brahmans,  
devas,  
Māras, and  
Brahmas.**

**But then when I, brahman,  
observed of  
these seven yokes to intercourse  
not one or another of  
these yokes to intercourse  
not given up by myself,  
I did, brahman,  
acknowledge awakening to  
unsurpassed high-self-awakening  
in this world  
with its generations of  
gods and men,  
with its shamen and brahmans,  
devas,  
Māras, and  
Brahmas.**

**The knowing and seeing  
then arose in me  
that:**

**'Unshakable  
is the release of my heart,  
this is my final birth,  
there is now no further existence.'**

**This said,  
the brahman Janussoni said this  
to The Consummately Self-Awakened:**

**"Enchanting good Gotama!  
Enchanting good Gotama!**

**It's as though, good Gotama,  
the upside-down  
were set upright,  
the covered-over  
were opened,  
someone held up an oil lamp  
in the darkness  
to show the way  
for the lost  
saying**

**"Those with eyes  
will see shapes,"  
even so has Gotama  
in a multiplicity of permutations  
made known the *Dhamma*.**

**Hold it, Gotama  
that I have taken refuge and  
am from this day forward  
for as long as life shall last  
a lay follower."**

AN 7.47

**"I will teach you, beggars,  
a *Dhamma*-discourse  
on self-yoking and  
self-unyoking.**

**Lend ear,**

pay close attention,  
I will speak!"

"Even so, bhante!" the beggars responded.

And The Consummately Self-Awakened said:

"And what, beggars,  
is the *Dhamma*-discourse  
on self-yoking and  
self-unyoking?"

As regards her own sex, beggars,  
a woman mentally studies  
woman's forces:  
woman's work,  
woman's types,  
woman's wishes,  
woman's expressions,  
woman's equipage.

She is fascinated by such,  
over-indulges in such.

As regards the male sex,  
fascinated,  
over-indulging in such,  
a woman mentally studies  
man's forces:  
man's work,  
man's types,  
man's wishes,  
man's expressions,  
man's equipage.

She is fascinated by such,  
over-indulges in such.

She, fascinated,  
over-indulging such,  
longs to be yoked to  
the external and  
whatever pleasure and  
mental ease  
are the results of  
such self-yoking,

**for that too  
she longs.**

**Indulging in their  
feminity, beggars,  
beings yoke themselves to  
masculinity.**

**In this way then, beggars,  
woman escapes not  
feminity.**

**As regards his own sex, beggars,  
a man mentally studies  
man's forces:  
man's work,  
man's types,  
man's wishes,  
man's expressions,  
man's equipage.**

**He is fascinated by such,  
over-indulges in such.**

**As regards the female sex,  
fascinated,  
over-indulging in such,  
a man mentally studies  
woman's forces:  
woman's work,  
woman's types,  
woman's wishes,  
woman's expressions,  
woman's equipage.**

**He is fascinated by such,  
over-indulges in such.**

**He,  
fascinated,  
over-indulging such,  
longs to be yoked to  
the external and  
whatever pleasure and  
mental ease**

are the results of  
such self-yoking,  
for that too  
he longs.

Indulging in their masculinity, beggars,  
beings yoke themselves to  
femininity.

In this way then, beggars,  
man escapes not  
masculinity.

Such, beggars,  
is self-yoking.

And how, beggars,  
is there had  
self-unyoking?

As regards her own sex, beggars,  
a woman does not mentally study  
woman's forces:  
woman's work,  
woman's types,  
woman's wishes,  
woman's expressions,  
woman's equipage.

She is not fascinated by such,  
does not over-indulge in such.

As regards the male sex,  
not fascinated,  
not over-indulging in such,  
a woman does not mentally study  
man's forces:  
man's work,  
man's types,  
man's wishes,  
man's expressions,  
man's equipage.

She is not fascinated by such,  
does not over-indulge in such.

She,

**not fascinated,  
not over-indulging such,  
does not long to be yoked to  
the external and  
whatever pleasure and  
mental ease  
would be the results of  
such self-yoking,  
for that too  
she does not long.**

**Not indulging in their femininity, beggars,  
beings do not yoke themselves to  
masculinity.**

**In this way then, beggars,  
woman escapes  
femininity.**

**As regards his own sex, beggars,  
a man does not mentally study  
man's forces:  
man's work,  
man's types,  
man's wishes,  
man's expressions,  
man's equipage.**

**He is not fascinated by such,  
does not over-indulge in such.**

**As regards the female sex,  
not fascinated,  
not over-indulging in such,  
a man does not mentally study  
woman's forces:  
woman's work,  
woman's types,  
woman's wishes,  
woman's expressions,  
woman's equipage.**

**He is not fascinated by such,  
does not over-indulge in such.**

**He,  
not fascinated,  
not over-indulging such,  
does not long to be yoked to  
the external and  
whatever pleasure and  
mental ease  
would be the results of  
such self-yoking,  
for that too  
he does not long.**

**Not indulging in their masculinity, beggars,  
beings do not yoke themselves to  
femininity.**

**In this way then, beggars,  
man escapes  
masculinity.**

**Such, beggars,  
is self-unyoking."**

AN 7.48

**There a certain beggar drew near The Consummately Self-Awakened.**

**Having drawn near  
he took a seat to one side.**

**Having taken a seat  
he said this to The Consummately Self-Awakened:**

**"Now how then, *bhante*,  
does doubt not come to  
the well-read student of the Aristocrats  
regarding  
what is not made explicit?"**

**"It is as a result of  
view-eradication, beggar,  
that doubt  
regarding what is not made explicit  
does not come to  
the well-read student of  
the Aristocrats.**

**'The Thathatgothat has  
an after-death'  
— such, beggar,  
is view-gotten.**

**'The Thathatgothat has  
no after-death'  
— such, beggar,  
is view-gotten.**

**'The Thathatgothat has and  
has no after-death'  
— such, beggar,  
is view-gotten.**

**'The Thathatgothat  
neither has  
nor has no  
after-death'  
— such, beggar,  
is view-gotten.**

**The unread,  
common folk, beggar,  
do not apprehend view,  
do not apprehend the arising of view,  
do not apprehend the eradication of view,  
do not apprehend the way  
that results in getting to  
the eradication of view.**

**Thus with such,  
view evolves.**

**Such are not thoroughly free of  
birth,  
aging  
and death,  
grief and lamentation,  
pain and misery, and  
despair,  
not thoroughly free  
from pain  
Say I.**

**The well-read student of  
the Aristocrats, beggar,  
apprehends view,  
apprehends the arising of view,  
apprehends the eradication of view  
apprehends the way  
that results in getting to  
the eradication of view.**

**Thus with such,  
view dissolves.**

**Such are thoroughly free of  
birth,  
aging and  
death,  
grief and lamentation,  
pain and misery, and  
despair,  
thoroughly free  
from pain  
Say I.**

**Thus apprehending, beggar,  
the well-read student of the Aristocrats  
thus sees:**

**'The Thathatgothat has  
an after-death'  
— such is not made explicit.**

**'The Thathatgothat has  
no after-death'  
— such is not made explicit.**

**'The Thathatgothat has and  
has no after-death'  
— such is not made explicit.**

**'The Thathatgothat neither has  
nor has no after-death'  
— such is not made explicit.**

**So apprehending, beggar,  
the well-read student of the Aristocrats  
thus sees things**

not made explicit as  
not made explicit.

So apprehending, beggar,  
the well-read student of the Aristocrats  
thus sees  
no being scared stiff,  
no trembling,  
no fainting,  
no shaking,  
no appearance of fear  
concerning  
the not made explicit.

'The Thathatgothat has  
an after-death'  
— such then, beggar,  
is thirst-gotten,  
perception-gotten,  
imagination-gotten,  
illusion-gotten,  
bound-up-gotten,  
is but regret.

'The Thathatgothat has  
no after-death'  
— such then, beggar,  
is thirst-gotten,  
perception-gotten,  
imagination-gotten,  
illusion-gotten,  
bound-up-gotten,  
is but regret.

'The Thathatgothat has and  
has no after-death'  
— such then, beggar,  
is thirst-gotten,  
perception-gotten,  
imagination-gotten,  
illusion-gotten,  
bound-up-gotten,  
is but regret.

**'The Thathatgothat neither has  
nor has no after-death'  
— such then, beggar,  
is thirst-gotten,  
perception-gotten,  
imagination-gotten,  
illusion-gotten,  
bound-up-gotten,  
is but regret.**

**The unread, common folk, beggar,  
do not apprehend view,  
do not apprehend the arising of view,  
do not apprehend the eradication of view  
do not apprehend the way  
that results in getting to  
the eradication of view.**

**Thus with such, view evolves.**

**Such are not thoroughly free of  
birth,  
aging and  
death,  
grief and lamentation,  
pain and misery, and  
despair,  
not thoroughly free from pain  
Say I.**

**The well-read,  
student of the Aristocrats, beggar,  
apprehends view,  
apprehends the arising of view,  
apprehends the eradication of view  
apprehends the way that results in  
getting to  
the eradication of view.**

**Thus with such,  
view dissolves.**

**Such are thoroughly free of  
birth,  
aging and**

death,  
grief and lamentation,  
pain and misery, and  
despair,  
thoroughly free from pain  
Say I.

Thus apprehending, beggar,  
the well-read student of the Aristocrats  
thus sees:

'The Thathatgothat has  
an after-death'  
— such is not made explicit.

'The Thathatgothat has  
no after-death'  
— such is not made explicit.

'The Thathatgothat has and  
has no after-death'  
— such is not made explicit.

'The Thathatgothat neither has  
nor has no after-death'  
— such is not made explicit.

So apprehending, beggar,  
the well-read student of the Aristocrats  
thus sees things  
not made explicit as  
not made explicit.

So apprehending, beggar,  
the well-read student of the Aristocrats  
thus sees  
no being scared stiff,  
no trembling,  
no fainting,  
no shaking,  
no appearance of fear  
concerning  
the not made explicit.

That then is how, beggar,  
doubt does not come to

**the well-read student of the Aristocrats  
regarding  
what is not made explicit."**

AN 7.51

**"I will teach you, beggars,  
of the seven gateways for man and  
the unfueled thorough-*Nibbāna*.**

**Hear this well!  
Study it in mind!  
I will speak!"**

**"Even so, *bhante!*"  
the beggars then responded.**

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

**"And what, beggars,  
are the seven gateways for men?**

**Here, beggars, a *bhikkhu*  
having thus practiced:**

**'No being, and  
no being mine:  
not existence;  
not existence mine,**

**Such as is,  
such as exists,  
that I void,'**

**gains detachment  
as a result.**

**He is not excited  
by existence.**

**He is not excited  
by existence.**

**He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,**

wholly completely  
made real.

The tendency  
to pride  
has not been  
wholly completely  
let go.

Nor has the tendency  
to desires to become been  
wholly completely  
let go.

Nor has the tendency  
to blindness been  
wholly completely  
let go.

He, having destroyed  
the five yokes to  
birth in the lower realms,  
becomes mid-way-throughly cool.

In just the same way, beggars,  
as if with an iron cauldron  
fired all-day long,  
when struck  
a fragment breaks off,  
veers out and  
cools down.

Even so, beggars, a *bhikkhu*  
having thus practiced:

'No being, and  
no being mine:  
not existence;  
not existence mine,

Such as is,  
such as exists,  
that I void,'  
gains detachment  
as a result.

He is not excited

by existence.

He is not excited  
by existence.

He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.

The tendency to pride  
has not been  
wholly completely  
let go.

Nor has the tendency to  
desires to become been  
wholly completely  
let go.

Nor has the tendency  
to blindness been  
wholly completely  
let go.

He,  
having destroyed  
the five yokes to  
birth in the lower realms,  
becomes  
mid-way-throughly cool.

Here again, beggars, a *bhikkhu*  
having thus practiced:

'No being, and  
no being mine:  
not existence;  
not existence mine,

Such as is,  
such as exists,  
that I void,'  
gains detachment

as a result.

He is not excited  
by existence.

He is not excited  
by existence.

He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.

The tendency  
to pride  
has not been  
wholly completely  
let go.

Nor has the tendency  
to desires to become been  
wholly completely  
let go.

Nor has the tendency  
to blindness been  
wholly completely  
let go.

He,  
having destroyed  
the five yokes to  
birth in the lower realms,  
becomes mid-way-throughly cool.

In just the same way, beggars,  
as if  
with an iron cauldron  
fired all-day long,  
when struck  
a fragment breaks off,  
veers out,  
flairs up and

**cools down.**

**Even so, beggars, a *bhikkhu*  
having thus practiced:**

**'No being, and  
no being mine:  
not existence;  
not existence mine,**

**Such as is,  
such as exists,  
that I void,'**

**gains detachment  
as a result.**

**He is not excited  
by existence.**

**He is not excited  
by existence.**

**He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.**

**The tendency  
to pride  
has not been  
wholly completely  
let go.**

**Nor has the tendency  
to desires to become been  
wholly completely  
let go.**

**Nor has the tendency  
to blindness been  
wholly completely  
let go.**

**He,**

having destroyed  
the five yokes to  
birth in the lower realms,  
becomes mid-way-throughly cool.

Here again, beggars, a *bhikkhu*  
having thus practiced:

'No being, and  
no being mine:  
not existence;  
not existence mine,

Such as is,  
such as exists,  
that I void,'

gains detachment  
as a result.

He is not excited  
by existence.

He is not excited  
by existence.

He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.

The tendency  
to pride  
has not been  
wholly completely  
let go.

Nor has the tendency  
to desires to become been  
wholly completely  
let go.

Nor has the tendency  
to blindness been  
wholly completely

let go.

He, having destroyed  
the five yokes to  
birth in the lower realms,  
becomes mid-way-throughly cool.

In just the same way, beggars,  
as if with an iron cauldron  
fired all-day long,  
when struck  
a fragment breaks off,  
veers out,  
flairs up, and  
not stopped-short  
by hitting the ground,  
cools down.

Even so, beggars, a *bhikkhu*  
having thus practiced:

'No being, and  
no being mine:  
not existence;  
not existence mine,

Such as is,  
such as exists,  
that I void,'

gains detachment  
as a result.

He is not excited  
by existence.

He is not excited  
by existence.

He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.

The tendency to pride

has not been  
wholly completely  
let go.

Nor has the tendency  
to desires to become been  
wholly completely  
let go.

Nor has the tendency  
to blindness been  
wholly completely  
let go.

He,  
having destroyed  
the five yokes  
to birth in the lower realms,  
becomes mid-way-throughly cool.

Here again, beggars, a *bhikkhu*  
having thus practiced:

'No being, and  
no being mine:  
not existence;  
not existence mine,

Such as is,  
such as exists,  
that I void,'  
gains detachment  
as a result.

He is not excited  
by existence.

He is not excited  
by existence.

He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.

The tendency  
to pride  
has not been  
wholly completely  
let go.

Nor has the tendency  
to desires to become been  
wholly completely  
let go.

Nor has the tendency to  
blindness been  
wholly completely let go.

He,  
having destroyed  
the five yokes  
to birth in the lower realms,  
becomes stopped-short  
thoroughly cool.

In just the same way, beggars,  
as if with an iron cauldron  
fired all-day long,  
when struck  
a fragment breaks off,  
veers out,  
flairs up, and  
stopped-short by hitting the ground,  
cools down.

Even so, beggars, a *bhikkhu*  
having thus practiced:

'No being, and  
no being mine:  
not existence;  
not existence mine,

Such as is,  
such as exists,  
that I void,'  
gains detachment  
as a result.

**He is not excited  
by existence.**

**He is not excited  
by existence.**

**He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.**

**The tendency  
to pride  
has not been wholly completely let go.**

**Nor has the tendency  
to desires to become been  
wholly completely  
let go.**

**Nor has the tendency  
to blindness been  
wholly completely  
let go.**

**He,  
having destroyed  
the five yokes  
to birth in the lower realms,  
becomes stopped-short thoroughly cool.**

**Here again, beggars, a *bhikkhu*  
having thus practiced:**

**'No being, and  
no being mine:  
not existence;  
not existence mine,**

**Such as is,  
such as exists,  
that I void,'  
gains detachment  
as a result.**

He is not excited  
by existence.

He is not excited  
by existence.

He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.

The tendency  
to pride  
has not been  
wholly completely  
let go.

Nor has the tendency  
to desires to become been  
wholly completely  
let go.

Nor has the tendency  
to blindness been  
wholly completely  
let go.

He,  
having destroyed  
the five yokes  
to birth in the lower realms,  
becomes without own-making  
thoroughly cool.

In just the same way, beggars,  
as if with an iron cauldron  
fired all-day long,  
when struck  
a fragment breaks off,  
veers out,  
flairs up, and  
meets with an itty-bitty pile of

straw or  
sticks —  
it there  
begets fire,  
begets smoke,  
having begotten fire,  
having begotten smoke, and  
thus consuming that  
itty-bitty pile of straw or  
pile of sticks  
without food,  
cools down —

Even so, beggars, a *bhikkhu*  
having thus practiced:

'No being, and  
no being mine:  
not existence;  
not existence mine,

Such as is,  
such as exists,  
that I void,'

gains detachment  
as a result.

He is not excited  
by existence.

He is not excited  
by existence.

He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.

The tendency  
to pride  
has not been  
wholly completely

let go.

Nor has the tendency  
to desires to become been  
wholly completely  
let go.

Nor has the tendency  
to blindness been  
wholly completely  
let go.

He,  
having destroyed  
the five yokes  
to birth in the lower realms,  
becomes  
without own-making thoroughly cool.

Here again, beggars, a *bhikkhu*  
having thus practiced:

'No being, and  
no being mine:  
not existence;  
not existence mine,

Such as is,  
such as exists,  
that I void,'  
gains detachment  
as a result.

He is not excited  
by existence.

He is not excited  
by existence.

He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.

The tendency  
to pride  
has not been  
wholly completely  
let go.

Nor has the tendency  
to desires to become been  
wholly completely  
let go.

Nor has the tendency  
to blindness been  
wholly completely let go.

He,  
having destroyed  
the five yokes  
to birth in the lower realms,  
becomes  
with own-making thoroughly cool.

In just the same way, beggars,  
as if with an iron cauldron  
fired all-day long,  
when struck  
a fragment breaks off,  
veers out,  
flairs up, and  
meets with a substantial  
pile of straw or  
sticks —  
it there  
begets fire,  
begets smoke,  
having begotten fire,  
having begotten smoke, and  
thus consuming that great  
pile of straw  
or pile of sticks  
without food,  
cools down —

Even so, beggars, a *bhikkhu*

**having thus practiced:**

**'No being, and  
no being mine:  
not existence;  
not existence mine,**

**Such as is,  
such as exists,  
that I void,'  
gains detachment  
as a result.**

**He is not excited  
by existence.**

**He is not excited  
by existence.**

**He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.**

**The tendency  
to pride  
has not been  
wholly completely  
let go.**

**Nor has the tendency  
to desires to become been  
wholly completely  
let go.**

**Nor has the tendency  
to blindness been  
wholly completely  
let go.**

**He,  
having destroyed  
the five yokes  
to birth in the lower realms,**

becomes  
with own-making thoroughly cool.

Here again, beggars, a *bhikkhu*  
having thus practiced:

'No being, and  
no being mine:  
not existence;  
not existence mine,

Such as is,  
such as exists,  
that I void,'

gains detachment  
as a result.

He is not excited  
by existence.

He is not excited  
by existence.

He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.

The tendency  
to pride  
has not been wholly completely let go.

Nor has the tendency  
to desires to become been  
wholly completely  
let go.

Nor has the tendency  
to blindness been  
wholly completely  
let go.

He,  
having destroyed

the five yokes  
to birth in the lower realms,  
goes up-stream to  
the Akanittha Realm.

In just the same way, beggars,  
as if with an iron cauldron  
fired all-day long,  
when struck  
a fragment breaks off,  
veers out,  
flairs up, and  
meets with a great pile of straw  
or sticks —  
it there  
begets fire,  
begets smoke,  
having begotten fire,  
having begotten smoke,  
consuming that great pile of straw or  
pile of sticks  
sets fire to shrub land  
sets fire to woodland  
having burnt up the shrub land  
having burnt up the woodland  
coming to an end  
at a stretch of earth or  
of pleasant green fields, or  
of rocky land or  
water,  
without food,  
cools down —

Even so, beggars, a *bhikkhu*  
having thus practiced:

'No being, and  
no being mine:  
not existence;  
not existence mine,

Such as is,  
such as exists,

that I void,'  
gains detachment  
as a result.

He is not excited  
by existence.

He is not excited  
by existence.

He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom,  
and yet that path has not been,  
wholly completely  
made real.

The tendency  
to pride  
has not been  
wholly completely  
let go.

Nor has the tendency  
to desires to become been  
wholly completely  
let go.

Nor has the tendency  
to blindness been  
wholly completely  
let go.

He,  
having destroyed  
the five yokes  
to birth in the lower realms,  
goes up-stream to  
the Akanittha Realm.

These then, beggars,  
are the seven gateways for man.

And what, beggars,  
is the unfueled  
thorough *Nibbāna*?

**Here, beggars, a *bhikkhu*  
having thus practiced:**

**'No being, and  
no being mine:  
not existence;  
not existence mine,**

**Such as is,  
such as exists,  
that I void,'  
gains detachment  
as a result.**

**He is not excited  
by existence.**

**He is not excited  
by existence.**

**He sees there is  
a superior,  
peaceful path  
by way of consummate wisdom, and  
that path has been  
wholly completely  
made real.**

**The tendency  
to pride  
has been  
wholly completely  
let go.**

**The tendency  
to desires to become  
has been  
wholly completely  
let go.**

**The tendency  
to blindness  
has been  
wholly completely  
let go.**

**He,  
in this seen thing,  
seeing with his own eyes,  
by his own higher knowledge,  
the corrupting influences destroyed,  
without corrupting influences,  
enters into and  
abides in  
liberated heart,  
liberated wisdom.**

**This, beggars,  
is what is called  
the unfueled through *Nibbāna*.**

**These, then, beggars,  
are the seven gateways for man and  
the unfueled thorough *Nibbāna*."**

AN 7.52

**"There are, beggars, four  
unguardeds  
of the *Tathāgata*,  
and three  
unassailables.**

**What four unguardeds?**

**Impeccable in bodily conduct, beggars,  
is the *Tathāgata*.**

**There is no  
foul bodily conduct of  
the *Tathāgata*  
which the *Tathāgata*  
would guard,  
thinking:**

**'Let this not be known  
beyond myself.'**

**Impeccable in verbal conduct, beggars,  
is the *Tathāgata*.**

**There is no  
foul verbal conduct of**

the *Tathāgata*  
which the *Tathāgata*  
would guard,  
thinking:

'Let this not be known  
beyond myself.'

Impeccable in mental conduct, beggars,  
is the *Tathāgata*.

There is no  
foul mental conduct of  
the *Tathāgata*  
which the *Tathāgata*  
would guard,  
thinking:

'Let this not be known  
beyond myself.'

Impeccable in lifestyle, beggars,  
is the *Tathāgata*.

There is no  
misguided lifestyle of  
the *Tathāgata*  
which the *Tathāgata*  
would guard,  
thinking:

'Let this not be known  
beyond myself.'

These are the four unguardeds of  
the *Tathāgata*.

What are the three  
unassailables?

Well taught is *Dhamma*, beggars,  
by the *Tathāgata*.

As to this,  
that a shaman, or  
brahman, or  
god, or  
Māra , or

**Brahmā, or  
anyone in the world  
could,  
according to *Dhamma*,  
make the criticism:**

**'Just so is this *Dhamma*  
not well elucidated.'**

**Of such an mark, beggars,  
there is no perceiving.**

**Perceiving no such mark as this, beggars,  
I live having attained peace,  
having attained fearlessness,  
having attained self-confidence.**

**On the contrary, beggars,  
well pointed out by beggars,  
is the path following which  
one who listens  
gains *Nibbāna*.**

**Such a path-following listener of mine,  
destroying the corrupting influences,  
without corrupting influences,  
liberated in heart,  
liberated in wisdom,  
sees for themselves,  
arises in and  
lives,  
in this seen thing,  
in higher knowledge.**

**As to this,  
that a shaman, or  
brahman, or  
god, or  
Māra, or  
Brahmā, or  
anyone in the world  
could,  
according to *Dhamma*,  
make the criticism:**

'Just so is it  
that not well pointed out  
is the path  
following which  
one who listens gains *Nibbāna*  
such that such a path-following listener of  
the *Tathāgata*,  
destroying the corrupting influences,  
without corrupting influences,  
liberated in heart,  
liberated in wisdom,  
sees for themselves,  
arises in and  
lives,  
in this seen thing,  
in higher knowledge.'

Of such an mark, beggars,  
there is no perceiving.

Perceiving no such mark as this, beggars,  
I live having attained peace,  
having attained fearlessness,  
having attained self-confidence.

Then, too, beggars,  
not just one hundred,  
are the persons  
who have listened,  
who have destroyed the corrupting influences, and  
without corrupting influences,  
liberated in heart,  
liberated in wisdom,  
having seen for themselves,  
have arisen in and live  
in this seen thing,  
in higher knowledge.

As to this,  
that a shaman, or  
brahman, or  
god, or  
Māra, or

**Brahmā, or  
anyone in the world  
could,  
according to *Dhamma*,  
make the criticism:**

**'Just so is it  
that not hundreds are the persons  
who have listened,  
who have destroyed the corrupting influences, and  
without corrupting influences,  
liberated in heart,  
liberated in wisdom,  
having seen for themselves,  
have arisen in and live  
in this seen thing,  
in higher knowledge.'**

**Of such an mark, beggars,  
there is no perceiving.**

**Perceiving no such mark as this, beggars,  
I live having attained peace,  
having attained fearlessness,  
having attained self-confidence.**

**These are the three  
unassailables.**

**These then, beggars  
are the four  
unguardeds and  
the three  
unassailables."**

AN 7.55

**Once upon a time The Consummately Self-Awakened  
Bhagga-land revisiting,  
Mount Crocodile,  
Deer Park.**

**Meanwhile Old Man Moggallāna the Great,  
Magadha,  
Kallavālamutta Village,  
was sitting nodding off.**

**Then The Consummately Self-Awakened saw,  
with the divine eye  
clarified beyond that of man,  
Old Man Moggallāna the Great,  
Magadha,  
Kallavālamutta Village,  
sitting nodding off.**

**So seeing,  
in the same way as a strong man  
could bend back his out-stretched arm,  
or stretch out his bent back arm,  
even so The Consummately Self-Awakened stepped  
between Bhagga-land,  
Mount Crocodile,  
Deer Park and  
appeared before Old Man Moggallāna the Great,  
Kallavālamutta Village  
Magadha.**

**There The Consummately Self-Awakened. sat down on  
the seat indicated.**

**When so seated  
The Consummately Self-Awakened said this  
to Old Man Moggallāna the Great:**

**"Are you nodding off,  
Moggallāna?**

**Are you nodding off,  
Moggallāna?"**

**"Even so, *bhante*."**

**"So therefore, Moggallāna,  
to clear up  
that occurrence of sluggishness,  
whatsoever is your perception,  
pay no mind to  
that perception,  
do not make much of  
that perception.**

**Doing this,  
it may be seen,**

**that that sluggishness will pass.**

**But if doing so,  
that sluggishness  
does not pass,  
then, Moggallāna,  
review in mind  
whatsoever *Dhamma* you have heard,  
have thoroughly retained,  
thought about,  
worked over in mind.**

**Doing this,  
it may be seen,  
that that sluggishness will pass.**

**But if doing so,  
that sluggishness  
does not pass,  
then, Moggallāna,  
compose a detailed recitation  
of whatsoever *Dhamma* you have heard  
have thoroughly retained.**

**Doing this,  
it may be seen,  
that that sluggishness will pass.**

**But if doing so,  
that sluggishness  
does not pass,  
then, Moggallāna,  
pull both earlobes,  
massage the limbs with the hands.**

**Doing this,  
it may be seen,  
that that sluggishness will pass.**

**But if doing so,  
that sluggishness  
does not pass,  
then, Moggallāna,  
get up and  
rub the eyes with water,**

look in the ten directions,  
look up at the light of  
the stars at night.

Doing this,  
it may be seen,  
that that sluggishness will pass.

But if doing so,  
that sluggishness  
does not pass,  
then, Moggallāna,  
studiously examine  
the perception of light,  
attend to perception of light  
— as by day so by night;  
as by night so by day —  
thus open and  
unencumber the heart and  
make the mind become radiant.

Doing this,  
it may be seen,  
that that sluggishness will pass.

But if doing so,  
that sluggishness  
does not pass,  
then, Moggallāna,  
pace the place-to-pace  
focused on before- and after-perception,  
faculties turned inward,  
mind not gone to the external.

Doing this,  
it may be seen,  
that that sluggishness will pass.

But if doing so,  
that sluggishness does not pass,  
then, Moggallāna,  
lying down on the right side,  
lion-like,  
fitting foot under foot,  
mindful,

self-possessed,  
direct the mind  
to the perception of getting up.

And at re-awakening, Moggallāna,  
quickly get up again,  
thinking:

'Not for reclining's pleasures,  
not for pleasures,  
not for groggy pleasures  
shall I live!'

Such is the way, Moggallāna,  
you should train yourself.

Additionally, Moggallāna,  
you should train yourself this way:

'Not with my pride on display  
will I draw near to families.'

Such is the way, Moggallana,  
you should train yourself.

For, Moggallāna,  
a beggar drawing near to families  
with his pride on display  
— there are in families  
many chores, and  
men may not notice  
the arrival of a *bhikkhu* —  
might have the thought:

'Who is it then  
that now goes among the families  
spreading disruption,  
making men to show me disrespect?'

Then,  
getting nothing,  
there is existence upset.

Being upset  
there is existence disturbed.

Being disturbed,  
there is loosing self-control.

**Loosing self-control,  
far is one  
from being serene in mind.**

**Additionally, Moggallāna,  
train yourself this way:**

**'No argumentative speech  
shall I speak.'**

**Even in this way, Moggallāna  
should you train yourself.**

**With argumentative speech, Moggallāna,  
there is much contentious talk.**

**With much such talk,  
there is existence upset.**

**Being upset  
there is existence disturbed.**

**Being disturbed,  
there is loosing self-control.**

**Loosing self-control,  
far is one  
from being serene in mind.**

**I do not, Moggallāna,  
speak highly  
of all conjunction  
nor, Moggallāna, do I  
speak highly of letting go  
of all conjunction.**

**Of conjunction  
with groups and  
wanderers, Moggallāna,  
I do not speak highly.**

**But that bed-seat place  
which has little noise,  
little shouting,  
is unpopulated,  
a man's sleep-alone bed,  
an adequate retreat,  
of such-suitable bed-seats**

**I do speak highly."**

**This having been said,  
Old Man Mahā Moggallāno said this  
to The Consummately Self-Awakened:**

**"In brief then, *bhante*,  
to what extent has a beggar  
freedom from  
own-made thirst,  
reached a basis for  
the finish,  
reached the end of  
yokes,  
reached the conclusion of  
the best of lives,  
reached  
the end of the end,  
best of gods and men?"**

**"Here, Moggallāna,  
a beggar has heard:**

**'All things are inadequate refuges.'**

**If, Moggallāna,  
a *bhikkhu* has heard:**

**'All things are inadequate refuges',  
he knows all things,  
he understands all things,  
comprehends all things,  
apprehends all things,  
and whatsoever sense-experiences  
he experiences,  
whether pleasant or  
painful or  
neither painful nor pleasant  
he lives observing  
their changing,  
he lives observing  
dispassion for them,  
he lives observing  
their ending,  
he lives observing**

**their thorough abandonment.**

**Living observing  
change,  
living observing  
dispassion,  
living observing  
ending,  
living observing  
thorough abandonment,  
he is bound up  
in nothing at all in the world.**

**Not bound up,  
he wants not.**

**Not wanting,  
he, of himself,  
has become all-round-extinguished  
and he knows:**

**'Left behind is rebirth,  
lived is the best of lives,  
done is duty's doing,  
no more it'n-n-at'n' for me.'**

**It is to this extent, Moggallāna,  
that a beggar  
has got freedom from  
own-made thirst,  
reached a basis  
for the finish,  
reached the end of  
yokes,  
reached the conclusion of  
the best of lives,  
reached  
the end of the end,  
best of gods and men."**

AN 7.58

**Once upon a time The Consummately Self-Awakened  
Sāvatti-town revisiting,  
The Consummately Self-Awakened said this**

**to the Beggars there:**

**"There being no shame-n-blame, beggars,  
one's failure to produce shame-n-blame  
cuts off  
the basis of  
restraint of one's forces.**

**There being no  
restraint of the forces, beggars,  
one's failure to produce  
restraint of the forces  
cuts off  
the basis of  
one's ethical conduct.**

**There being no ethical conduct, beggars,  
one's failure to produce  
ethical conduct  
cuts off the basis of  
one's consummate serenity.**

**There being no consummate serenity, beggars,  
one's failure to produce  
consummate serenity  
cuts off the basis of  
one's knowing and  
seeing life such as it is.**

**There being no  
knowing and  
seeing life such as it is, beggars,  
one's failure to produce  
knowing and  
seeing life such as it is  
cuts off the basis of  
one's weariness and  
dispassion.**

**There being no weariness and  
dispassion, beggars,  
one's failure to produce  
weariness and  
dispassion  
cuts off the basis of**

one's knowing and  
seeing freedom.

In just the same way, beggars,  
as when a tree  
fails to produce  
branch and  
foliage  
even its young shoots  
do not reach fulfillment,  
let alone its bark  
let alone its soft wood  
and so its heart wood  
does not reach fulfillment.

Even so  
there being no shame-n-blame, beggars,  
one's failure to produce  
shame-n-blame  
cuts off the basis of  
restraint of one's forces;  
there being no restraint of  
the forces, beggars,  
one's failure to produce  
restraint of the forces  
cuts off the basis of  
one's ethical conduct;  
there being no ethical conduct, beggars,  
the failure to produce  
ethical conduct  
cuts off the basis of  
one's consummate serenity;  
there being no consummate serenity, beggars,  
one's failure to produce  
consummate serenity  
cuts off the basis of  
one's knowing and  
seeing life  
such as it is;  
there being no knowing and  
seeing life  
such as it is, beggars,

**one's failure to produce  
knowing and  
seeing life  
such as it is  
cuts off the basis of  
one's weariness and  
dispassion;  
there being no weariness and  
dispassion, beggars,  
one's failure to produce  
weariness and  
dispassion  
cuts off the basis of  
one's knowing and  
seeing freedom.**

**There being shame-n-blame, beggars,  
one's successful production of  
shame-n-blame  
supplies the basis for  
restraint of one's forces.**

**There being restraint of  
the forces, beggars,  
one's successful production of  
restraint of the forces  
supplies the basis for  
one's ethical conduct.**

**There being ethical conduct, beggars,  
one's successful production of  
ethical conduct  
supplies the basis for  
one's consummate serenity.**

**There being consummate serenity, beggars,  
one's successful production of  
consummate serenity  
supplies the basis for  
one's knowing and  
seeing life  
such as it is.**

**There being knowing and**

seeing life  
such as it is, beggars,  
one's successful production of  
knowing and  
seeing life  
such as it is  
supplies the basis for  
one's weariness and dispassion.

There being weariness and  
dispassion, beggars,  
one's successful production of  
weariness and  
dispassion  
supplies the basis for  
one's knowing and  
seeing freedom.

In just the same way, beggars,  
as when a tree  
succeeds in producing  
branch and  
foliage  
its young shoots  
reach fulfillment,  
and so also its bark  
and so also its soft wood and so  
its heart wood too  
reaches fulfillment.

Even so there being shame-n-blame, beggars,  
one's successful production of  
shame-n-blame  
supplies the basis for  
restraint of one's forces;  
there being restraint of the forces, beggars,  
one's successful production of  
restraint of the forces  
supplies the basis for  
one's ethical conduct;  
there being ethical conduct, beggars,  
one's successful production of

**ethical conduct  
supplies the basis for  
one's consummate serenity;  
there being consummate serenity, beggars,  
one's successful production of  
consummate serenity  
supplies the basis for  
one's knowing and  
seeing life  
such as it is;  
there being knowing and  
seeing life  
such as it is, beggars,  
one's successful production of  
knowing and  
seeing life  
such as it is  
supplies the basis for  
one's weariness and  
dispassion;  
there being weariness and  
dispassion, beggars,  
one's successful production of  
weariness and  
dispassion  
supplies the basis for  
one's knowing and  
seeing freedom."**

**AN 7.61**

**Once upon a time  
The Consummately Self-Awakened,  
walk'n bout Kosala-land  
on 'es Begga's rouns  
with a huge company of beggars,  
when he spots a great bonfire.**

**At that,  
he steps off the HighWay  
and sits down  
at the root of a tree**

on a seat made ready.

Then,  
to the beggars gathered round  
he said:

"See that bonfire there,  
a great burning,  
blazing,  
mass of flame?

What do you think, beggars,  
which would be better:  
to sit or lie down  
embracing that great burning,  
blazing,  
mass of flame  
or to sit or lie down  
embracing the fairest lass in the land,  
one whose hands and feet  
were soft and smooth,  
a lady of high birth and  
great refinement?"

"For sure, *Venerable*,  
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,  
it would be better for a bad man,  
a man of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,

to sit or lie down  
embracing that great burning,  
blazing  
mass of flame.

How come?

Because, beggars,  
although that man  
might experience death  
or excruciating,  
deadly pains  
as a consequence of this,  
he would not  
because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya Hell*.

But beggars,  
if that bad man  
of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
were to sit or lie down  
embracing  
the fairest lass in the land,  
one whose hands and feet  
were soft and smooth,  
a lady of high birth and

great refinement,  
he would do so  
to his own detriment and  
to the detriment of others,  
to his pain and misery  
for many a long day,  
because  
on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya Hell*.

**That's how come!**

What do you think, beggars,  
which would be better:  
To have the executioner  
bind one's legs  
with a thick rope,  
insert a stick and twist  
cutting through the skin,  
cutting through the subdura,  
cutting through the flesh,  
cutting through the tendons,  
cutting through the bones  
and pressing on to the marrow, or  
that one should enjoy  
the respect and  
deference  
of those of position,  
power and  
wealth?"

"For sure, *Venerable*,  
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,  
it would be better  
for a bad man,

a man of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
to have the executioner  
bind his legs  
with a thick rope,  
insert a stick and twist  
cutting through the skin,  
cutting through the subdura,  
cutting through the flesh,  
cutting through the tendons,  
cutting through the bones  
and pressing on to the marrow.

How come?

Because, beggars,  
although that man  
might experience death  
or excruciating,  
deadly pains  
as a consequence of this,  
he would not  
because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya Hell*.

But beggars,  
if that bad man

of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
were to enjoy  
the respect and  
deference  
of those of position,  
power and  
wealth,  
he would do so  
to his own detriment and  
to the detriment of others,  
to his pain and misery  
for many a long day,  
because  
on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya* Hell.

**That's how come!**

What do you think, beggars,  
which would be better:  
To have the executioner,  
with newly oiled and  
sharpened sword,  
gleaming,  
glistening,  
stab one through the chest,  
or that one should enjoy

the respect and  
deference  
of those of position,  
power and  
wealth?"

"For sure, *Venerable*,  
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,  
it would be better for a bad man  
of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
to have the executioner,  
with newly oiled and  
sharpened sword,  
gleaming,  
glistening,  
stab him through the chest.

How come?

Because, beggars,  
although that man  
might experience death  
or excruciating,  
deadly pains  
as a consequence of this,  
he would not  
because of this,  
at the breaking up of the elements at death

find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya Hell*.

But beggars,  
if that bad man  
of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
were to enjoy  
the respect and  
deference  
of those of position,  
power and  
wealth,  
he would do so  
to his own detriment and  
to the detriment of others,  
to his pain and misery  
for many a long day,  
because  
on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya Hell*.

That's how come!

What do you think, beggars,

which would be better:  
To have the executioner  
wrap one round  
with iron plates,  
red hot,  
glowing,  
blazing,  
or that one should enjoy  
the soft robes  
given out of belief  
in the great fruit of  
good deeds  
by those of position,  
power and  
wealth?"

"For sure, *Venerable*,  
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,  
it would be better for a bad man  
of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
to have the executioner  
wrap him round  
with iron plates,  
red hot,  
glowing,  
blazing.

**How come?**

**Because, beggars,  
although that man  
might experience death  
or excruciating,  
deadly pains  
as a consequence of this,  
he would not  
because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya* Hell.**

**But beggars,  
if that bad man  
of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
were to enjoy  
the soft robes  
given out of belief  
in the great fruit of good deeds  
by those of position,  
power and  
wealth,  
he would do so  
to his own detriment  
and to the detriment of others,  
to his pain and misery**

for many a long day,  
because  
on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya* Hell.

**That's how come!**

What do you think, beggars,  
which would be better:  
To have the executioner  
pry open one's mouth  
with a iron j-Jack, and  
jam down one's throat  
a coppa ball,  
red hot,  
glowing,  
blazing,  
so that it burned pastha lips,  
burned over one's tongue,  
burned past the old Adam's apple,  
burned down through the belly  
and on out  
dragging intestines and  
bowels with-a,  
or that one should enjoy  
the tasty almsfood,  
given out of belief  
in the great fruit of good deeds  
of those of position,  
power and  
wealth?"

"For sure, *Venerable*,  
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,  
it would be better for a bad man

of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
to have the executioner  
pry open his mouth  
with an iron jack and  
jam down his throat  
a copper ball,  
red hot,  
glowing,  
blazing,  
so that it burned past his lips,  
burned over his tongue,  
burned past his throat,  
burned down through his belly  
and on out  
dragging intestines and  
bowels withall.

How come?

Because, beggars,  
although that man  
might experience death  
or excruciating,  
deadly pains  
as a consequence of this,  
he would not  
because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,

*the Agha,*  
*Niraya Hell.*

**But beggars,  
if that bad man  
of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
were to enjoy  
the tasty almsfood,  
given out of belief  
in the great fruit of good deeds  
of those of position,  
power and  
wealth,  
he would do so  
to his own detriment and  
to the detriment of others,  
to his pain and misery  
for many a long day,  
because  
on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
*the Agha,*  
*Niraya Hell.***

**That's how come!**

**What do you think, beggars,  
which would be better:  
To have the executioner**

take one by the head  
or shoulders and  
force one to sit  
or lie down  
on an iron bed,  
red hot  
glowing,  
blazing  
or that one should enjoy  
the comfort  
of a soft bed  
given out of belief  
in the great fruit of good deeds  
of those of position,  
power and  
wealth?"

"For sure, *Venerable*,  
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,  
it would be better for a bad man  
of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
to have the executioner  
take him by the head  
or shoulders and  
force him to sit  
or lie down

on an iron bed,  
red hot,  
glowing,  
blazing.

How come?

Because, beggars,  
although that man  
might experience death  
or excruciating,  
deadly pains  
as a consequence of this,  
he would not  
because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya Hell*.

But beggars,  
if that bad man  
of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
were to enjoy  
the comfort of a soft bed  
given out of belief  
in the great fruit of good deeds  
of those of position,  
power and

wealth,  
he would do so  
to his own detriment and  
to the detriment of others,  
to his pain and misery  
for many a long day,  
because  
on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya* Hell.

That's how come!

What do you think, beggars,  
which would be better:  
To have the executioner  
bind one up,  
up end down, and  
toss one into an iron cauldron,  
red hot,  
glowing,  
blazing,  
so that one sank down and  
rose up and  
was whirled  
round and round and round and round  
witha *scum*, or  
that one should enjoy  
the surroundings  
of a lodging  
given out of belief  
in the great fruit of good deeds  
of those of position,  
power and  
wealth?"

"For sure, *Venerable*,  
it would be the latter!"

"Not so, beggars!

**Not so!**

**I swear to you,  
it would be better  
for a bad man  
of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
to have the executioner  
bind him up,  
up end down, and  
toss him into  
an iron cauldron,  
red hot,  
glowing,  
blazing,  
so that he sank down and  
rose up and  
was whirled  
round and round and round and round  
with the scum.**

**How come?**

**Because, beggars,  
although that man  
might experience death  
or excruciating,  
deadly pains  
as a consequence of this,  
he would not  
because of this,  
at the breaking up of the elements at death**

**find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya* Hell.**

**But beggars,  
if that bad man  
of low,  
suspect intentions,  
impure and  
secretive in conduct,  
no *bhikkhu*  
although claiming to be such,  
no celibate  
although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good,  
evil man,  
were to enjoy  
the surroundings  
of a lodging  
given out of belief  
in the great fruit of good deeds  
of those of position,  
power and  
wealth,  
he would do so  
to his own detriment and  
to the detriment of others,  
to his pain and misery  
for many a long day,  
because  
on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the *Agha*,  
*Niraya* Hell.**

**That's how come!**

**Therefore, beggars,  
train yourselves this way:**

**'Let those who give us gifts  
of food,  
clothing,  
bedding,  
medicines and  
shelter  
enjoy great fruit,  
great profit  
from their good deeds!**

**Let our leaving home  
for the homeless life  
not be an empty habit,  
but one of great profit,  
one of great fruit!'**

**This is the way to train yourselves, beggars.**

**Beggars!**

**Thinking of your own best interests,  
to strive energetically  
is worth the effort.**

**Beggars!**

**Thinking of the best interests of others,  
to strive energetically  
is worth the effort.**

**Beggars!**

**Thinking of both your own best interests and  
the best interests of others,  
to strive energetically  
is worth the effort."**

**That's what The Consummately Self-Awakened said,  
so I hear.**

**I also heard that at that time  
some sixty *bhikkhus* threw up hot blood and died,  
sixty more gave up orders and returned to the lower life  
saying:**

**"Too hard!  
Too hard!**

**Is life under The Consummately Self-Awakened.!"**;

**And sixty more**

**were freed without attachment**

**and destroyed the corrupting influences.**

AN 7.68



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