

**AṄGUTTARA NIKĀYA**

# **The Book of the Sevens**

**Selected Suttas**

Translated from the Pāli by Michael. M. Olds



**BuddhaDust Publications**

Los Altos

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## **Buddha Dust**

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



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

**Āṅguttara Nikāya**

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*Namo tassa bhagavato arahato sammā sambuddhassa*

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

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

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

## Sutta 18

### Niddasa-Vatthu Suttaṃ

# Vestments of the Tenless

**I HEAR TELL:**

Once upon a time, Bhagava, 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."

## Sutta 19

### Sārandada Suttaṃ

[An Adaptation]

# Discourse on the Longevity of the State

**I HEAR TELL:**

Once upon a time, The Lucky Man, Vesāli-land revisiting.

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

- 1. "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.**
- 2. 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.**
- 3. 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.**
- 4. 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.**
- 5. 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.**
- 6. 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.**
- 7. As long as the people honor, respect, venerate, and revere the Elder statesmen, growth in that country may be expected, not decline."**

**Sutta 38**

**Paṭisambhidā Suttaṃ**

# Intuitive Apprehension

**I HEAR TELL:**

**Once upon a time, Bhagava, 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 intuitive-apprehension 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 intuitive-apprehension higher knowledges.**

**Sāriputta, beggars, being possessed of seven things,  
witnesses for himself,  
incorporates and abides with,  
the four intuitive-apprehension 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 intuitive-apprehension higher knowledges."

## Sutta 38

### Citta-Vasa-Vattana Suttam

# Controlling the Bent of Ones Heart

**I HEAR TELL:**

Once upon a time, Bhagava, Sāvatti-town revisiting.

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."**

## **Sutta 41**

### **Viññāṇa-ṭ-Ṭhiti Suttam**

# **Stands for Consciousness**

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

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

**"There are these seven stands for 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 Unending Space.**

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

**There are, beggars, beings,**

**all perception of The Sphere of Unending Space transcending,**

**thinking:**

**'Unending Consciousness'**

**who reach The Sphere of Unending Consciousness.**

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

**There are, beggars, beings,**

**all perception of The Sphere of Unending Consciousness transcending,**

**thinking:**

**'There are No Things Had'**

**who reach The Sphere of No Things Had.**

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

**These then, beggars, are the seven stands for consciousness."**

## **Sutta 42**

### **Satta Samādhī-Parikkhāra Suttaṃ**

# **Seven Prerequisites for Serenity**

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

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

**What seven?**

**High thesis,**

**high principles,**

**high speech,**

**high works,**

**high lifestyle,**

**high self-control,**

**high memory.**

**Whatever then, beggars,**

**is the unification of the heart by**

**this seven dimensional prerequisite**

**this is called, beggars:**

**Aristocratic high serenity,  
with set-up just so,  
with prerequisite just so."**

**Sutta 45**

**Satta-Saññā Suttaṃ**

## **Seven Perceptions**

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

**"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,  
inconsistency-perception,  
pain-in-inconsistency-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."**

**Sutta 46**

**Vitthata-Satta-Saññā Suttaṃ**

# Seven Perceptions — In Detail

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

**"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,  
inconsistency-perception,  
pain-in-inconsistency-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.

'Inconsistency-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 inconsistency-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 inconsistency-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 inconsistency-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 inconsistency-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 inconsistency-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 inconsistency-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.

'Inconsistency-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-inconsistency-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-inconsistency-perception-wrapped heart, beggars,  
a beggar lives with a heart  
set up detached from  
lassitude and indolance,  
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-inconsistency-perception-wrapped heart,  
lives with a heart  
not set up detached from  
lassitude and indolance,  
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-inconsistency-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-inconsistency-perception-wrapped heart  
lives with a heart  
set up detached from  
lassitude and indolance,  
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-inconsistency-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-inconsistency-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.

15. 'Not-self-in-pain-perception-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.

## Intercourse

**I HEAR TELL:**

Once upon a time, Bhagava, Sāvatti-town revisiting.

There then, the brahman Janussoni 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 brahman Janussoni said this to The Lucky Man:

"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 it's shamen and brahmans,  
devas, Maras, 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 it's shamen and brahmans,  
devas, Maras, 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 becoming.'"

This said, the brahman Janussoni said this to The Lucky Man:

"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."

## Sutta 48

# **A Dhamma Curriculum for Self-Yoking and Self-Unyoking**

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

**There he said this to the beggars gathered round:**

**"Beggars!"**

**And the beggars responding:**

**"Venerable!"**

**The Lucky Man said:**

**"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 Lucky Man 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 femininity, beggars,  
beings yoke themselves to masculinity.

In this way then, beggars,  
woman escapes not femininity.

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-indulges 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 feminity, beggars,  
beings do not yoke themselves to masculinity.**

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

**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-indulges 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."

## Sutta 51

# Not Made Explicit

**I HEAR TELL:**

Once upon a time Bhavaga, Sāvatti-town revisiting.

There a certain beggar drew near Bhagava.

Having drawn near he took a seat to one side.

Having taken a seat he said this to Bhagava:

"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 desolves.**

**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 desolves.

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."**

## Sutta 52

### **Purisagati Suttam**

# **Seven Gateways for Man**

**I HEAR TELL:**

**Once upon a time Bhavaga, Sāvatti-town revisiting.**

**"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 Lucky Man 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 becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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



**wholly completely been 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 cauldren 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 becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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

**In just the same way, beggars,  
as if with an iron cauldren 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 becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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

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

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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



**In just the same way, beggars,  
as if with an iron cauldren 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 just begets fire,  
just 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 becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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

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

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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

**In just the same way, beggars,  
as if with an iron cauldren 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 just begets fire,  
just 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 becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

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

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

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been 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 cauldren 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 just begets fire,  
just begets smoke,  
having begotten fire,**

having begotten smoke,  
consuming that great pile of straw  
or pile of sticks  
sets fire to shrubland  
sets fire to woodland  
having burnt up the shrubland  
having burnt up the woodland  
coming to an end at stretch of earth  
or of pleasant green fields,  
or of rockland  
or water,  
without food, cools down —

Even so, beggars, a bhikkhu having thus practiced:

'No being, and no being mine:  
not becoming; not becoming mine.

Such as is, such as lives,  
that I void.'

gains detachment as a result.

He is not excited by existence.

He is not excited by becoming.

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

Such as is, such as lives,  
that I void.'

gains detachment as a result.

**He is not excited by existence.**

**He is not excited by becoming.**

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

## **Sutta 55**

### **Arakkheyya Suttam**

# **The Unguardeds and Unassailables**

**I HEAR TELL:**

**Once upon a time Bhavaga, Sāvatti-town revisiting,  
the Lucky Man said this to the Beggars there:**

**"There are four unguardeds, beggars, 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 contrary 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 Mara, or Brahmā,  
or anyone in the world**

**could,**

**according to Dhamma,**

**make the criticism:**

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

**Of such a 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 Mara, 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 a 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 Mara, 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 a 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 unguardededs  
and the three unassailables."**

## **Sutta 58**

### **Pacalāyana Suttaṃ**

# **Nodding Off**

**I HEAR TELL:**

**Once upon a time Bhavaga, Bhagga-land revisiting,  
Mount Crocodile, Deer Park.**

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

**Then The Lucky Man 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 Lucky Man stepped  
between Bhagga-land, Mount Crocodile, Deer Park  
and appeared before Old Man Moggallāna the Great,  
in Kallavālamutta Village in Magadha.

There Bhagava sat down on the seat indicated.

When so seated the Lucky Man 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 arriving-departing-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, Moggallāna, 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 now, then, goes among the families spreading disruption,  
making men to show me disrespect?'**

**Then, getting nothing,  
there is becoming upset.**

**Being upset there is becoming disturbed.**

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

**Losing self-control,  
far is one  
from being high 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 becoming upset.**

**Being upset there is becoming disturbed.**

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

**Loosing self-control,  
far is one  
from being high 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 Lucky Man:**

**"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."

## Sutta 61

### Hir'Ottappa Suttaṃ

## Shame-n-blame

### I HEAR TELL:

Once upon a time Bhavaga, Sāvatti-town revisiting,  
the Lucky Man 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 it's young shoots do not reach fulfillment,  
let alone it's bark  
let alone it's soft wood  
and so it's 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  
it's young shoots reach fulfillment,  
and so also it's bark  
and so also it's soft wood  
and so even it's 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."**

## The Fire

**I HEAR TELL:**

**Once upon a time the Lucky Man's, 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, Bhagava, 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, Bhagava, 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, Bhagava, 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, Bhagava, 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, Bhagava, 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, Bhagava, 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, Bhagava, 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 Bhagava 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 Bhagava!";  
and sixty more were freed without attachment  
and destroyed the corrupting influences.**