

dīgha nikāya 1
Long Discourses 1

brahmajālasutta
The Prime Net

1. paribbājakakathā
1. Talk on Wanderers

evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā antarā ca rājagahaṃ antarā ca nālandam
addhānamaggappaṭipanno hoti mahatā bhikkhusaṃghena saddhiṃ pañcamattehi
bhikkhusatehi.

At one time the Buddha was traveling along the road between Rājagaha and Nālanda together with a large Saṅgha of around five hundred mendicants.

suppiyopi kho paribbājako antarā ca rājagahaṃ antarā ca nālandam
addhānamaggappaṭipanno hoti saddhiṃ antevāsinaṃ brahmadattena mānavena.

The wanderer Suppiya was also traveling along the same road, together with his pupil, the brahmin student Brahmadatta.

tatra sudam suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati,
dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati;

Meanwhile, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways,

suppiyassa pana paribbājakassa antevāsī brahmadatto mānavo anekapariyāyena
buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṃghassa vaṇṇaṃ bhāsati.
but his pupil Brahmadatta praised them in many ways.

itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam
piṭṭhito piṭṭhito anubandhā honti bhikkhusaṃghaṇca.

And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.

atha kho bhagavā ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagacchi saddhiṃ
bhikkhusaṃghena.

Then the Buddha took up residence for the night in the royal rest-house in Ambalaṭṭhikā together with the Saṅgha of mendicants.

suppiyopi kho paribbājako ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagacchi
antevāsinaṃ brahmadattena mānavena.

And Suppiya and Brahmadatta did likewise.

tatrapi sudam suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati,
dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati;

There too, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways,

suppiyassa pana paribbājakassa antevāsī brahmadatto mānavo anekapariyāyena
buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṃghassa vaṇṇaṃ bhāsati.
but his pupil Brahmadatta praised them in many ways.

itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā viharanti.

And so both teacher and pupil kept on directly contradicting each other.

atha kho sambahulānaṃ bhikkhūnaṃ rattiyaṃ paccūsasamayaṃ paccuṭṭhitānaṃ
maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi:

Then several mendicants rose at the crack of dawn and sat together in the pavilion, where the topic of evaluation came up:

“acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā
arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭiṇḍitā.

“It’s incredible, reverends, it’s amazing how the diverse attitudes of sentient beings have been clearly comprehended by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati,
dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati;

For this Suppiya criticizes the Buddha, the teaching, and the Saṅgha in many ways,

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena
buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati.
while his pupil Brahmadatta praises them in many ways.

itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam
piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā”ti.

*And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants
directly contradicting each other.”*

atha kho bhagavā tesam bhikkhūnaṃ imaṃ saṅkhiyadhammaṃ veditvā yena
maṇḍalamālo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho
bhagavā bhikkhū āmantesi:

*When the Buddha found out about this discussion on evaluation among the mendicants, he
went to the pavilion, where he sat on the seat spread out and addressed the mendicants,*

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo
antarākathā vippakatā”ti?

*“Mendicants, what were you sitting talking about just now? What conversation was left
unfinished?”*

evam vutte, te bhikkhū bhagavantam etadavocum:

The mendicants told him what had happened, adding,

“idha, bhante, amhākaṃ rattiyā paccūsasamayam paccutthitaṇaṃ maṇḍalamāle
sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi:

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidam tena bhagavatā jānatā passatā
arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭivīditā.

ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati,
dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati;

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena
buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati.

itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam
piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā”ti.

ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.

“This was our conversation that was unfinished when the Buddha arrived.”

“mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ
bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto na
appaccayo na cetasaṃ anabhiraddhi karaṇīyā.

*“Mendicants, if others criticize me, the teaching, or the Saṅgha, don’t make yourselves
resentful, bitter, and exasperated.*

mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ
bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā
anattamanā vā, tumhaṃ yevassa tena antarāyo.

You’ll get angry and upset, which would be an obstacle for you alone.

mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ
bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā
anattamanā vā, api nu tumhe paesaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthā”ti?

*If others were to criticize me, the teaching, or the Saṅgha, and you got angry and upset, would
you be able to understand whether they spoke well or poorly?”*

“no hetam, bhante”.

“No, sir.”

“mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtaṃ nibbēṭhetabbaṃ:

“If others criticize me, the teaching, or the Saṅgha, you should explain that what is untrue is in fact untrue:

‘itipetaṃ abhūtaṃ, itipetaṃ atacchaṃ, natthi cetam amhesu, na ca panetaṃ amhesu saṃvijjati’^{ti}.

‘This is why that’s untrue, this is why that’s false. There’s no such thing in us, it’s not found among us.’

mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattaṃ karaṇīyaṃ.

If others praise me, the teaching, or the Saṅgha, don’t make yourselves thrilled, elated, and excited.

mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assathā ānandino sumanā uppilāvitā tumhaṃ yevassa tena antarāyo.

You’ll get thrilled, elated, and excited, which would be an obstacle for you alone.

mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtaṃ paṭijānitabbaṃ:

If others praise me, the teaching, or the Saṅgha, you should acknowledge that what is true is in fact true:

‘itipetaṃ bhūtaṃ, itipetaṃ tacchaṃ, atthi cetam amhesu, saṃvijjati ca panetaṃ amhesū’^{ti}.

‘This is why that’s true, this is why that’s correct. There is such a thing in us, it is found among us.’

2. sīla

2. Ethics

2.1. cūlasīla

2.1. The Shorter Section on Ethics

appamattakaṃ kho panetaṃ, bhikkhave, oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

When an ordinary person speaks praise of the Realized One, they speak only of trivial, insignificant details of mere ethics.

katamañca taṃ, bhikkhave, appamattakaṃ oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya?

And what are the trivial, insignificant details of mere ethics that an ordinary person speaks of?

‘pānātipātaṃ pahāya pānātipātā paṭivirato samaṇo gotamo nihitadaṇḍo, nihitasattho, lajjī, dayāpanno, sabbapāṇabhūtahitānukampī viharatī’^{ti}—

‘The ascetic Gotama has given up killing living creatures. He has renounced the rod and the sword. He’s scrupulous and kind, living full of compassion for all living beings.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person’s praise of the Realized One.

‘adinnādānaṃ pahāya adinnādānā paṭivirato samaṇo gotamo dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharatī’^{ti}—

‘The ascetic Gotama has given up stealing. He takes only what’s given, and expects only what’s given. He keeps himself clean by not thieving.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person’s praise of the Realized One.

‘abrahmacariyaṃ pahāya brahmacārī samaṇo gotamo ārācārī virato methunā gāmadhammā’ti—

‘The ascetic Gotama has given up unchastity. He is celibate, set apart, avoiding the common practice of sex.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person’s praise of the Realized One.

‘musāvādaṃ pahāya musāvādā paṭivirato samaṇo gotamo saccavādī saccasandho theto paccayiko avisaṃvādako lokassā’ti—

‘The ascetic Gotama has given up lying. He speaks the truth and sticks to the truth. He’s honest and trustworthy, and doesn’t trick the world with his words.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person’s praise of the Realized One.

‘pisuṇaṃ vācaṃ pahāya pisunāya vācāya paṭivirato samaṇo gotamo, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā’ti—

‘The ascetic Gotama has given up divisive speech. He doesn’t repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciles those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person’s praise of the Realized One.

‘pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato samaṇo gotamo, yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā’ti—

‘The ascetic Gotama has given up harsh speech. He speaks in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person’s praise of the Realized One.

‘samphappalāpaṃ pahāya samphappalāpā paṭivirato samaṇo gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyaṇṭavatati atthasamhitā’ti—

‘The ascetic Gotama has given up talking nonsense. His words are timely, true, and meaningful, in line with the teaching and training. He says things at the right time which are valuable, reasonable, succinct, and beneficial.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person’s praise of the Realized One.

‘bījagāma bhūtagāmasamārambhā paṭivirato samaṇo gotamo’ti—

‘The ascetic Gotama refrains from injuring plants and seeds.’

iti vā hi, bhikkhave ... pe

‘ekabhattiko samaṇo gotamo rattūparato virato vikālabhojanā

‘He eats in one part of the day, abstaining from eating at night and food at the wrong time.’

naccagītavādītavisūkadassanā paṭivirato samaṇo gotamo

‘He refrains from dancing, singing, music, and seeing shows.’

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatthānā paṭivirato samaṇo gotamo

‘He refrains from beautifying and adorning himself with garlands, perfumes, and makeup.’

uccāsayanamahāsayanā paṭivirato samaṇo gotamo

‘He refrains from high and luxurious beds.’

jātarūparajatapāṭiggahaṇā paṭivirato samaṇo gotamo

‘He refrains from receiving gold and money,

āmakadhaññapaṭiggahaṇā paṭivirato samaṇo gotamo

raw grains,

āmakamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo

raw meat,

itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo

women and girls,

dāsīdāsapaṭiggahaṇā paṭivirato samaṇo gotamo

male and female bondservants,

ajelakapaṭiggahaṇā paṭivirato samaṇo gotamo

goats and sheep,

kukkutasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo

chickens and pigs,

hatthigavassavaḷavapaṭiggahaṇā paṭivirato samaṇo gotamo

elephants, cows, horses, and mares,

khettavathupaṭiggahaṇā paṭivirato samaṇo gotamo

and fields and land.'

dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo

'He refrains from running errands and messages;

kayavikkayā paṭivirato samaṇo gotamo

buying and selling;

tulākūtakaṃsakūtāmānakūtā paṭivirato samaṇo gotamo

falsifying weights, metals, or measures;

ukkoṭanavañcananikatisāciyogā paṭivirato samaṇo gotamo

bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato samaṇo gotamo'ti—

mutilation, murder, abduction, banditry, plunder, and violence.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

cūlasīlaṃ niṭṭhitam.

The shorter section on ethics is finished.

2.2. majjhimasīla

2.2. The Middle Section on Ethics

'yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bijagāmbhūtagāmasamārambhaṃ anuyuttā viharanti,

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds.

seyyathidaṃ—mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījameva pañcamaṃ;

These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth.

iti evarūpā bījagāmbhūtagāmasamārambhā paṭivirato samaṇo gotamo'ti—

The ascetic Gotama refrains from such injury to plants and seeds.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

'yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ anuyuttā viharanti,

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use.

seyyathidaṃ—annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ
sayanasannidhiṃ gandhasannidhiṃ āmisasannidhiṃ

This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and material possessions.

iti vā iti evarūpā sannidhikāraparibhogā paṭivirato samaṇo gotamo'ti—

The ascetic Gotama refrains from storing up such goods.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

'yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te
evarūpaṃ visūkadassanaṃ anuyuttā viharanti,

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows.

seyyathidaṃ—naccaṃ gītaṃ vādiṭaṃ pekkhaṃ akkhānaṃ pānissaraṃ vetālaṃ
kumbhathūṇaṃ sobhanaṃ caṇḍālaṃ vamsaṃ dhovanaṃ hatthiyuddhaṃ
assayuddhaṃ mahimsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ
kukkutayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ
uyyodhikaṃ balaggaṃ senābyūhaṃ anikadassanaṃ

This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettle-drums; art exhibitions and acrobatic displays; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews.

iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo'ti—

The ascetic Gotama refrains from such shows.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

'yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te
evarūpaṃ jūtappamādaṭṭhānānuyogaṃ anuyuttā viharanti,

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence.

seyyathidaṃ—atthapaḍaṃ dasapaḍaṃ ākāsaṃ parihārapathaṃ santikaṃ khalikaṃ
ghāṭikaṃ salākahatthaṃ akkhaṃ paṇḍacīraṃ vaṇkakaṃ mokkhacikaṃ ciṅgulikaṃ
paṭṭāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ

This includes such things as checkers, draughts, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, and guessing another's thoughts.

iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato samaṇo gotamo'ti—

The ascetic Gotama refrains from such gambling.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

'yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te
evarūpaṃ uccāsayanamahāsayaṇaṃ anuyuttā viharanti,

'There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding.

seyyathidaṃ—āsandiṃ pallaṅkaṃ gonakaṃ cittaṃ paṭikaṃ paṭalikaṃ tūlikaṃ
vikatikaṃ uddalomiṃ ekantalomiṃ kattiṣṣaṃ koseyyaṃ kuttakaṃ hatthatharaṃ
assattharaṃ rathattharaṃ ajinappaveṇiṃ kadalimigapavarapaccattharaṇaṃ
sauttaracchadaṃ ubhatolohitakūpadhānaṃ

This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double- or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.

iti vā iti evarūpā uccāsayanamahāsayaṇā paṭivirato samaṇo gotamo'ti—

The ascetic Gotama refrains from such bedding.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

‘yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsanatthānānuyogaṃ anuyuttā viharanti, seyyathidaṃ—

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup.

ucchādanam parimaddanam nhāpanam sambāhanam ādāsam añjanam mālāgandhavilepanam mukhacūṇṇam mukhalepanam hatthabandham sikhābandham daṇḍam nālikam aṣiṃ chattam citrupāhanam uṇhisaṃ maṇiṃ vālabjaṇiṃ odātāni vatthāni dīghadasāni

This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes.

iti vā iti evarūpā maṇḍanavibhūsanatthānānuyogā paṭivirato samaṇo gotamo’ti—

The ascetic Gotama refrains from such beautification and adornment.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

‘yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti,

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in unworthy talk. This includes such topics as

seyyathidaṃ—rājakathaṃ corakathaṃ mahāmatyakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātīkathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikkhakathaṃ kumbhatthānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

iti vā iti evarūpāya tiracchānakathāya paṭivirato samaṇo gotamo’ti—

The ascetic Gotama refrains from such unworthy talk.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

‘yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhikakathaṃ anuyuttā viharanti,

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments.

seyyathidaṃ—na tvam imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvam imaṃ dhammavinayaṃ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitam me, asahitam te, purevacaniyaṃ pacchā avaca, pacchāvacaṇiyaṃ pure avaca, adhicinṇam te viparāvattam, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbetehehi vā sace pahosīti

They say such things as: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo gotamo’ti—

The ascetic Gotama refrains from such argumentative talk.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

‘yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyyapahaṇagamanānuyogaṃ anuyuttā viharanti,

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages.

seyyathidaṃ—raññaṃ, rājamahāmattānaṃ, khattiyānaṃ, brāhmaṇānaṃ, gahapatikānaṃ, kumārānaṃ “idha gaccha, amutrāgaccha, idaṃ hāra, amutra idaṃ āhara”ti

This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: “Go here, go there. Take this, bring that from there.”

iti vā iti evarūpā dūteyyapahaṇagamanānuyogā paṭivirato samaṇo gotamo’ti—

The ascetic Gotama refrains from such errands.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

‘yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti, lapakā ca nemittikā ca nippesikā ca, lābhena lābhaṃ nijigisītāro ca

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions.

iti evarūpā kuhanalapanā paṭivirato samaṇo gotamo’ti—

The ascetic Gotama refrains from such deceit and flattery.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

majjhimasīlaṃ niṭṭhitaṃ.

The middle section on ethics is finished.

2.3. mahāsīla

2.3. The Large Section on Ethics

‘yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti,

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṃ—aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ mūsikacchinnaṃ agghihomaṃ dabbihomaṃ thusahomaṃ kanahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ mukhahomaṃ lohitaṃ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ saraparittānaṃ migacakkaṃ

This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the crafts of the scorpion, the rat, the bird, and the crow; prophesying life span, chanting for protection, and animal cries.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—

The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Such is an ordinary person's praise of the Realized One.

‘yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti,

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṃ—manilakkhaṇaṃ vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ satthalakkhaṇaṃ
asilakkhaṇaṃ usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ
purisalakkhaṇaṃ kumāralakkhaṇaṃ kumārilakkhaṇaṃ dāsalaṅkhaṇaṃ
dāsilaṅkhaṇaṃ hatthilakkhaṇaṃ assalaṅkhaṇaṃ mahimsalaṅkhaṇaṃ
usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ
kukkūṭalakkhaṇaṃ vattakalakkhaṇaṃ godhālakkaṇaṃ kaṇṇikālakkaṇaṃ
kaccāpalakkhaṇaṃ miḡalakkhaṇaṃ

*This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons,
women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls,
cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer.*

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti—
*The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong
livelihood.'*

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Such is an ordinary person's praise of the Realized One.

‘yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te
evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti,
*‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a
living by unworthy branches of knowledge, by wrong livelihood.*

seyyathidaṃ—raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati,
abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ
bhavissati, bāhirānaṃ raññaṃ upayānaṃ bhavissati, abbhantarānaṃ raññaṃ
apayānaṃ bhavissati, abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ
parājayo bhavissati, bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ
parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati
*This includes making predictions that the king will march forth or march back; or that our king
will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the
enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for
the other.*

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti—
*The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong
livelihood.'*

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Such is an ordinary person's praise of the Realized One.

‘yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te
evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti,
*‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a
living by unworthy branches of knowledge, by wrong livelihood.*

seyyathidaṃ—candaggāho bhavissati, sūriyaggāho bhavissati, nakkhattaggāho
bhavissati, candimasūriyānaṃ pathagamaṇaṃ bhavissati, candimasūriyānaṃ
uppathagamaṇaṃ bhavissati, nakkhattānaṃ pathagamaṇaṃ bhavissati,
nakkhattānaṃ uppathagamaṇaṃ bhavissati, ukkāpāto bhavissati, disāḍāho
bhavissati, bhūmicālo bhavissati, devadudrabhi bhavissati,
candimasūriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ
bhavissati, evaṃvipāko candaggāho bhavissati, evaṃvipāko sūriyaggāho bhavissati,
evaṃvipāko nakkhattaggāho bhavissati, evaṃvipākaṃ candimasūriyānaṃ
pathagamaṇaṃ bhavissati, evaṃvipākaṃ candimasūriyānaṃ uppathagamaṇaṃ
bhavissati, evaṃvipākaṃ nakkhattānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ
nakkhattānaṃ uppathagamaṇaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati,
evaṃvipāko disāḍāho bhavissati, evaṃvipāko bhūmicālo bhavissati, evaṃvipāko
devadudrabhi bhavissati, evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamaṇaṃ
ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati

*This includes making predictions that there will be an eclipse of the moon, or sun, or stars;
that the sun, moon, and stars will be in conjunction or in opposition; that there will be a
meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a
darkening, a brightening of the moon, sun, and stars. And it also includes making predictions
about the results of all such phenomena.*

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Such is an ordinary person's praise of the Realized One.

'yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti,
'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṃ—suvutthikā bhavissati, dubbutthikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati, muddā, gaṇaṇā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ
This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as computing, accounting, calculating, poetry, and cosmology.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Such is an ordinary person's praise of the Realized One.

'yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti,
'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṃ—āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ vivaraṇaṃ saṃkīraṇaṃ vikīraṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jīvhānibandhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsapaññaṃ kumārikapaññaṃ devapaññaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjānaṃ sirivhāyanaṃ
This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, curses to prevent conception, bind the tongue, or lock the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshipping the sun, worshipping the Great One, breathing fire, and invoking Siri, the goddess of luck.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Such is an ordinary person's praise of the Realized One.

'yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti,
'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

seyyathidaṃ—santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ ācamaṇaṃ nhāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhamvirecanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ nettatappaṇaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākīyaṃ sallakattīyaṃ dāraṇatikicchā mūlabhesajjānaṃ anuppādānaṃ osadhīnaṃ paṭimokkhaṃ
This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti—
The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Such is an ordinary person's praise of the Realized One.

idaṃ kho, bhikkhave, appamattakaṃ oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
These are the trivial, insignificant details of mere ethics that an ordinary person speaks of when they speak praise of the Realized One.

mahāsīlaṃ nitṭhitaṃ.
The longer section on ethics is finished.

3. dīṭṭhi 3. Views

3.1. pubbantakappika 3.1. Theories About the Past

atthi, bhikkhave, aññeva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedaniyā, ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.
There are other principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. Those who genuinely praise the Realized One would rightly speak of these things.

katame ca te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedaniyā, ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ?
And what are these principles?

santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino, pubbantamaṃ ārabha anekavihitāni adhimuttiṭṭhāni abhivadanti aṭṭhārasāhi vatthūhi.
There are some ascetics and brahmins who theorize about the past, and assert various hypotheses concerning the past on eighteen grounds.

te ca bhonto samaṇabrāhmaṇā kimāgamaṃ kimārabha pubbantakappikā pubbantānudiṭṭhino pubbantamaṃ ārabha anekavihitāni adhimuttiṭṭhāni abhivadanti aṭṭhārasāhi vatthūhi?
And what are the eighteen grounds on which they rely?

3.1.1. sassatavāda 3.1.1. Eternalism

santi, bhikkhave, eke samaṇabrāhmaṇā sassatavādā, sassatamaṃ attānaṃ lokaṇa paññāpentī catūhi vatthūhi.
There are some ascetics and brahmins who are eternalists, who assert that the self and the cosmos are eternal on four grounds.

te ca bhonto samaṇabrāhmaṇā kimāgamaṃ kimārabha sassatavādā sassatamaṃ attānaṃ lokaṇa paññāpentī catūhi vatthūhi?
And what are the four grounds on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamānvāya sammāmanasikāramānvāya tathārūpaṃ cetosamādhim phusati, yathāsamaṃhite citte () anekavihitaṃ pubbenivāsaṃ anussarati.

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

seyyathidaṃ—ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni: ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭṭisaṃvedī evamāyupariyānto, so tato cuto amutra udapādim; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭṭisaṃvedī evamāyupariyānto, so tato cuto idhūpappanno’ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the cosmos contracting, many eons of the cosmos expanding, many eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

so evamāha:

They say:

‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;

‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisamaṃ.

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

taṃ kissa hetu?

Why is that?

ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi, yathāsamāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives,

seyyathidaṃ—ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni: ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭṭisaṃvedī evamāyupariyānto, so tato cuto amutra udapādim; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭṭisaṃvedī evamāyupariyānto, so tato cuto idhūpappanno’ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

with features and details.

imināmahaṃ etaṃ jānāmi:

Because of this I know:

‘yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;

‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisaman’’ti.

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’

idaṃ, bhikkhave, paṭhamam thānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti. (1: 1)

This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

dutiye ca bhonto samanabrāhmaṇā kimāgemma kimārabbha sassatavādā sassataṃ attānaṇca lokaṇca paññāpentī?

And what is the second ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihiṭṭaṃ pubbenivāsaṃ anussarati.

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

seyyathidaṃ—ekampi samvattavivattaṃ dvepi samvattavivattāni tīnipi samvattavivattāni cattāripi samvattavivattāni pañcapi samvattavivattāni dasapi samvattavivattāni: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrapāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpappanno’ti. iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.

That is: one eon of the cosmos contracting and expanding; two, three, four, five, or ten eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

so evamāha:

They say:

‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;

‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisamaṃ.

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

taṃ kissa hetu?

Why is that?

ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathāsamāhite citte anekavihiṭṭaṃ pubbenivāsaṃ anussarāmi.

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives,

seyyathidaṃ—ekampi samvattavivattaṃ dvepi samvattavivattāni tīnipi samvattavivattāni cattāripi samvattavivattāni pañcapi samvattavivattāni dasapi samvattavivattāni: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrapāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpappanno’ti. iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarāmi.

with features and details.

imināmahaṃ etaṃ jānāmi:

Because of this I know:

“yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisamaṃ”ti.

“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”

idaṃ, bhikkhave, dutiyaṃ tñānaṃ, yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññāpenti. (2: 2)

This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabha sassatavādā sassataṃ attānañca lokañca paññāpenti?

And what is the third ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarati.

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

seyyathidaṃ—dasapi saṃvattavivattāni vīsampi saṃvattavivattāni tiṃsampi saṃvattavivattāni cattālīsampi saṃvattavivattāni: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

That is: ten eons of the cosmos contracting and expanding; twenty, thirty, or forty eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

so evamāha:

They say:

‘sassato attā ca loko ca vañjho kūṭattho esikatthāyitthito;

‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisamaṃ.

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

taṃ kissa hetu?

Why is that?

ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi, yathāsamāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives,

seyyathidaṃ—dasapi saṃvattavivattāni vīsampi saṃvattavivattāni tiṃsampi saṃvattavivattāni cattālīsampi saṃvattavivattāni: “amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

with features and details.

imināmaṃ etaṃ jānāmi:

Because of this I know:

“yathā sassato attā ca loko ca vañjho kūṭattho esikatthāyitthito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisamaṃ”ti.

“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”

idaṃ, bhikkhave, tatiyaṃ thānaṃ, yaṃ āgamaṃ yaṃ ārabha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ lokaṃ paññapenti. (3: 3)

This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

catutthe ca bhonto samaṇabrāhmaṇā kimāgamaṃ kimārabha sassatavādā sassataṃ attānaṃ lokaṃ paññapenti?

And what is the fourth ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī, so takkapiyāhatam vīmaṃsānucaritam sayam paṭibhānam evamāha:

It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

‘sassato attā ca loko ca vañjho kūṭaṭṭho esikatthāyitthito;

The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṃsaranti cāvanti upapajjanti, atthi tveva sassatisaman’ti.

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’

idaṃ, bhikkhave, catuttham thānaṃ, yaṃ āgamaṃ yaṃ ārabha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ lokaṃ paññapenti. (4: 4)

This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

imehi kho te, bhikkhave, samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ lokaṃ paññapenti catūhi vatthūhi.

These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are eternal.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṃ attānaṃ lokaṃ paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

Any ascetics and brahmins who assert that the self and the cosmos are eternal do so on one or other of these four grounds. Outside of this there is none.

tayidaṃ, bhikkhave, tathāgato pajānāti:

The Realized One understands this:

‘ime ditṭhitthānā evaṃgahitā evaṃparāmatṭhā evaṃgatikā bhavanti evaṃabhisāmparāyā’ti,

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

tañca tathāgato pajānāti, tato ca uttaritaram pajānāti; tañca pajānanam na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā.

He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

vedanānaṃ samudayaṃ atthaṅgamaṃ assādaṃ ādinavaṃ nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇam sammā vadamānā vadeyyum.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

paṭhamabhāṇavāro.

3.1.2. ekaccasassatavāda

3.1.2. Partial Eternalism

santi, bhikkhave, eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi.

There are some ascetics and brahmins who are partial eternalists, who assert that the self and the cosmos are partially eternal and partially not eternal on four grounds.

te ca bhonto samaṇabrāhmaṇā kimāgama kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi?

And what are the four grounds on which they rely?

hoti kho so, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati.

There comes a time when, after a very long period has passed, this cosmos contracts.

saṃvaṭṭamāne loke yebhuyyena sattā ābhassarasamvattanikā honti.

As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.

te tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

hoti kho so, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivaṭṭati.

There comes a time when, after a very long period has passed, this cosmos expands.

vivaṭṭamāne loke suññaṃ brahmavimānaṃ pātubhavati.

As it expands an empty mansion of Brahmā appears.

atha kho aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati.

Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā.

so tattha hoti manomayo pītibhakkho sayampabho antalikkhacarā subhaṭṭhāyī, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

tassa tattha ekakassa dīgharattaṃ nivusitattā anabhirati paritassanā uppajjati:

But after staying there all alone for a long time, they become dissatisfied and anxious:

‘aho vata aññepi sattā itthattaṃ āgaccheyyuntī.

‘Oh, if only another being would come to this state of existence.’

atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānaṃ upapajjanti tassa sattassa sahaḃyataṃ.

Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being.

tepi tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

tatra, bhikkhave, yo so satto paṭhamam upapanno tassa evaṃ hoti:

Now, the being who was reborn there first thinks:

‘ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadattudaso vasavattī issaro kattā nimmātā seṭṭho sajītā vasī pitā bhūtabhabyānaṃ.

‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

mayā ime sattā nimmitā.
These beings were created by me!

taṃ kissa hetu?
Why is that?

mamañhi pubbe etadahosi:
Because first I thought:

“aho vata aññepi sattā itthattaṃ āgaccheyyū”ti.
“Oh, if only another being would come to this state of existence.”

iti mama ca manopanidhi, ime ca sattā itthattaṃ āgatā’ti.
Such was my heart’s wish, and then these creatures came to this state of existence.’

yepi te sattā pacchā upapannā, tesampi evaṃ hoti:
And the beings who were reborn there later also think:

‘ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso
vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ.
*‘This must be Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer,
the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the
Controller, the Father of those who have been born and those yet to be born.*

iminā mayaṃ bhotā brahmunā nimmitā.
And we have been created by him.

taṃ kissa hetu?
Why is that?

imañhi mayaṃ addasāma idha paṭthamaṃ upapannaṃ, mayaṃ panamha pacchā
upapannā’ti.
Because we see that he was reborn here first, and we arrived later.’

tatra, bhikkhave, yo so satto paṭthamaṃ upapanno, so dīghāyukataro ca hoti
vaṇṇavantataro ca mahesakkhataro ca.
*And the being who was reborn first is more long-lived, beautiful, and illustrious than those who
arrived later.*

ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca
appesakkatarā ca.

thānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā
itthattaṃ āgacchati.
*It’s possible that one of those beings passes away from that host and is reborn in this state of
existence.*

itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.
Having done so, they go forth from the lay life to homelessness.

agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya
anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ
cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato
paraṃ nānussarati.
*By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an
immersion of the heart of such a kind that they recollect that past life, but no further.*

so evamāha:
They say:

‘yo kho so bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadattthudaso
vasavattī issaro kattā nimmātā seṭṭho sajītā vasī pitā bhūtabhabyānaṃ, yena mayaṃ
bhotā brahmunā nimmitā, so niccō dhuvo sassato avipariṇāmadhammo
sassatisamaṃ tatheva ṭhassati.

*‘He who is Brahmā—the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the
Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller,
the Father of those who have been born and those yet to be born—is permanent, everlasting,
eternal, imperishable, remaining the same for all eternity.*

ye pana mayaṃ ahumhā tena bhotā brahmunā nimmitā, te mayaṃ aniccā addhuvā
appāyukā cavanadhammā itthattaṃ āgatā’ti.

*We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable,
and have come to this state of existence.*

idaṃ, bhikkhave, paṭhamam ṭhānaṃ, yaṃ āgama yaṃ ārabba eke
samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ
asassataṃ attānaṇca lokaṇca paññapenti. (1: 5)

*This is the first ground on which some ascetics and brahmins rely to assert that the self and the
cosmos are partially eternal.*

dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba ekaccasassatikā
ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṇca lokaṇca
paññapenti?

And what is the second ground on which they rely?

santi, bhikkhave, khiḍḍāpadosikā nāma devā, te ativelaṃ
hassakhiḍḍāratidhammasamāpannā viharanti. tesam ativelaṃ
hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati. satiyā sammosā
te devā tamhā kāyā cavanti.

*There are gods named ‘depraved by play.’ They spend too much time laughing, playing, and
making merry. And in doing so, they lose their mindfulness, and they pass away from that host
of gods.*

ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā
itthattaṃ āgacchati.

*It’s possible that one of those beings passes away from that host and is reborn in this state of
existence.*

itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati.

Having done so, they go forth from the lay life to homelessness.

agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya
anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ
cetosaṃādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato
paraṃ nānussarati.

*By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an
immersion of the heart of such a kind that they recollect that past life, but no further.*

so evamāha:

They say:

‘ye kho te bhonto devā na khiḍḍāpadosikā, te na ativelaṃ
hassakhiḍḍāratidhammasamāpannā viharanti. tesam na ativelaṃ
hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati na sammussati. satiyā
asammosā te devā tamhā kāyā na cavanti;

*‘The gods not depraved by play don’t spend too much time laughing, playing, and making
merry. So they don’t lose their mindfulness, and don’t pass away from that host of gods.*

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti.

They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

ye pana mayam ahumhā khiddāpadosikā, te mayam ativelam hassakhiḍḍāratidhammasamāpannā viharimhā. tesam no ativelam hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati. satiyaṃ sammosaṃ evam mayam tamhā kāya cutā

But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods.

aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā'ti.

We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.

idaṃ, bhikkhave, dutiyaṃ thānaṃ, yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti. (2: 6)

This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti?

And what is the third ground on which they rely?

santi, bhikkhave, manopadosikā nāma devā, te ativelam aññamaññaṃ upanijjhāyanti. te ativelam aññamaññaṃ upanijjhāyanta aññamaññaṃhi cittāni padūsentī. te aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. te devā tamhā kāyā cavanti.

There are gods named 'malevolent'. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.

It's possible that one of those beings passes away from that host and is reborn in this state of existence.

itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.

Having done so, they go forth from the lay life to homelessness.

agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhīṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

so evamāha:

They say:

'ye kho te bhonto devā na manopadosikā, te nāivelam aññamaññaṃ upanijjhāyanti. te nāivelam aññamaññaṃ upanijjhāyanta aññamaññaṃhi cittāni nappadūsentī. te aññamaññaṃ appaduṭṭhacittā akilantakāyā akilantacittā. te devā tamhā kāyā na cavanti,

'The gods who are not malevolent don't spend too much time gazing at each other, so they don't grow angry with each other, their bodies and minds don't get tired, and they don't pass away from that host of gods.

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti.

They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

ye pana mayam ahumhā manopadosikā, te mayam ativelam aññamaññaṃ upanijjhāyimhā. te mayam ativelam aññamaññaṃ upanijjhāyanta aññamaññaṃhi cittāni padūsimhā, te mayam aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. evam mayam tamhā kāyā cutā

But we who were malevolent spent too much time gazing at each other, we grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods.

aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā'ti.

We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.'

idaṃ, bhikkhave, tatiyaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ lokaṇa paññapenti. (3: 7)

This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ lokaṇa paññapenti?

And what is the fourth ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapiyāhataṃ vīmaṃsānucaritaṃ sayampatiḥhānaṃ evamāha:

It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

'yaṃ kho idaṃ vuccati cakkhum itipi sotaṃ itipi ghānaṃ itipi jivhā itipi kāyo itipi, ayaṃ attā anicco addhuvo asassato vipariṇāmadhammo.

'That which is called "the eye" or "the ear" or "the nose" or "the tongue" or "the body": that self is impermanent, not lasting, transient, perishable.

yaṇca kho idaṃ vuccati cittanti vā manoti vā viññānanti vā ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva t̥hassati'ti.

That which is called "mind" or "sentience" or "consciousness": that self is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.'

idaṃ, bhikkhave, catutthaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ lokaṇa paññapenti. (4: 8)

This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

imehi kho te, bhikkhave, samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ lokaṇa paññapenti catūhi vatthūhi.

These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are partially eternal and partially not eternal.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ lokaṇa paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

Any ascetics and brahmins who assert that the self and the cosmos are partially eternal and partially not eternal do so on one or other of these four grounds. Outside of this there is none.

tayidaṃ, bhikkhave, tathāgato pajānāti:

The Realized One understands this:

'ime diṭṭhiṭṭhānā evaṅgahitā evaṃparāmaṭṭhā evaṅgatikā bhavanti evamabhisamparāyā'ti.

'If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.'

taṇca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, taṇca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti vidadā.

He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

vedanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathabhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā pañitā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.3. antānantavāda

3.1.3. The Cosmos is Finite or Infinite

santi, bhikkhave, eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti catūhi vatthūhi.

There are some ascetics and brahmins who theorize about size, and assert that the cosmos is finite or infinite on four grounds.

te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantam lokassa paññapenti catūhi vatthūhi?

And what are the four grounds on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte antasaññī lokasmiṃ viharati.

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite.

so evamāha:

They say:

‘antavā ayaṃ loko parivatumo.

‘The cosmos is finite and bounded.

taṃ kissa hetu?

Why is that?

ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte antasaññī lokasmiṃ viharāmi.

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite.

imināmaṃ etaṃ jānāmi:

Because of this I know:

“yathā antavā ayaṃ loko parivatumo””ti.

“The cosmos is finite and bounded.””

idaṃ, bhikkhave, paṭhamam thānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti. (1: 9)

This is the first ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantam lokassa paññapenti?

And what is the second ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte anantasaññī lokasmiṃ viharati.

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as infinite.

so evamāha:

They say:

‘ananto ayaṃ loko apariyanto.
‘The cosmos is infinite and unbounded.

ye te samaṇabrāhmaṇā evamāhaṃsu:
The ascetics and brahmins who say that

“antavā ayaṃ loko parivaṭumo”ti, tesam musā.
the cosmos is finite are wrong.

ananto ayaṃ loko apariyanto.
The cosmos is infinite and unbounded.

taṃ kissa hetu?
Why is that?

ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya
sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte
anantasaññī lokasmiṃ viharāmi.
*Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience
an immersion of the heart of such a kind that I meditate perceiving the cosmos as infinite.*

imināmahaṃ etaṃ jānāmi:
Because of this I know:

“yathā ananto ayaṃ loko apariyanto””ti.
“The cosmos is infinite and unbounded.”

idaṃ, bhikkhave, dutiyaṃ thānaṃ, yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā
antānantikā antānantaṃ lokassa paññapenti. (2: 10)
*This is the second ground on which some ascetics and brahmins rely to assert that the cosmos
is finite or infinite.*

tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabha antānantikā antānantaṃ
lokassa paññapenti?
And what is the third ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya
anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ
cetosamādhiṃ phusati, yathāsamāhite citte uddhamadho antasaññī lokasmiṃ
viharati, tiriyaṃ anantasaññī.
*It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort,
and right focus—experiences an immersion of the heart of such a kind that they meditate
perceiving the cosmos as finite vertically but infinite horizontally.*

so evamāha:
They say:

‘antavā ca ayaṃ loko ananto ca.
‘The cosmos is both finite and infinite.

ye te samaṇabrāhmaṇā evamāhaṃsu:
The ascetics and brahmins who say that

“antavā ayaṃ loko parivaṭumo”ti, tesam musā.
the cosmos is finite are wrong,

yepi te samaṇabrāhmaṇā evamāhaṃsu:
and so are those who say that

“ananto ayaṃ loko apariyanto”ti, tesampi musā.
the cosmos is infinite.

antavā ca ayaṃ loko ananto ca.
The cosmos is both finite and infinite.

taṃ kissa hetu?
Why is that?

ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya
sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi, yathāsamāhite citte
uddhamadho antasaññī lokasmiṃ viharāmi, tiriyaṃ anantasaññī.

*Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience
an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite
vertically but infinite horizontally.*

imināmahaṃ etaṃ jānāmi:

Because of this I know:

“yathā antavā ca ayaṃ loko ananto cā”ti.

“The cosmos is both finite and infinite.”

idaṃ, bhikkhave, tatiyaṃ thānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā
antānantikā antānantam lokassa paññapenti. (3: 11)

*This is the third ground on which some ascetics and brahmins rely to assert that the cosmos is
finite or infinite.*

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā
antānantam lokassa paññapenti?

And what is the fourth ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so
takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ evamāha:

*It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have
worked out by logic, following a line of inquiry, expressing their own perspective:*

‘nevāyaṃ loko antavā, na panānanto.

‘The cosmos is neither finite nor infinite.

ye te samaṇabrāhmaṇā evamāhaṃsu:

The ascetics and brahmins who say that

“antavā ayaṃ loko parivaṭumo”ti, tesam musā.

the cosmos is finite are wrong,

yepi te samaṇabrāhmaṇā evamāhaṃsu:

as are those who say that

“ananto ayaṃ loko apariyanto”ti, tesampi musā.

the cosmos is infinite,

yepi te samaṇabrāhmaṇā evamāhaṃsu:

and also those who say that

“antavā ca ayaṃ loko ananto cā”ti, tesampi musā.

the cosmos is both finite and infinite.

nevāyaṃ loko antavā, na panānanto’ti.

The cosmos is neither finite nor infinite.’

idaṃ, bhikkhave, catutthaṃ thānaṃ, yaṃ āgamma yaṃ ārabba eke
samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti. (4: 12)

*This is the fourth ground on which some ascetics and brahmins rely to assert that the cosmos is
finite or infinite.*

imehi kho te, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantam lokassa
paññapenti catūhi vatthūhi.

*These are the four grounds on which those ascetics and brahmins assert that the cosmos is
finite or infinite.*

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantam lokassa
paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito
bahiddhā.

*Any ascetics and brahmins who assert that the cosmos is finite or infinite do so on one or other
of these four grounds. Outside of this there is none.*

tayidaṃ, bhikkhave, tathāgato pajānāti:

The Realized One understands this:

‘ime ditthittānā evaṅgahitā evaṃparāmatṭhā evaṅgatikā bhavanti
evamabhisāmparāyā’ti.

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na
parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.

He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

vedanānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ
yathābhūtaṃ viditvā anupādāvimutto, bhikkhave, tathāgato.

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā pañitā
atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṃ abhiññā sacchikatvā
pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.4. amarāvikkhepavāda

3.1.4. Equivocators

santi, bhikkhave, eke samaṇabrāhmaṇā amarāvikkhepikā, tattha tattha pañhaṃ
puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi.

There are some ascetics and brahmins who are equivocators. Whenever they’re asked a question, they resort to evasiveness and equivocation on four grounds.

te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha
tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi
vatthūhi?

And what are the four grounds on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusalan’ti yathābhūtaṃ
nappajānāti, ‘idaṃ akusalan’ti yathābhūtaṃ nappajānāti.

It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful.

tassa evaṃ hoti:

They think:

‘ahaṃ kho “idaṃ kusalan”ti yathābhūtaṃ nappajānāmi, “idaṃ akusalan”ti
yathābhūtaṃ nappajānāmi.

‘I don’t truly understand what is skillful and what is unskillful.

ahañce kho pana “idaṃ kusalan”ti yathābhūtaṃ appajānanto, “idaṃ akusalan”ti
yathābhūtaṃ appajānanto, “idaṃ kusalan”ti vā byākareyyaṃ, “idaṃ akusalan”ti vā
byākareyyaṃ, taṃ mamassa musā.

If I were to declare that something was skillful or unskillful I might be wrong.

yaṃ mamassa musā, so mamassa vighāto.

That would be stressful for me,

yo mamassa vighāto so mamassa antarāyo’ti.

and that stress would be an obstacle.’

iti so musāvādabhayā musāvādaparijegucchā nevidaṃ kusalanti byākaroti, na
panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ
āpajjati amarāvikkhepaṃ:

So from fear and disgust with false speech they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to evasiveness and equivocation:

‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti.
‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

idaṃ, bhikkhave, paṭhamam thānaṃ, yaṃ āgamaṃ yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ. (1: 13)

This is the first ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

dutiye ca bhonto samaṇabrāhmaṇā kimāgamaṃ kimārabba amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ?
And what is the second ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusalan’ti yathābhūtaṃ nappajānāti, ‘idaṃ akusalan’ti yathābhūtaṃ nappajānāti.
It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful.

tassa evaṃ hoti:
They think:

‘ahaṃ kho “idaṃ kusalan”ti yathābhūtaṃ nappajānāmi, “idaṃ akusalan”ti yathābhūtaṃ nappajānāmi.
‘I don’t truly understand what is skillful and what is unskillful.

ahañce kho pana “idaṃ kusalan”ti yathābhūtaṃ appajānanto, “idaṃ akusalan”ti yathābhūtaṃ appajānanto, “idaṃ kusalan”ti vā byākareyyaṃ, “idaṃ akusalan”ti vā byākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā.
If I were to declare that something was skillful or unskillful I might feel desire or greed or hate or repulsion.

yattha me assa chando vā rāgo vā doso vā paṭigho vā, taṃ mamassa upādānaṃ.
That would be grasping on my part.

yaṃ mamassa upādānaṃ, so mamassa vighāto.
That would be stressful for me,

yo mamassa vighāto, so mamassa antarāyo’ti.
and that stress would be an obstacle.’

iti so upādānabhayaṃ upādānaparijagucchā nevidaṃ kusalanā byākaroti, na paṇidaṃ akusalanā byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ:
So from fear and disgust with grasping they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to evasiveness and equivocation:

‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti.
‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

idaṃ, bhikkhave, dūtiyaṃ thānaṃ, yaṃ āgamaṃ yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ. (2: 14)
This is the second ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

tatiye ca bhonto samaṇabrāhmaṇā kimāgamaṃ kimārabba amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ?
And what is the third ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusalan’ti yathābhūtaṃ nappajānāti, ‘idaṃ akusalan’ti yathābhūtaṃ nappajānāti.
It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful.

tassa evaṃ hoti:

They think:

‘ahaṃ kho “idaṃ kusalan”ti yathābhūtaṃ nappajānāmi, “idaṃ akusalan”ti yathābhūtaṃ nappajānāmi.

I don’t truly understand what is skillful and what is unskillful.

ahañce kho pana “idaṃ kusalan”ti yathābhūtaṃ appajānanto “idaṃ akusalan”ti yathābhūtaṃ appajānanto “idaṃ kusalan”ti vā byākareyyaṃ, “idaṃ akusalan”ti vā byākareyyaṃ;

Suppose I were to declare that something was skillful or unskillful.

santi hi kho samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vāavedhirūpā, te bhindantā maññe caranti paññāgatena diṭṭhigatāni,

There are clever ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect.

te maṃ tattha samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ.

They might pursue, press, and grill me about that.

ye maṃ tattha samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ, tesāhaṃ na sampāyeyyaṃ.

I’d be stumped by such a grilling.

yesāhaṃ na sampāyeyyaṃ, so mamassa vighāto.

That would be stressful for me,

yo mamassa vighāto, so mamassa antarāyo’ti.

and that stress would be an obstacle.’

iti so anuyogabhaya’i anuyogaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ:

So from fear and disgust with examination they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to evasiveness and equivocation:

‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti.

‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

idaṃ, bhikkhave, tatiyaṃ thānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ. (3: 15)

This is the third ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ?

And what is the fourth ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti momūho.

It’s when some ascetic or brahmin is dull and stupid.

so mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ:

Because of that, whenever they’re asked a question, they resort to evasiveness and equivocation:

‘atthi paro loko’ti iti ce maṃ pucchasi, ‘atthi paro loko’ti iti ce me assa, ‘atthi paro loko’ti iti te naṃ byākareyyaṃ,

‘Suppose you were to ask me whether there is another world. If I believed there was, I would say so.

‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.

‘natthi paro loko ... pe ...

Suppose you were to ask me whether there is no other world ...

‘atthi ca natthi ca paro loko ... pe ...

whether there both is and is not another world ...

‘nevatthi na natthi paro loko ... pe ...

whether there neither is nor is not another world ...

‘atthi sattā opapātikā ... pe ...

whether there are beings who are reborn spontaneously ...

‘natthi sattā opapātikā ... pe ...

whether there are not beings who are reborn spontaneously ...

‘atthi ca natthi ca sattā opapātikā ... pe ...

whether there both are and are not beings who are reborn spontaneously ...

‘nevatthi na natthi sattā opapātikā ... pe ...

whether there neither are nor are not beings who are reborn spontaneously ...

‘atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ... pe ...

whether there is fruit and result of good and bad deeds ...

‘natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ... pe ...

whether there is not fruit and result of good and bad deeds ...

‘atthi ca natthi ca sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ... pe ...

whether there both is and is not fruit and result of good and bad deeds ...

‘nevatthi na natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ... pe ...

whether there neither is nor is not fruit and result of good and bad deeds ...

‘hoti tathāgato paraṃ maraṇā ... pe ...

whether a Realized One exists after death ...

‘na hoti tathāgato paraṃ maraṇā ... pe ...

whether a Realized One doesn't exist after death ...

‘hoti ca na ca hoti tathāgato paraṃ maraṇā ... pe ...

whether a Realized One both exists and doesn't exist after death ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti ce maṃ pucchasi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti ce me assa, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti te naṃ byākareyyaṃ,

whether a Realized One neither exists nor doesn't exist after death. If I believed there was, I would say so.

‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.’

idaṃ, bhikkhave, catuttham thānaṃ, yaṃ āgamma yaṃ ārabha eke samanabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ. (4: 16)

This is the fourth ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

imehi kho te, bhikkhave, samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi.

These are the four grounds on which those ascetics and brahmins who are equivocators resort to evasiveness and equivocation whenever they're asked a question.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā ...

Any ascetics and brahmins who resort to equivocation do so on one or other of these four grounds. Outside of this there is none.

pe ...

The Realized One understands this ...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

And those who genuinely praise the Realized One would rightly speak of these things.

3.1.5. adhiccasamuppannavāda

3.1.5. Doctrines of Origination by Chance

santi, bhikkhave, eke samaṇabrāhmaṇā adhiccasamuppannikā
adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi.

There are some ascetics and brahmins who theorize about chance. They assert that the self and the cosmos arose by chance on two grounds.

te ca bhonto samaṇabrāhmaṇā kimāgama kimārabha adhiccasamuppannikā
adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi?

And what are the two grounds on which they rely?

santi, bhikkhave, asaṇṇasattā nāma devā.

There are gods named 'non-percipient beings'.

saṇṇuppadā ca pana te devā tamhā kāyā cavanti.

When perception arises they pass away from that host of gods.

thānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā
itthattaṃ āgacchati.

It's possible that one of those beings passes away from that host and is reborn in this state of existence.

itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.

Having done so, they go forth from the lay life to homelessness.

agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya
anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ
cetosaṃādhiṃ phusati, yathāsamāhite citte saṇṇuppadāṃ anussarati, tato paraṃ
nānussarati.

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

so evamāha:

They say:

‘adhiccasamuppanno attā ca loko ca.

‘The self and the cosmos arose by chance.

taṃ kissa hetu?

Why is that?

ahañhi pubbe nāhosim, somhi etarahi ahutvā santatāya pariṇato’ti.

Because formerly I didn’t exist. Now, having not been, I’ve sprung into existence.’

idaṃ, bhikkhave, pathamaṃ thānaṃ, yaṃ āgama yaṃ ārabha eke
samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca
paññapenti. (1: 17)

This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabha adhiccasamuppannikā
adhiccasamuppannaṃ attānañca lokañca paññapenti?

And what is the second ground on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī.

It's when some ascetic or brahmin relies on logic and inquiry.

so takkariyāhatam vīmaṃsānucaritaṃ sayampañibhānaṃ evamāha:

They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

‘adhiccasamuppanno attā ca loko cā’ti.

‘The self and the cosmos arose by chance.’

idaṃ, bhikkhave, dutiyaṃ thānaṃ, yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti. (2: 18)

This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

imehi kho te, bhikkhave, samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi.

These are the two grounds on which those ascetics and brahmins who theorize about chance assert that the self and the cosmos arose by chance.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti, sabbe te imeheva dvīhi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā ...

Any ascetics and brahmins who theorize about chance do so on one or other of these two grounds. Outside of this there is none.

pe ...

The Realized One understands this ...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

And those who genuinely praise the Realized One would rightly speak of these things.

imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā pubbantānuditthino pubbantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti atthārasahi vatthūhi.

These are the eighteen grounds on which those ascetics and brahmins who theorize about the past assert various hypotheses concerning the past.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānuditthino pubbantamārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva atthārasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā.

Any ascetics and brahmins who theorize about the past do so on one or other of these eighteen grounds. Outside of this there is none.

tayidaṃ, bhikkhave, tathāgato pajānāti:

The Realized One understands this:

‘ime ditthittānā evaṅgahitā evaṃparāmaṭṭhā evaṅgatikā bhavanti evaṃabhisamparāyā’ti.

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasatī, aparāmasato cassa paccattaññeva nibbuti viditā.

He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

vedanānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādāvimutto, bhikkhave, tathāgato.

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā pañitā atakkāvacarā nipuṇā paṇḍitavedaniyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

dutiya bhāṇavāro.

3.2. aparantakappika

3.2. Theories About the Future

santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino, aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi.

There are some ascetics and brahmins who theorize about the future, and assert various hypotheses concerning the future on forty-four grounds.

te ca bhonto samaṇabrāhmaṇā kimāgama kimārabha aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi?

And what are the forty-four grounds on which they rely?

3.2.1. saññīvāda

3.2.1. Percipient Life After Death

santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanicā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi.

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a percipient form on sixteen grounds.

te ca bhonto samaṇabrāhmaṇā kimāgama kimārabha uddhamāghātanicā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi?

And what are the sixteen grounds on which they rely?

‘rūpī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti. (1: 19)

They assert: ‘The self is sound and percipient after death, and it is physical ...

‘arūpī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti. (2: 20)

non-physical ...

‘rūpī ca arūpī ca attā hoti ... pe (3: 21)

both physical and non-physical ...

‘nevarūpī nārūpī attā hoti (4: 22)

neither physical nor non-physical ...

‘antavā attā hoti (5: 23)

finite ...

‘anantavā attā hoti (6: 24)

infinite ...

‘antavā ca anantavā ca attā hoti (7: 25)

both finite and infinite ...

‘nevantavā nānantavā attā hoti (8: 26)

neither finite nor infinite ...

‘ekattasaññī attā hoti (9: 27)

of unified perception ...

‘nānattasaññī attā hoti (10: 28)

of diverse perception ...

‘parittasaññī attā hoti (11: 29)

of limited perception ...

‘appamānasaññī attā hoti (12: 30)

of limitless perception ...

‘ekantasukhī attā hoti (13: 31)

experiences nothing but happiness ...

‘ekantadukkhī attā hoti (14: 32)

experiences nothing but suffering ...

‘sukhadukkhī attā hoti (15: 33)

experiences both happiness and suffering ...

‘adukkkhamasukkhī attā hoti arogo paraṃ maraṇā saññī’ ti naṃ paññāpenti. (16: 34)
experiences neither happiness nor suffering.

imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātaṇaṃ saññīṃ attānaṃ paññāpenti soḷasahi vatthūhi.
These are the sixteen grounds on which those ascetics and brahmins assert that the self lives on after death in a percipient form.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā saññīvādā uddhamāghātaṇaṃ saññīṃ attānaṃ paññāpenti, sabbe te imeheva soḷasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā ...
Any ascetics and brahmins who assert that the self lives on after death in a percipient form do so on one or other of these sixteen grounds. Outside of this there is none.

pe ...
The Realized One understands this ...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.2.2. asaññīvāda 3.2.2. Non-Percipient Life After Death

santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātaṇaṃ asaññīṃ attānaṃ paññāpenti aṭṭhahi vatthūhi.
There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a non-percipient form on eight grounds.

te ca bhonto samaṇabrāhmaṇā kimāgama kimārabba uddhamāghātanikā asaññīvādā uddhamāghātaṇaṃ asaññīṃ attānaṃ paññāpenti aṭṭhahi vatthūhi?
And what are the eight grounds on which they rely?

‘rūpī attā hoti arogo paraṃ maraṇā asaññī’ ti naṃ paññāpenti. (1: 35)
They assert: ‘The self is sound and non-percipient after death, and it is physical ...

‘arūpī attā hoti arogo paraṃ maraṇā asaññī’ ti naṃ paññāpenti. (2: 36)
non-physical ...

‘rūpī ca arūpī ca attā hoti ... pe (3: 37)
both physical and non-physical ...

‘nevarūpī nārūpī attā hoti (4: 38)
neither physical nor non-physical ...

‘antavā attā hoti (5: 39)
finite ...

‘anantavā attā hoti (6: 40)
infinite ...

‘antavā ca anantavā ca attā hoti (7: 41)
both finite and infinite ...

‘nevantavā nānantavā attā hoti arogo paraṃ maraṇā asaññī’ ti naṃ paññāpenti. (8: 42)
neither finite nor infinite.

imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātaṇaṃ asaññīṃ attānaṃ paññāpenti aṭṭhahi vatthūhi.
These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a non-percipient form.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā asaññīvādā uddhamāghātaṇaṃ asaññīṃ attānaṃ paññāpenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā ...
Any ascetics and brahmins who assert that the self lives on after death in a non-percipient form do so on one or other of these eight grounds. Outside of this there is none.

pe ...

The Realized One understands this ...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

And those who genuinely praise the Realized One would rightly speak of these things.

3.2.3. nevasaññīnāsaññīvāda

3.2.3. Neither Percipient Nor Non-Percipient Life After Death

santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātānikā nevasaññīnāsaññīvādā, uddhamāghātanaṃ nevasaññīnāsaññīṃ attānaṃ paññapenti aṭṭhahi vatthūhi.

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a neither percipient nor non-percipient form on eight grounds.

te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba uddhamāghātānikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññīṃ attānaṃ paññapenti aṭṭhahi vatthūhi?

And what are the eight grounds on which they rely?

‘rūpī attā hoti arogo paraṃ maraṇā nevasaññīnāsaññī’ti naṃ paññapenti. (1: 43)

They assert: ‘The self is sound and neither percipient nor non-percipient after death, and it is physical ...

‘arūpī attā hoti ... pe (2: 44)

non-physical ...

‘rūpī ca arūpī ca attā hoti (3: 45)

both physical and non-physical ...

‘nevarūpī nārūpī attā hoti (4: 46)

neither physical nor non-physical ...

‘antavā attā hoti (5: 47)

finite ...

‘anantavā attā hoti (6: 48)

infinite ...

‘antavā ca anantavā ca attā hoti (7: 49)

both finite and infinite ...

‘nevantavā nānantavā attā hoti arogo paraṃ maraṇā nevasaññīnāsaññī’ti naṃ paññapenti. (8: 50)

neither finite nor infinite.’

imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātānikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññīṃ attānaṃ paññapenti aṭṭhahi vatthūhi.

These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a neither percipient nor non-percipient form.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātānikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññīṃ attānaṃ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi ...

Any ascetics and brahmins who assert that the self lives on after death in a neither percipient nor non-percipient form do so on one or other of these eight grounds. Outside of this there is none.

pe ...

The Realized One understands this ...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

And those who genuinely praise the Realized One would rightly speak of these things.

3.2.4. ucchedavāda

3.2.4. Annihilationism

santi, bhikkhave, eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi.

There are some ascetics and brahmins who are annihilationists. They assert the annihilation, eradication, and obliteration of an existing being on seven grounds.

te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi?

And what are the seven grounds on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi:

There are some ascetics and brahmins who have this doctrine and view:

‘yato kho, bho, ayaṃ attā rūpī cātumahābhūtika mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvata kho, bho, ayaṃ attā sammā samucchinnō hoti’ ti.

‘This self is physical, made up of the four primary elements, and produced by mother and father. Since it’s annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. (1: 51)

That is how some assert the annihilation of an existing being.

tamañño evamāha:

But someone else says to them:

‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

‘That self of which you speak does exist, I don’t deny it.*

no ca kho, bho, ayaṃ attā ettāvata sammā samucchinnō hoti.

*But that’s not how *this* self becomes rightly annihilated.*

atthi kho, bho, añño attā dibbo rūpī kāmāvacaro kabalīkārāhārabhakkho.

There is another self that is divine, physical, sensual, consuming solid food.

taṃ tvaṃ na jānāsi na passasi.

You don’t know or see that.

tamaṃ jānāmi passāmi.

But I know it and see it.

so kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvata kho, bho, ayaṃ attā sammā samucchinnō hoti’ ti.

Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. (2: 52)

That is how some assert the annihilation of an existing being.

tamañño evamāha:

But someone else says to them:

‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

‘That self of which you speak does exist, I don’t deny it.*

no ca kho, bho, ayaṃ attā ettāvata sammā samucchinnō hoti.

*But that’s not how *this* self becomes rightly annihilated.*

atthi kho, bho, añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo.

There is another self that is divine, physical, mind-made, complete in all its various parts, not deficient in any faculty.

taṃ tvaṃ na jānāsi na passasi.

You don’t know or see that.

tamaṃ jānāmi passāmi.

But I know it and see it.

so kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvata kho, bho, ayaṃ attā sammā samucchinno hoti'ti.

Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. (3: 53)

That is how some assert the annihilation of an existing being.

tamañño evamāha:

But someone else says to them:

'atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'That self of which you speak does exist, I don't deny it.*

no ca kho, bho, ayaṃ attā ettāvata sammā samucchinno hoti.

*But that's not how *this* self becomes rightly annihilated.*

atthi kho, bho, añño attā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā "ananto ākāso"ti ākāsañāñcāyatanūpago.

There is another self which has gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", it's reborn in the dimension of infinite space.

taṃ tvaṃ na jānāsi na passasi.

You don't know or see that.

tamaṃ jānāmi passāmi.

But I know it and see it.

so kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvata kho, bho, ayaṃ attā sammā samucchinno hoti'ti.

Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. (4: 54)

That is how some assert the annihilation of an existing being.

tamañño evamāha:

But someone else says to them:

'atthi kho, bho, eso attā yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'That self of which you speak does exist, I don't deny it.*

no ca kho, bho, ayaṃ attā ettāvata sammā samucchinno hoti.

*But that's not how *this* self becomes rightly annihilated.*

atthi kho, bho, añño attā sabbaso ākāsañāñcāyatanāṃ samatikkamma "anantaṃ viññānaṃ"ti viññānañcāyatanūpago.

There is another self which has gone totally beyond the dimension of infinite space. Aware that "consciousness is infinite", it's reborn in the dimension of infinite consciousness.

taṃ tvaṃ na jānāsi na passasi.

You don't know or see that.

tamaṃ jānāmi passāmi.

But I know it and see it.

so kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvata kho, bho, ayaṃ attā sammā samucchinno hoti'ti.

Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. (5: 55)

That is how some assert the annihilation of an existing being.

tamañño evamāha:

But someone else says to them:

‘atthi kho, bho, so attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

**That* self of which you speak does exist, I don't deny it.*

no ca kho, bho, yaṃ attā ettāvātā sammā samucchinnō hoti.

*But that's not how *this* self becomes rightly annihilated.*

atthi kho, bho, añño attā sabbaso viññāṇañcāyatanāṃ samatikkamma “natthi kiñci”ti ākiñcaññāyatanūpago.

There is another self that has gone totally beyond the dimension of infinite consciousness.

Aware that “there is nothing at all”, it's been reborn in the dimension of nothingness.

taṃ tvaṃ na jānāsi na passasi.

You don't know or see that.

tamaḥaṃ jānāmi passāmi.

But I know it and see it.

so kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvātā kho, bho, yaṃ attā sammā samucchinnō hoti'ti.

Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. (6: 56)

That is how some assert the annihilation of an existing being.

tamañño evamāha:

But someone else says to them:

‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

**That* self of which you speak does exist, I don't deny it.*

no ca kho, bho, yaṃ attā ettāvātā sammā samucchinnō hoti.

*But that's not how *this* self becomes rightly annihilated.*

atthi kho, bho, añño attā sabbaso ākiñcaññāyatanāṃ samatikkamma “santametaṃ pañītametaṃ”ti nevasaññānāsaññāyatanūpago.

There is another self that has gone totally beyond the dimension of nothingness. Aware that “this is peaceful, this is sublime”, it's been reborn in the dimension of neither perception nor non-perception.

taṃ tvaṃ na jānāsi na passasi.

You don't know or see that.

tamaḥaṃ jānāmi passāmi.

But I know it and see it.

so kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvātā kho, bho, yaṃ attā sammā samucchinnō hoti'ti.

Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. (7: 57)

That is how some assert the annihilation of an existing being.

imehi kho te, bhikkhave, samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattaḥi vatthūhi.

These are the seven grounds on which those ascetics and brahmins assert the annihilation, eradication, and obliteration of an existing being.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, sabbe te imeheva sattaḥi vatthūhi ...

Any ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being do so on one or other of these seven grounds. Outside of this there is none.

pe ...

The Realized One understands this ...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

And those who genuinely praise the Realized One would rightly speak of these things.

3.2.5. diṭṭhadhammanibbānavāda

3.2.5. Extinguishment in the Present Life

santi, bhikkhave, eke samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi.

There are some ascetics and brahmins who speak of extinguishment in the present life. They assert the ultimate extinguishment of an existing being in the present life on five grounds.

te ca bhonto samaṇabrāhmaṇā kimāgama kimārabha diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi?

And what are the five grounds on which they rely?

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi:

There are some ascetics and brahmins who have this doctrine and view:

‘yato kho, bho, ayaṃ attā pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, ettāvata kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti’ ti.

‘When this self amuses itself, supplied and provided with the five kinds of sensual stimulation, that’s how this self attains ultimate extinguishment in the present life.’

ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī. (1: 58)

That is how some assert the extinguishment of an existing being in the present life.

tamañño evamāha:

But someone else says to them:

‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

‘That self of which you speak does exist, I don’t deny it.*

no ca kho, bho, ayaṃ attā ettāvata paramadiṭṭhadhammanibbānaṃ patto hoti.

*But that’s not how *this* self attains ultimate extinguishment in the present life.*

tam kissa hetu?

Why is that?

kāma hi, bho, aniccā dukkhā vipariṇāmadhammā, tesam vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

Because sensual pleasures are impermanent, suffering, and perishable. Their decay and perishing give rise to sorrow, lamentation, pain, sadness, and distress.

yato kho, bho, ayaṃ attā vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati, ettāvata kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti’ ti.

Quite secluded from sensual pleasures, secluded from unskillful qualities, this self enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That’s how this self attains ultimate extinguishment in the present life.’

ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī. (2: 59)

That is how some assert the extinguishment of an existing being in the present life.

tamañño evamāha:

But someone else says to them:

‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

‘That self of which you speak does exist, I don’t deny it.*

no ca kho, bho, ayaṃ attā ettāvata paramadiṭṭhadhammanibbānaṃ patto hoti.

*But that’s not how *this* self attains ultimate extinguishment in the present life.*

tam kissa hetu?

Why is that?

yadeva tattha vitakkaṃ vicāritaṃ, etenaṃ oḷārikaṃ akkhāyati.

Because the placing of the mind and the keeping it connected there are coarse.

yato kho, bho, ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, ettāvata kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti^{ti}.

But when the placing of the mind and keeping it connected are stilled, this self enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. That's how this self attains ultimate extinguishment in the present life.'

ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti. (3: 60)

That is how some assert the extinguishment of an existing being in the present life.

tamañño evamāha:

But someone else says to them:

‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

**That* self of which you speak does exist, I don't deny it.*

no ca kho, bho, ayaṃ attā ettāvata paramadiṭṭhadhammanibbānaṃ patto hoti.

*But that's not how *this* self attains ultimate extinguishment in the present life.*

taṃ kissa hetu?

Why is that?

yadeva tattha pītigataṃ cetaso uppilāvitattaṃ, etenetam oḷārikaṃ akkhāyati.

Because the rapture and emotional excitement there are coarse.

yato kho, bho, ayaṃ attā pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ āriyā ācikkhanti “upekkhako satimā sukhavihārī”^{ti}, tatiyaṃ jhānaṃ upasampajja viharati, ettāvata kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti^{ti}.

But with the fading away of rapture, this self enters and remains in the third absorption, where it meditates with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss”. That's how this self attains ultimate extinguishment in the present life.'

ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti. (4: 61)

That is how some assert the extinguishment of an existing being in the present life.

tamañño evamāha:

But someone else says to them:

‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

**That* self of which you speak does exist, I don't deny it.*

no ca kho, bho, ayaṃ attā ettāvata paramadiṭṭhadhammanibbānaṃ patto hoti.

*But that's not how *this* self attains ultimate extinguishment in the present life.*

taṃ kissa hetu?

Why is that?

yadeva tattha sukhamiti cetaso ābhogo, etenetam oḷārikaṃ akkhāyati.

Because the bliss and enjoyment there are coarse.

yato kho, bho, ayaṃ attā sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catuttham jhānaṃ upasampajja viharati, ettāvata kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti^{ti}.

But giving up pleasure and pain, and ending former happiness and sadness, this self enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how this self attains ultimate extinguishment in the present life.'

ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti. (5: 62)

That is how some assert the extinguishment of an existing being in the present life.

imehi kho te, bhikkhave, samaṇabrāhmaṇā dīṭṭhadhammanibbānavādā sato sattassa paramadīṭṭhadhammanibbānaṃ paññāpenti pañcahi vatthūhi.

These are the five grounds on which those ascetics and brahmins assert the ultimate extinguishment of an existing being in the present life.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā dīṭṭhadhammanibbānavādā sato sattassa paramadīṭṭhadhammanibbānaṃ paññāpenti, sabbe te imeheva pañcahi vatthūhi ...

Any ascetics and brahmins who assert the ultimate extinguishment of an existing being in the present life do so on one or other of these five grounds. Outside of this there is none.

pe ...

The Realized One understands this ...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

And those who genuinely praise the Realized One would rightly speak of these things.

imehi kho te, bhikkhave, samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārisāya vatthūhi.

These are the forty-four grounds on which those ascetics and brahmins who theorize about the future assert various hypotheses concerning the future.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva catucattārisāya vatthūhi ...

Any ascetics and brahmins who theorize about the future do so on one or other of these forty-four grounds. Outside of this there is none.

pe ...

The Realized One understands this ...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

And those who genuinely praise the Realized One would rightly speak of these things.

imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi.

These are the sixty-two grounds on which those ascetics and brahmins who theorize about the past and the future assert various hypotheses concerning the past and the future.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

Any ascetics and brahmins who theorize about the past or the future do so on one or other of these sixty-two grounds. Outside of this there is none.

tayidaṃ, bhikkhave, tathāgato pajānāti:

The Realized One understands this:

‘ime dīṭṭhitthānā evaṅgahitā evamparāmatṭhā evaṅgatikā bhavanti evamaḥhisāmparāyā’ti.

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.

He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

vedanānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādāvimutto, bhikkhave, tathāgato.

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā pañitā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pvedaṇeti, yehi tathāgataṃ yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

4. attālokapaññattivatthu

4. The Grounds For Assertions About the Self and the Cosmos

4.1. paritassitavipphanditavāra

4.1. Anxiety and Evasiveness

tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññāpenti catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

Now, these things are only the feeling of those who do not know or see, the agitation and evasiveness of those under the sway of craving. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpenti catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

partially eternal on four grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpenti catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

finite or infinite on four grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

or they resort to equivocation on four grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpenti dvīhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

or they assert that the self and the cosmos arose by chance on two grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānuditthino pubbantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti atthārasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

they theorize about the past on these eighteen grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātānikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

or they assert that the self lives on after death in a percipient form on sixteen grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātānikā asaññīvādā uddhamāghātanaṃ asaññiṃ attānaṃ paññāpenti atthahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

or that the self lives on after death in a non-percipient form on eight grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanam nevasaññīnāsaññīm attānam paññapenti aṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānam ajānataṃ apassataṃ vedayitaṃ taṇhāgatānam paritassitavipphanditameva.

or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānam ajānataṃ apassataṃ vedayitaṃ taṇhāgatānam paritassitavipphanditameva.

or they assert the annihilation of an existing being on seven grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā ditṭhadhammanibbānavādā sato sattassa paramaditṭhadhammanibbānam paññapenti pañcahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānam ajānataṃ apassataṃ vedayitaṃ taṇhāgatānam paritassitavipphanditameva.

or they assert the ultimate extinguishment of an existing being in the present life on five grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānuditṭhino aparantaṃ ārabha anekavihitāni adhimuttiṭṭhāni abhivadanti catucattārīsāya vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānam ajānataṃ apassataṃ vedayitaṃ taṇhāgatānam paritassitavipphanditameva.

they theorize about the future on these forty-four grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānuditṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttiṭṭhāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānam ajānataṃ apassataṃ vedayitaṃ taṇhāgatānam paritassitavipphanditameva.

When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, these things are only the feeling of those who do not know or see, the agitation and evasiveness of those under the sway of craving.

4.2. phassapaccayāvāra

4.2. Conditioned by Contact

tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.

Now, these things are conditioned by contact. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.

partially eternal on four grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, tadapi phassapaccayā.

finite or infinite on four grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi phassapaccayā.

or they resort to equivocation on four grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi phassapaccayā.

or they assert that the self and the cosmos arose by chance on two grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānuditthino pubbantam ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

they theorize about the past on these eighteen grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanam saññim attānam paññapenti soḷasahi vatthūhi, tadapi phassapaccayā.

or they assert that the self lives on after death in a percipient form on sixteen grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanam asaññim attānam paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

or that the self lives on after death in a non-percipient form on eight grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanam nevasaññīnāsaññim attānam paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedam vināsam vibhavam paññapenti sattahi vatthūhi, tadapi phassapaccayā.

or they assert the annihilation of an existing being on seven grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā ditṭhadhammanibbānavādā sato sattassa paramaditṭhadhammanibbānam paññapenti pañcahi vatthūhi, tadapi phassapaccayā.

or they assert the ultimate extinguishment of an existing being in the present life on five grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānuditthino aparantam ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārisāya vatthūhi, tadapi phassapaccayā.

they theorize about the future on these forty-four grounds ...

tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānuditthino pubbantāparantam ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi phassapaccayā.

When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, that too is conditioned by contact.

4.3. netamṭhānamvijjativāra

4.3. Not Possible

tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassatam attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkeham āpajjanti amarāvikkhepam catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā
adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, te vata aññatra
phassā paṭisaṃvedissantīti netam̐ ṭhānaṃ vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānuditthino
pubbantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti atthārasahi vatthūhi,
te vata aññatra phassā paṭisaṃvedissantīti netam̐ ṭhānaṃ vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā
uddhamāghātaṇaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, te vata aññatra
phassā paṭisaṃvedissantīti netam̐ ṭhānaṃ vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā,
uddhamāghātaṇaṃ asaññiṃ attānaṃ paññapenti atthahi vatthūhi, te vata aññatra
phassā paṭisaṃvedissantīti netam̐ ṭhānaṃ vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā
uddhamāghātaṇaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti atthahi vatthūhi, te vata
aññatra phassā paṭisaṃvedissantīti netam̐ ṭhānaṃ vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ
vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi, te vata aññatra phassā
paṭisaṃvedissantīti netam̐ ṭhānaṃ vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā ditthadhammanibbānavādā sato sattassa
paramaditthadhammanibbānaṃ paññapenti pañcahi vatthūhi, te vata aññatra phassā
paṭisaṃvedissantīti netam̐ ṭhānaṃ vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānuditthino
aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya
vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam̐ ṭhānaṃ vijjati.

tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca
pubbantāparantakappikā ca pubbantāparantānuditthino pubbantāparantaṃ ārabha
anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, te vata aññatra
phassā paṭisaṃvedissantīti netam̐ ṭhānaṃ vijjati.

*Now, when those ascetics and brahmins theorize about the past and the future on these
sixty-two grounds, it is not possible that they should experience these things without contact.*

4.4. ditthigatikādhitṭhānavatṭakathā

4.4. Dependent Origination

tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca
paññapenti catūhi vatthūhi, yepi te samaṇabrāhmaṇā ekaccasassatikā
ekaccaasassatikā ... pe ...

yepi te samaṇabrāhmaṇā antānantikā ...

yepi te samaṇabrāhmaṇā amarāvikkhepikā ...

yepi te samaṇabrāhmaṇā adhiccasamuppannikā ...

yepi te samaṇabrāhmaṇā pubbantakappikā ...

yepi te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā ...

yepi te samaṇabrāhmaṇā uddhamāghātanikā asaṇṇivādā ...

yepi te samaṇabrāhmaṇā uddhamāghātanikā nevasaṇṇināsaṇṇivādā ...

yepi te samaṇabrāhmaṇā ucchedavādā ...

yepi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā ...

yepi te samaṇabrāhmaṇā aparantakappikā ...

yepi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti tesāṃ vedanāpaccayā tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, all of them experience this by repeated contact through the six fields of contact. Their feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

5. vivattaṭṭakathādi

5. The End of the Round

yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānāti, ayam imehi sabbeheva uttaritaraṃ pajānāti.

When a mendicant truly understands the six fields of contacts' origin, ending, gratification, drawback, and escape, they understand what lies beyond all these things.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā, ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.

All of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

seyyathāpi, bhikkhave, dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena jālena parittam udakadahaṃ otthareyya. tassa evamassa: 'ye kho keci imasmim udakadahe oḷarīkā pāṇā, sabbe te antojālīkatā. ettha sitāva ummujjamānā ummujjanti; ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti' ti;

Suppose a deft fisherman or his apprentice were to cast a fine-meshed net over a small pond. They'd think: 'Any sizable creatures in this pond will be trapped in the net. Wherever they emerge they are caught and trapped in this very net.'

evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.

In the same way, all of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati.

The Realized One's body remains, but his attachment to rebirth has been cut off.

yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā.

As long as his body remains he will be seen by gods and humans.

kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā.

But when his body breaks up, after life has ended, gods and humans will see him no more.

seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni
vaṇṭapaṭibandhāni, sabbāni tāni tadanvayāni bhavanti;

When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along.

evameva kho, bhikkhave, ucchinnabhavanettiko tathāgatassa kāyo tiṭṭhati,

In the same way, the Realized One's body remains, but his attachment to rebirth has been cut off.

yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā,

As long as his body remains he will be seen by gods and humans.

kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā”ti.

But when his body breaks up, after life has ended, gods and humans will see him no more.”

evaṃ vutte, āyasmā ānando bhagavantam etadavoca:

When he had spoken, Venerable Ānanda said to the Buddha,

“acchariyaṃ, bhante, abbhutaṃ, bhante, ko nāmo ayaṃ, bhante,
dhammapariyāyo”ti?

“It's incredible, sir, it's amazing! What is the name of this exposition of the teaching?”

“tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ atthajālanti pi naṃ dhārehi,
dhammajālanti pi naṃ dhārehi, brahmajālanti pi naṃ dhārehi, diṭṭhijālanti pi naṃ
dhārehi, anuttaro saṅgāma vijayoti pi naṃ dhārehi”ti.

“Well, then, Ānanda, you may remember this exposition of the teaching as ‘The Net of Meaning’, or else ‘The Net of the Teaching’, or else ‘The Prime Net’, or else ‘The Net of Views’, or else ‘The Supreme Victory in Battle’.”

idamavoca bhagavā.

That is what the Buddha said.

attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

imasmiṃca pana veyyākaraṇasmim bhaññamāne dasasahassī lokadhātu akampitthāti.

And while this discourse was being spoken, the galaxy shook.

brahmajālasuttaṃ niṭṭhitaṃ paṭhamam.