

### 0.0.1 The Net of Brahma

1. Thus was heard by me. At one time the Auspicious One entered upon the high road between Rajagaha and Nalanda with a large Sangha of bhikkhus, with about five hundred bhikkhus. The wanderer Suppiya, had also entered upon the high road between Rajagaha and Nalanda with his pupil, the brahmin youth Brahmadatta. There, the wanderer Suppiya, in various ways, only spoke in dispraise of the Buddha, spoke in dispraise of the Dhamma, spoke in dispraise of the Sangha. However, the wanderer Suppiya's pupil, the brahmin youth Brahmadatta, in various ways, spoke in praise of the Buddha, spoke in praise of the Dhamma, spoke in praise of the Sangha. Thus indeed, both teacher and pupil spoke directly opposing one another as they followed be-

### 0.0.1 pathama brah-majālasuttam

evam me sutam ekam samayam bhagavā antarā ca rājagaham antarā ca nālandam addhānamaggapaṭipanno hoti mahatā bhikkhu-saṅghena saddhiṃ pañcamattehi bhikkhu-satehi. suppiyo'pi kho paribbājako antarā ca rājagaham antarā ca nālandam addhānamaggapaṭipanno hoti saddhiṃ antevāsī brahmadattena māṇavena. tatra sudam suppiyo paribbājako anekapariyāyena buddhassa avaṇṇam bhāsati, dhammassa avaṇṇam bhāsati, saṅghassa avaṇṇam bhāsati. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇam bhāsati, dhammassa

hind the Auspicious One and the Bhikkhu Sangha.

2. Later on, the Auspicious One entered the King's Cottage at Ambalatthika with the Bhikkhu Sangha to spend one night. The wanderer Suppiya also entered the King's Cottage at Ambalatthika with his pupil, brahmin youth Brahmadatta, to spend one night. There too, the wanderer Suppiya, in various ways, only spoke in dispraise of the Buddha, spoke in dispraise of the Dhamma, spoke in dispraise of the Sangha. However, the wanderer Suppiya's pupil, the brahmin youth Brahmadatta, in various ways, spoke in praise of the Buddha, spoke in praise of the Dhamma,

vaṇṇaṃ bhāsatī, saṅghassa vaṇṇaṃ bhāsatī. itiha te ubho ācariyantevāsī aññaṃaññaṃsa ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubaddhā<sup>1</sup> honti bhikkhusaṅghaṃ ca.

atha kho bhagavā ambalatṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagañchi saddhiṃ bhikkhusaṅghena. suppiyo'pi kho paribbājako ambalatṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagañchi saddhiṃ antevāsinā brahmadattena māṇavaṇa. tatra'pi suḍaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsatī, dhammassa avaṇṇaṃ bhāsatī, saṅghassa avaṇṇaṃ bhāsatī. suppiyassa pana

<sup>1</sup>anubandhā, machasaṃ. ■

spoke in praise of the Sangha. Thus indeed, both teacher and pupil spoke directly opposing one another as they dwelled.

3. Then, as the night [turned to] early morning, many bhikkhus having arisen, having assembled at the round pavilion, this topic of conversation arose as they settled: "It is marvellous, O friends. It is unprecedented, O friends, in so far as the Auspicious One who knows and sees, the Arahant, the rightly self-awakened One, has well known the diverse dispositions of beings. Indeed, this wanderer Suppiya, in various ways, spoke in dispraise of the Buddha, spoke in dispraise of the Dhamma, spoke in dispraise of the Sangha.

paribbājakassa ante-  
vāsī brahmadatto mā-  
ṇavo buddhassa vaṇ-  
ṇaṃ bhāsati, dham-  
massa vaṇṇaṃ bhāsati,  
saṅghassa vaṇṇaṃ  
bhāsati. itiha te ubho  
ācariyantevāsī añña-  
maññaṃ ujuvipacca-  
nīkavādā viharanti.

atha kho sambahu-  
lānaṃ bhikkhūnaṃ  
rattiyā paccūsasama-  
yaṃ paccuṭṭhitānaṃ  
maṇḍalamāle sanni-  
sinnānaṃ sannipati-  
tānaṃ ayaṃ saṅkhi-  
yādhhammo udapādi:  
"acchariyaṃ āvuso, ab-  
bhutaṃ āvuso, yāvañ-  
cidaṃ tena bhagavatā  
jānatā passatā arahatā  
sammāsambuddhena  
sattānaṃ nānādhimut-  
tikatā suppaṭiveditā.  
ayaṃ hi suppiyo parib-  
bājako anekapariyā-  
yena buddhassa avaṇ-

However, the wanderer Suppiya's pupil, the brahmin youth Brahmadatta, in various ways, spoke in praise of the Buddha, spoke in praise of the Dhamma, spoke in praise of the Sangha. Thus indeed, both teacher and pupil spoke directly opposing one another as they followed behind the Auspicious One and the Bhikkhu Sangha."

4. Then the Auspicious One, having known the topic of conversation of those bhikkhus, by which [way led to] the round pavilion, by that way he approached. Having approached, he sat down on a prepared seat. Having sat down, the Auspicious One addressed the bhikkhus: "What form of conversation, O bhikkhus, were you hav-

ṇaṃ bhāsatī, dhammassa avaṇṇaṃ bhāsatī, saṅghassa avaṇṇaṃ bhāsatī. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo budhassa vaṇṇaṃ bhāsatī, dhammassa vaṇṇaṃ bhāsatī, saṅghassa vaṇṇaṃ bhāsatī. itiha'me ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā bhagavantaṃ piṭṭhito piṭṭhito anubaddhā honti bhikkhusaṅghaṃ cā"ti.

atha kho bhagavā tesam bhikkhūnaṃ imaṃ saṅkhiyādhammaṃ vidditvā yena maṇḍalamālo tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: "kāya nu'ttha bhikkhave etarahi kathāya sanni-

ing now as you have settled here, having assembled? And what was the talk underway that was left unfinished by you?" When thus was said, those bhikkhus said this to the Auspicious One: "Here, O Bhante, as the night turned to early morning, we, having arisen, having assembled at the round pavilion, this topic of conversation arose as we settled: "It is marvellous, O friends. It is unprecedented, O friends, in so far as the Auspicious One who knows and sees, the Arahant, the rightly self-awakened One, has well known the diverse dispositions of beings. Indeed, this wanderer Suppiya, in various ways, spoke in dispraise of the Buddha, spoke in dispraise of the Dhamma, spoke in dispraise of the Sangha. However, the wanderer Suppiya's pupil, the brahmin youth Brahmadatta, in various ways, spoke in praise of the Buddha, spoke in praise

sinnā sannipatitā? kā ca pana vo antarā kathā vippakatā?"ti. evaṃ vutte te bhikkhū bhagavantam etada-vocum: "idha bhante amhākaṃ rattiyaṃ pac-cūsamayaṃ paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyādhammo udapādi "acchariyaṃ āvuso, abbhutaṃ āvuso yāvañcidaṃ tena bhagavatā arahatā sammā-sambuddhena sattānaṃ nānādhimuttikatā suppaṭiveditā. ayaṃ hi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsatī, dhammassa avaṇṇaṃ bhāsatī, saṅghassa avaṇṇaṃ bhāsatī. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo buddhassa vaṇṇaṃ bhāsatī, dham-

of the Dhamma, spoke in praise of the Sangha. Thus indeed, both teacher and pupil spoke directly opposing one another as they followed behind the Auspicious One and the Bhikkhu Sangha.” This, O Bhante, was the talk underway that was left unfinished by us. Then the Auspicious One arrived.”

5. “O bhikkhus, should others speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha, no malice, no discontentment, no resentment in the mind is to be done by you. O bhikkhus, should others speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha, if there is annoyance or displeasure in you therein, that is a hindrance for you alone.

massa vaṇṇaṃ bhā-sati, saṅghassa vaṇ-ṇaṃ bhā-sati. itiha'me ubho ācariyantevāsī aññaṃaññaṃssa ujuvi-paccanīkavādā bhagavantam piṭṭhito piṭṭhito anubaddhā honti bhikkhusaṅghañcā'ti. ayaṃ kho no bhante antarākathā vippakatā. atha bhagavā anupatto'ti.

"mamaṃ vā bhikkhave pare avaṇṇaṃ bhāsey-yuṃ, dhammassa vā avaṇṇaṃ bhāseyyumuṃ, saṅghassa vā avaṇṇaṃ bhāseyyumuṃ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. mamaṃ vā bhikkhave pare avaṇṇaṃ bhāsey-yuṃ, dhammassa vā avaṇṇaṃ bhāseyyumuṃ, saṅghassa vā avaṇṇaṃ bhāseyyumuṃ, ta-

O bhikkhus, should others speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha, if there is annoyance or displeasure in you therein, would you understand of others [what is] well-spoken and badly-spoken?" "Certainly not, Bhante." O bhikkhus, should others speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha, you should unravel the false from the false therein: "Such as this is false. Such as this is untrue. But there is not this in us. On the contrary, this is not to be found in us."

tra ce tumhe assatha kupitā vā anattamanā vā, tumhaṃ yevassa tena antarāyo. mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhe assatha kupitā vā anattamanā vā, api nu paresaṃ subhāsitaṃ dubbhāsitaṃ tumhe ājāneyyāthā?"ti. "no hetam bhante. " "mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtato nibbeṭhetabbam: 'iti'petam abhūtaṃ. iti'petam ataccham. natthi cetam amhesu. na ca panetaṃ amhesu samvijjatī'ti. "

6. “O bhikkhus, should others speak in praise of me, or should speak in praise of the Dhamma, or should speak in praise of the Sangha, no rejoicing, no mental pleasure, no elation in the mind is to be done by you. O bhikkhus, should others speak in praise of me, or should speak in praise of the Dhamma, or should speak in praise of the Sangha, if there is rejoicing or gladness in you therein, that is a hindrance for you alone. O bhikkhus, should others speak in praise of me, or should speak in praise of the Dhamma, or should speak in praise of the Sangha, you should acknowledge the truth from the truth therein: “Such as this is true. Such as this is correct. And there is this in us. And still, this is to be found in us.”

"mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso ubbilāvitattaṃ<sup>2</sup> karaṇīyaṃ. mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assaṭṭha ānandino sumanā ubbilāvino<sup>3</sup>, tumhaṃ yevassa tena antarāyo. mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra vā tumhehi bhūtaṃ bhūtato paṭijānitabbaṃ: "iti'petam bhūtaṃ,

<sup>2</sup>ubbillāvitattaṃ, machasaṃ. ■

<sup>3</sup>ubbillāvino, machasaṃ. ■



7. “But this, O bhikkhus, is a trifling, insignificant, mere virtue, by which one who is a puthujjana might say when speaking in praise of the Tathagata.” “And which, O bhikkhus, is that trifling, insignificant, mere virtue by which one who is a puthujjana might say when speaking in praise of the Tathagata?”

8. “Having abandoned the killing of living beings, the samana Gotama abstains from the killing of living beings. Having buried the rod, having buried the sword, he dwells conscientious, with kindness and sympathy, compassionate for the welfare for all living beings.” It is indeed thus, O bhikkhus, that a

iti'petam taccham.  
atthi cetam amhesu.  
samvijjati ca panetam  
amhesu'ti. "

"appamattakam kho  
panetam bhikkhave  
oramattakam silamat-  
takam, yena puthuj-  
jano tathāgatassa vaṇ-  
ṇam vadamāno va-  
deyya. katamañca tam  
bhikkhave appamat-  
takam oramattakam  
silamattakam, yena pu-  
thujjano tathāgatassa  
vaṇṇam vadamāno va-  
deyya. ?

"pāṇātipātam pahāya  
pāṇātipātā paṭivirato  
samaṇo gotamo nihita-  
daṇḍo nihitasattho lajjī  
dayāpanno sabbapā-  
ṇabhūtahitānukampī  
viharatī"ti. iti vā hi  
bhikkhave puthujjano  
tathāgatassa vaṇṇam  
vadamāno vadeyya.

puthujjana speaking in praise of the Tathagata might say.

9. “Having abandoned the taking of what is not given, the samana Gotama abstains from taking what is not given, accepting what is given, expecting what is given. By not theiving, he dwells having become pure himself.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

10. “Having abandoned unchastity, the samana Gotama is a celibate one, living apart, abstaining from sexual intercourse, the villager’s habit.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

11. “Having abandoned false speech, the samana Gotama abstains from false

"adinnādānaṃ pahāya adinnādānā paṭivirato samaṇo gotamo dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharatī"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"abrahmacariyaṃ pahāya brahmacārī samaṇo gotamo ārācārī virato methunā gāmadhammā"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"musāvādaṃ pahāya musāvādā paṭivirato samaṇo gotamo sac-

speech. He speaks the truth. He is dependable, reliable, trustworthy, not a deceiver of the world.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

12. “Having abandoned divisive speech, the samana Gotama abstains from divisive speech. Having heard from here, he does not tell there to divide these [from those], or having heard from there, he does not tell here to divide those [from these]. Thus is he, a reconciler of the divided, a bestower of togetherness. He delights in harmony, is delighted with harmony, rejoices in harmony, utters speech that creates harmony.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

13. “Having abandoned

cavādī saccasandho theto paccayiko avisaṃvādako lokassā”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato samaṇo gotamo. ito sutvā na amutra akkhātā ime sambhedāya. amutra vā sutvā na imesaṃ akkhātā amūsaṃbhedāya. iti bhinnānaṃ vā sandhātā saṃhitānaṃ vā anuppadātā. samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“pharusāṃ vācaṃ pa-

harsh speech, the samana Gotama abstains from harsh speech. That speech which is gentle, pleasant to the ear, endearing, heartwarming, polite, pleasing to many, agreeable to many, that form of speech he utters.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

14. “Having abandoned senseless prattle, the samana Gotama abstains from senseless prattle. He speaks at the proper time, [speech that is] truthful, meaningful, in accordance with the Dhamma, in accordance with the Vinaya, speech worth treasuring, at the proper time he utters speech that is reasonable, speech worth remembering, speech connected with profit.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

hāya pharusāya vācāya paṭivirato samaṇo gotamo. yā sā vācā neḷā kaṇṇasukhā pe-manīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsītā”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"samphappalāpaṃ pahāya samphappalāpā paṭivirato samaṇo gotamo, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitanti" iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

15. “The samana Gotama abstains from injuring seed life and vegetation. The samana Gotama eats his meal in one sitting, refraining from eating in the evening, abstaining from eating outside the proper time. The samana Gotama abstains from dancing, singing, music and watching shows. The samana Gotama abstains from the establishment of wearing adornments and decorations with garlands, fragrances and ointments. The samana Gotama abstains from high and large beds and seats. The samana Gotama abstains from accepting gold and silver. The samana Gotama abstains from accepting uncooked grains. The samana Gotama abstains from accepting uncooked meat. The samana Gotama abstains from accepting women and girls. The samana Gotama abstains from accepting male and female slaves. The samana

"bījagāmaabhūtagāma-samārambhā paṭivirato samaṇo gotamo. ekabhattiko samaṇo gotamo rattūparato virato vikālabhojanā. naccagītavāditavisūkadassanā paṭivirato samaṇo gotamo. mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato samaṇo gotamo. uc-cāsayanamahāsayanā paṭivirato samaṇo gotamo. jātārūparajatapāṭiggahaṇā paṭivirato samaṇo gotamo. āmakadhaññapaṭiggahaṇā paṭivirato samaṇo gotamo. āmakamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo. itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo. dāsīdāsapaṭiggahaṇā paṭivirato samaṇo gotamo. ajeḷakapaṭiggahaṇā paṭivirato samaṇo go-

Gotama abstains from accepting goat and sheep. The samana Gotama abstains from accepting chicken and pigs. The samana Gotama abstains from the acquisition of elephants, cows, horses and mares. The samana Gotama abstains from the acquisition of fields and lands. The samana Gotama abstains from the practice of going on errands and going as a messenger. The samana Gotama abstains from buying and selling. The samana Gotama abstains from dealing in false weighing, dealing in fake metals, dealing in false measures, bribery, cheating and fraud. The samana Gotama abstains from the crooked ways of slaughtering, imprisoning, execution and robbery. The samana Gotama abstains from plunder and violence.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

tamo. kukkuṭasūkara-  
paṭiggahaṇā paṭivirato  
samaṇo gotamo. hat-  
thigavāssavaḷavapa-  
ṭiggahaṇā paṭivirato  
samaṇo gotamo. khet-  
tavatthupaṭiggahaṇā  
paṭivirato samaṇo go-  
tamo. dūteyya paḥiṇa-  
gamanānuyogā paṭivi-  
rato samaṇo gotamo.  
kayavikkayā paṭivirato  
samaṇo gotamo. tu-  
lākūṭa - kaṃsakūṭa -  
mānakūṭā paṭivirato  
samaṇo gotamo. ukko-  
ṭana - vañcananikati  
- sāciyogā paṭivirato  
samaṇo gotamo. che-  
dana - vadhabandhana  
- viparāmosa - ālopa-  
sahasākārā paṭivirato  
samaṇo gotamo "ti. iti  
vā hi bhikkhave pu-  
thujjano tathāgatassa  
vaṇṇaṃ vadamāno va-  
deyya.

16. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of injuring seed life and vegetation, such as: root seeds, stem seeds, joint seeds, bud seeds and actual seeds as the fifth. The samana Gotama abstains from such or such forms of injuring seed life and vegetation.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bījaḡāmaabhūtagāmasa-mārambhaṃ anuyuttā viharanti seyyathidaṃ: mūlabījaṃ khandha-bījaṃ phalubījaṃ ag-gabījaṃ bījabījameva pañcamaṃ. iti vā iti evarūpā bījaḡāmaabhū-tagāmasamārambhā paṭivirato samaṇo go-tamo"ti. iti vā hi bhikkhave puthujjano ta-thāgatassa vaṇṇaṃ vadamāno vadeyya.

17. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of storing up things for use, such as: storing up boiled rice; storing up drinks; storing up cloths; storing up vehicles; storing up beds; storing up fragrances; storing up meats. The samana Gotama

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ anuyuttā viharanti. seyyathidaṃ: annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gan-

abstains from such or such forms of storing up things for use.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

8. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of the watching of shows, such as: dancing; singing; music; theatrical performances; story telling; instrumentals; pictured houses; drumming; shows of the heavenly musicians; acrobatic performances by Candalas; elephant battles; horse battles; stick fights; fist fights; wrestling; sham fights; battle arrays; army battles and regimental reviews. The samana Gotama abstains from such or such forms of the watching of shows.” Or it is indeed thus,

dhasannidhiṃ āmisa-sannidhiṃ. iti vā iti evarūpā sannidhikāra-paribhogā paṭivirato samaṇo gotamo”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti. seyya-thīdaṃ: naccaṃ gītaṃ vādiṭaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetālaṃ<sup>4</sup> kumbhathūnaṃ sobhanakaṃ<sup>5</sup> caṇḍālaṃ vaṃsaṃ dhovanāṃ<sup>6</sup> hatthiyuddhaṃ assayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uy-yodhikaṃ balaggaṃ

pts page 006

<sup>4</sup>vetālaṃ, [pts].

<sup>5</sup>sobhaṇa garakaṃ, [pts].

<sup>6</sup>dhopanaṃ, [pts].



O bhikkhus, that a puthujana speaking in praise of the Tathagata might say.

19. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of indulging in gambling that are the bases for negligence, such as: eight-row chess; ten-row chess; checkers in the air; hopscotch; spillikins; board-games; tip-cat; drawing straws; dice; leaf-flutes; toy plows; somersaults; pin-wheels; toy measures; toy carts; toy bows; guessing words from syllables; and guessing another’s thoughts. The samana Gotama abstains from such or such forms of indulging in gambling that are the bases for negligence.”

senābyuham anīkadasanaṃ. iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sadhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādaṭṭhānānuyogaṃ anuyuttā viharanti - seyyathīdaṃ: aṭṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ paṇḍacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ. iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivi-

Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

20. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of high and large beds and seats, such as: spacious couches; thrones with animal figures carved on the supports; long-haired coverlets; multi-coloured patchwork coverlets; white woollen coverlets; woollen coverlets embroidered with flowers; quilts stuffed with cotton; woollen coverlets embroidered with animal figures; woollen coverlets with hair on both sides or on one side; bedspreads embroidered with gems; silk coverlets; dance-hall carpets; elephant, horse or chariot rugs; rugs of antelope-skins; choice spreads made

rato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sadhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayaṃ anuyuttā viharanti. seyyathīdaṃ: āsandiṃ pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ paṭalikaṃ tulikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kaṭṭhisasam koseyyaṃ kuttakaṃ hatthatharam assattharam rathattharam ajinappaveniṃ kādalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ. iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato samaṇo gotamo"ti.

of kadali-deer hides; spreads with red awnings overhead; couches with red cushions for the head and feet. The samana Gotama abstains from such or such forms of high and large beds and seats.” Or it is indeed thus, O bhikkhus, that a puthujana speaking in praise of the Tathagata might say.

21. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of indulging in the establishment of wearings, decorations and adornments, such as: rubbing fragrances on the body; massaging with oils; being bathed by others; kneading the limbs; using mirrors; collyrium (for the eyes); garlands; scents; unguents; face-powders; make-up; bracelets; headbands; decorated walking sticks; ornamented medicine-

iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhusanaṭṭhānānuyogaṃ anuyuttā viharanti - seyyathīdaṃ: ucchādanaṃ parimaddanaṃ nahāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālā-vilepanaṃ mukhacuṇṇakaṃ mukhalepanaṃ hatthabandhaṃ sikhā-bandhaṃ daṇḍakaṃ nālīkaṃ asim̐ chattaṃ citrūpāhanaṃ uṇhīsaṃ maṇim̐ vālavīja-

tubes; rapiers; sunshades; embroidered sandals; turbans; diadems; yaktail whisks; and long-fringed white robes. The samana Gotama abstains from such or such forms of indulging in the establishment of wearings, decorations and adornments.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

22. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of animal talk, such as: talk about kings, talk about thieves, talk about ministers, talk about armies, talk about dangers, talk about battles, talk about food, talk about drinks, talk about garments, talk about lodgings, talk about garlands, talk about perfumes, talk about lineages, talk about vehicles,

nim odātāni vatthāni dīghadasāni. iti vā iti evarūpā maṇḍanavi-bhusanaṭṭhānānuyogā paṭivirato samaṇo gotamo”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti. seyyathīdaṃ: rājakathaṃ corakathaṃ mahāmat-takathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ

talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about those of former days who are dead, talk about diverse topics, speculate about the world, speculate about the sea, talk about being or non-being as such. The samana Gotama abstains from such or such forms of animal talks.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

23. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of quarrelsome talk, such as: “You don’t understand this dhamma and discipline. I understand this dhamma and discipline. How can you understand

yānakathaṃ gāmaka-  
thaṃ nigamakathaṃ  
nagarakathaṃ janapa-  
dakathaṃ itthikathaṃ  
sūrakathaṃ visikhāka-  
thaṃ kumbhaṭṭhāna-  
kathaṃ pubbapetaka-  
thaṃ nānattakathaṃ  
lokakkhāyikaṃ samud-  
dakkhāyikaṃ itibha-  
vābhavakathaṃ. iti vā  
iti evarūpāya tiracchā-  
nakathāya paṭivirato  
samaṇo gotamo”ti. iti  
vā hi bhikkhave pu-  
thujjano tathāgatassa  
vaṇṇaṃ vadamāno va-  
deyya.

"yathā vā paneke bhonto  
samaṇabrāhmaṇā sad-  
dhādeyyāni bhojanāni  
bhuñjitvā te evarūpaṃ  
viggāhikakathaṃ anu-  
yuttā viharanti. sey-  
yathīdaṃ: na tvaṃ  
imaṃ dhammavina-  
yaṃ ājānāsi. ahaṃ  
imaṃ dhammavina-

this dhamma and discipline? You have entered the wrong path. I have entered the right path. I'm consistent. You are inconsistent. What should have been said first, you said last, what should have been said last, you said first. That practice of yours has been overturned. Your doctrine has been invalidated. You are defeated. Go on and save your doctrine, or disentangle yourself now if you can." The samana Gotama abstains from such or such forms of quarrelsome talk." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

24. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of the practice of going on errands and going as a messenger, such as: run-

yaṃ ājānāmi. kiṃ tvam imaṃ dhammavina-yaṃ ājānissasi? micchāpaṭipanno tvamasi, ahamasmi sammā paṭipanno. sahitam me, asahitam te. pure vacanīyaṃ pacchā avaca. pacchā vacanīyaṃ pure avaca. āciṇṇam te viparāvattam. āropito te vādo. niggahito tvamasi. cara vādappamokkhāya. nibbeṭhehi vā sace pahosī'ti. iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sadhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyyapahiṇagamanā-nuyogaṃ anuyuttā viharanti. seyyathīdam:

ning errands for kings, king's ministers, khattiyas, brahmins, householders, or young men who say: "Go here, go to such and such a place. Take this, bring that from such and such a place." The samana Gotama abstains from such or such forms of practice of going on errands and going as a messenger." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

25. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, having strong desires, [engage in] hinting, muttering holy words for pay, fortune-telling, belittling others good qualities, and pursuing gain with gain. The samana Gotama abstains from such or such forms of hinting and flattering." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in

raññaṃ rājamahāmat-  
tānaṃ khattiyānaṃ  
brāhmaṇānaṃ gahapa-  
tikānaṃ kumārānaṃ  
'idha gaccha. amu-  
trāgaccha. idaṃ hara.  
amutra idaṃ āharā'ti.  
iti vā iti evarūpā dū-  
teyyapahiṇagamanā-  
nuyogā paṭivirato sa-  
maṇo gotamo'ti. iti  
vā hi bhikkhave pu-  
thujjano tathāgatassa  
vaṇṇaṃ vadamāno va-  
deyya.

"yathā vā paneke bhonto  
samaṇabrāhmaṇā sad-  
dhādeyyāni bhojanāni  
bhuñjitvā te kuhakā  
ca honti lapakā ca ne-  
mittikā ca nippesikā  
ca lābhena lābhaṃ ni-  
jigimsitāro. iti vā iti  
evarūpā kuhanalapanā  
paṭivirato samaṇo go-  
tamo'ti. iti vā hi bhik-  
khava puthujjano ta-  
thāgatassa vaṇṇaṃ

praise of the Tathagata might say.

26. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: [interpreting:] signs on limbs, unusual events, dreams, characteristic marks, cloths gnawed by mice; [offering:] fire oblations, oblations from a ladle, grain husk oblations, broken rice oblations, rice-grain oblations, ghee oblations, oil oblations, oblations from the mouth, blood oblations; palmistry, the science of identifying auspicious sites for building, the science of identifying auspicious fields, the science of interpreting the cries of jackals, the science of exorcism, the science of earthen house, the science of snakes, the science of poisons, the science of

vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathīdaṃ: aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ mūsikacchinnaṃ agghiromaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ muckkahomaṃ lohita-homaṃ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhurivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ sara-parittāṇaṃ migapakkaṃ. iti vā iti evarūpāya tiracchānavijjāya



scorpions, the science of rats, the science of birds, the science of crows, predicting the number of years left to live, protective charms against arrows, commanding animals. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

27. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: telling a person’s fortune from the characteristics of gems, characteristics of a walking sticks, characteristics of a garments, characteristics of a sword, characteristics of an arrow, characteristics of a bow, characteristics of a weapon, characteristics of a woman, characteristics of a

micchājīvā paṭivirato samaṇo gotamo”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikāṃ kappenti - seyyathīdaṃ: maṇilakkhaṇaṃ daṇḍalakkhaṇaṃ vatthalakkhaṇaṃ asilakkhaṇaṃ usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ purisalakkhaṇaṃ kumārallakkhaṇaṃ kumārīlakkhaṇaṃ dāsa-

man, characteristics of a boy, characteristics of a girl, characteristics of a male slave, characteristics of a female slave, characteristics of an elephant, characteristics of a horse, characteristics of a buffalo, characteristics of a bull, characteristics of a cow, characteristics of a goat, characteristics of a sheep, characteristics of a cock, characteristics of a quail, characteristics of an iguana, characteristics of a rabbit, characteristics of a turtle, characteristics of a deer. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

28. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong liveli-

lakkhaṇaṃ dāsīlakkhaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahisalakkhaṇaṃ usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭalakkhaṇaṃ godhālakkhaṇaṃ kaṇṇikālakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sadhādeyyāni bhojanāni bhuñjitvā te evarūpāya

hood of animal sciences such as: the king will march forth; the king will not march forth; our king will attack and the foreign king will retreat; the foreign king will attack and our king will retreat; our king will triumph and the foreign king will be defeated; the foreign king will triumph and our king will be defeated; thus there will be victory for one and defeat for the other. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

tiracchānavijjāya micchājīvena jīvikam kapenti - seyyathīdam: raññaṃ niyyānaṃ bhavissati. raññaṃ atiyānaṃ 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. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. iti vā bhikkhave puthujjano ta-

29. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: there will be an eclipse of the moon, there will be an eclipse of the sun, there will be an eclipse of a constellation; the sun and the moon will stay on their proper courses; the sun and the moon will deviate from their proper courses; the constellations will stay on their proper courses; the constellations will deviate from their proper courses; there will be a fall of meteors; there will be a blaze in the quarters; there will be an earthquake; there will be an earth-tremor; there will be an earth-tremor; there will be a thundering of the [rain] devas; there will be a rising and setting, a dark-

thāgatassa vaṇaṇaṃ  
vadamāno vadeyya.

"yathā vā paneke bhonto  
samaṇabrāhmaṇā sad-  
dhādeyyāni bhojanāni  
bhuñjitvā te evarūpāya  
tiracchānavijjāya mic-  
chājīvena jīvikam kap-  
penti - seyyathīdam:  
candaggāho bhavis-  
sati, suriyaggāho bha-  
vissati, nakkhattag-  
gāho bhavissati, can-  
dimasuriyānaṃ patha-  
gamaṇaṃ bhavissati,  
candimasuriyānaṃ up-  
pathagamaṇaṃ bha-  
vissati, nakkhattānaṃ  
pathagamaṇaṃ bha-  
vissati, nakkhattānaṃ  
uppathagamaṇaṃ bha-  
vissati, ukkāpāto bha-  
vissati, disāḍāho bha-  
vissati, bhūmicālo bha-  
vissati, devadundubhi  
bhavissati, candima-  
suriyanakkhattānaṃ  
uggamaṇaṃ ogama-

ening and brightening, of the moon, sun, and constellations; such will be the results of an eclipse of the moon, such will be the results of an eclipse of the sun, such will be the results of an eclipse of a constellation; such will be the results of the sun and the moon staying on their proper courses; such will be the results of the sun and the moon deviating from their proper courses; such will be the results of the constellations staying on their proper courses; such will be the results of the constellations deviating from their proper courses; such will be the results of a fall of meteors; such will be the results of a blaze in the quarters; such will be the results of an earthquake; such will be the results of an earth-tremor; such will be the results of a thundering of the [rain] devas; such will be the results of a rising and setting, a darkening and brighten-

naṃ saṃkilesaṃ vodānaṃ bhavissati. evaṃvipāko candaggāho bhavissati, evaṃvipāko suriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati, evaṃvipākaṃ candimasuriyānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ candimasuriyānaṃ uppathagamaṇaṃ bhavissati, evaṃ vipākaṃ nakkhattānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ uppathagamaṇaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍḍāho bhavissati, evaṃvipāko bhūmicālo bhavissati. evaṃvipāko devadundūbhi bhavissati, evaṃvipākaṃ candimasuriyanaṃ nakkhattānaṃ uggaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ

ing, of the moon, sun, and constellations. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

30. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: there will be abundant rain; there will be a drought; there will be abundant food; there will be a famine; there will be security; there will be danger; there will be sickness; there will be health; or they earn their living by accounting, computation, calculation, the composing of poetry, and moral philosophy. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is in-

bhavissati. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano ta-thāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kap-penti - seyyathīdaṃ: subbuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khamā bhavissati, bhayaṃ bhavissati, roga bhavissati, ārogyaṃ bhavissati. muddā gaṇanā saṅkhānaṃ kāveyyaṃ lokāyataṃ. iti vā iti evarūpāya tiracchānavijjāya micchā-

deed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

jīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

31. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: getting a wife for a young man; getting a husband for a young woman; arranging engagements; arranging divorces; advising on times for savings; advising on times for spending; invoking good luck; invoking bad luck; reviving fetuses; incantations to bind the tongue; incantations to cause dumbness; incantations to cause vomiting; incantations to bind the jaw; whispering in the ear; questioning a mirror as an oracle; questioning a girl as an oracle; questioning a deva

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathīdaṃ: āvāhanaṃ vivāhanaṃ saṃvadanāṃ vivadanaṃ saṅkiraṇaṃ vikiṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jivhānitthambhanaṃ hanusaṃhananaṃ hatthābhijappaṇaṃ hanujappaṇaṃ kaṇṇajappaṇaṃ ādāsaṇaṃ kumārikapaṇaṃ devapaṇaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjānaṃ sirivhānaṃ. iti vā iti evarūpāya tirac-

as an oracle; worshiping the sun; worshiping the Great Brahma; spitting out fire; invoking the goddess of luck. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

32. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: rituals for peace, rituals for aspirations, rituals for wisdom, rituals for rainfall, rituals for infertility, rituals for sites, ceremonies for sites, consecration of sites, ceremonial rinsing of the mouth, ceremonial bathing, offering of sacrifices, administering emetics, administering purgatives, administering up-going purgatives, administering

chānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kap-penti - seyyathidaṃ: santikammaṃ paṇidhi-kammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ vatthuparikaraṇaṃ ācamaṇaṃ nahāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhavirecanaṃ adho-virecanaṃ sīsavireca-



down-going purgatives, administering head purgatives, administering ear ointments, administering eye restoratives, administering nasal medicine, administering ointments and counter-ointments; practising fine surgery; practising general surgery; practising as a children's doctor; the application of medicinal roots; the binding on of medicinal herbs and remedies. The samana Gotama abstains from such or such forms of wrong livelihood." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

33. This, O bhikkhus, is the trifling, insignificant, mere virtue, by which one who is a puthujjana might say when speaking in praise of the Tathagata.

34. There are, O bhikkhus,

naṃ kaṇṇatelaṃ netta-  
tappanaṃ natthukam-  
maṃ añjanaṃ paccañ-  
janaṃ sālākiyaṃ salla-  
kattiyaṃ dāraṇatikic-  
chā mūlabhesajjānaṃ  
anuppadānaṃ osadhī-  
naṃ paṭimokkha. iti  
vā iti evarūpāya tirac-  
chānavijjāya micchā-  
jīvā paṭivirato samaṇo  
gotamo'ti. "iti vā hi  
bhikkhave puthujjano  
tathāgatassa vaṇṇaṃ  
vadamāno vadeyya.

idaṃ kho taṃ bhik-  
khava appamattakaṃ  
oramattakaṃ sīlamat-  
takaṃ yena puthujjano  
tathāgatassa vaṇṇaṃ  
vadamāno vadeyya.

also other dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say. And which, O bhikkhus, are those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say?

atthi bhikkhave añ-  
ñeva dhammā gam-  
bhīrā duddasā dura-  
nubodhā santā pa-  
ñītā atakkāvacarā ni-  
puṇā paṇḍitavedanīyā,  
ye tathāgato sayam  
abhiññā sacchikatvā  
pavedeti yehi tathāga-  
tassa yathābhuccam  
vaṇṇam sammā vada-  
mānā vadeyyum. ka-  
tame ca te bhikkhave  
dhammā gambhīrā  
duddasā duranubodhā  
santā pañītā atakkāva-  
carā nipuṇā paṇḍita-  
vedanīyā ye tathāgato  
sayam abhiññā sacchi-  
katvā pavedeti yehi ta-  
thāgatassa yathābhuc-  
cam vaṇṇam sammā  
vadamānā vadeyyum?

santi bhikkhave eke

35. There are, O bhikkhus, some samanas and brahmanas who are past world-cycle theorists, who [hold] views in line with the past, who assert various theories concerning the past by eighteen grounds. Owing to what, having regard for what, [do] those honorable samanas and brahmanas who are past world-cycle theorists, who [hold] views in line with the past, assert various theories concerning the past by these eighteen grounds?

36. There are, O bhikkhus, some samanas and brahmanas whose teaching is eternalism, who declare the self and the world [to be] eternal by four grounds. Owing to what, having regard for what, [do] those honorable samanas and brahmanas declare the self and the world [to be] eternal by four grounds?

samaṇabrāhmaṇā pub-  
banta-kappikā pubban-  
tānudiṭṭhino pubban-  
taṃ ārabba anekavi-  
hitāni adhvuttipadāni  
abhivadanti aṭṭhāda-  
sahi vatthūhi. te ca  
bhonto samaṇabrā-  
hmaṇā kimāgamma  
kimārabba pubban-  
takappikā pubbantā-  
nudiṭṭhino pubbantam  
ārabba anekavihitāni  
advuttipadāni abhi-  
vadanti aṭṭhārasahi  
vatthūhi?

santi bhikkhave eke  
samaṇabrāhmaṇā sas-  
satavādā sassataṃ at-  
tānaṃca lokaṃca pañ-  
ñāpentī catūhi vat-  
thūhi. te ca bhonto  
samaṇabrāhmaṇā ki-  
māgamma kimārab-  
ba sassatavādā sassa-  
taṃ attānaṃca lokaṃca  
paññāpentī catūhi vat-

37. “Here, O bhikkhus, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches such a form of samadhi where in that state of mind, he recollects his manifold past abodes, that is: one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many hundreds of births, many thousands of births, many hundreds of thousands of births. “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life

thūhi?

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya pa-dhānamanvāya anuyoga-manvāya appamā-damanvāya sammā-manasikāramanvāya tathārūpaṃ cetosamā-dhiṃ phusati yathā samāhite citte aneka-vihitaṃ pubbenivāsaṃ anussarati, seyyathī-dam: ekampi jātiṃ dvepi jātiyo tissopi jā-tiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatiṃpi jātiyo tiṃsampi jātiyo cat-tārīsampi jātiyo pañ-ñāsampi jātiyo jātisa-tampi jātisahassampi jātisatasahassampi anakānipi jātisatāni anakānipi jātisahas-sāni anakānipi jātisa-tasahassāni amutrā-siṃ evannāmo evañ-

span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here." Thus with their aspects and particulars, he recollects his manifold past abodes. He says thus: The self and the world are eternal, barren, permanent, as stable as a pillar, immovable. It is just beings that run through, move about continuously, passing away and re-arising. There is only this forever and ever. What is the reason for that? Because I, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touch such a form of samadhi where in that state of mind, I recollect my manifold past

gotto evaṃvaṇṇo eva-  
māhāro evaṃsukha-  
dukkhapaṭisaṃvedī  
evaṃāyupariyanto.  
so tato cuto amutra  
upapādiṃ tatrāpāsiṃ  
evannāmo evaṅgotto  
evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhapa-  
ṭisaṃvedī evamāyupa-  
riyanto. so tato cuto  
idhūpappanno'ti." iti  
sākāraṃ sauddesaṃ  
anekavihiṭaṃ pubbe-  
nivāsaṃ anussarati.  
so evamāha: 'sassato  
attā ca loko ca vañjho  
kūṭaṭṭho esikaṭṭhāyiṭ-  
ṭhito. teva sattā san-  
dhāvanti saṃsaranti  
cavanti upapajjanti, at-  
thitveva sassatisamaṃ.  
taṃ kissa hetu? ahaṃ  
hi ātappamanvāya pa-  
dhānamanvāya anuyo-  
gamanvāya appamā-  
damanvāya sammā-  
manasikāramanvāya  
tathārūpaṃ cetosamā-  
dhiṃ phusāmi yathā

abodes, that is: one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many hundreds of births, many thousands of births, many hundreds of thousands of births. “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here.” Thus with their aspects and particulars, I recollect my manifold past abodes. In this way I understand this: Whereas the self and the

samāhite citte anekavi-hitam pubbenivāsaṃ anussarāmi, seyya-thīdam: ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatiṃpi jātiyo tiṃsampi jātiyo cat-tārīsampi jātiyo pañ-ñāsampi jātiyo jātisa-tampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahas-sāni anekānipi jātisa-tasahassāni amutrā-siṃ evannāmo evaṅ-gotto evaṃvaṇṇo eva-māhāro evaṃsukha-dukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ tatrāpāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapa-ṭisaṃvedī evamāyupa-riyanto. so tato cuto idhūpapanno'ti. iti

world are eternal, barren, permanent, as stable as a pillar, immovable, beings run through, move about continuously, passing away and re-arising, there is only this forever and ever.” This, O bhikkhus, is the first ground owing to which, having regard for which, some samanas and brahmanas whose teaching is eternalism declare the self and the world to be eternal.

38. And in the second place, owing to what, having regard for what, [do] those honorable samanas and brahmanas whose teaching is eternalism, declare the self and the world to be eternal? “Here, O bhikkhus, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in

sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarāmi. imināmaham etaṃ jānāmi: yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsāranti cavanti upapajjanti atthitveva sassatīsaṃ”nti. idaṃ bhikkhave paṭhamam ṭhānam yaṃ āgama yaṃ ārabba eke samaṇa-brāhmaṇā sassatavādā sassataṃ attānañca lokañca paññāpenti.

dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba sassatavādā sassataṃ attānañca lokañca paññāpenti? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātapamanvāya padhāmanvāya anuyogama-

consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches such a form of samadhi where in that state of mind, he recollects his manifold past abodes, that is: one world-contraction and expansion, two world-contraction and expansion, three world-contraction and expansion, four world-contraction and expansion, five world-contraction and expansion, ten world-contraction and expansion. "There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I ap-

nvāya appamādamā-  
nvāya sammāmanasi-  
kāramānvāya tathā-  
rūpaṃ cetosamādhim  
phusati yathā samā-  
hite citte anekavihitam  
pubbenivāsaṃ anus-  
sarati, seyyathīdaṃ:  
ekampi samvatta-  
vivaṭṭaṃ dvepi samvatta-  
vivaṭṭāni tīṇopi sam-  
vatta-  
vivaṭṭāni cattā-  
ripi samvatta-  
vivaṭṭāni pañcapi samvatta-  
vivaṭṭāni dasapi sam-  
vatta-  
vivaṭṭāni amutrā-  
siṃ evannāmo evaṅ-  
gotto evaṃvaṇṇo eva-  
māhāro evaṃsukha-  
dukkhapaṭisaṃvedī  
evamāyupariyanto.  
so tato cuto amutra  
upapādiṃ tatrāpāsiṃ  
evannāmo evaṅgotto  
evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhapa-  
ṭisaṃvedī evamāyupa-  
riyanto. so tato cuto  
idhūpapanno'ti. iti  
sākāraṃ sauddesaṃ



peared here.” Thus with their aspects and particulars, he recollects his manifold past abodes. He says thus: The self and the world are eternal, barren, permanent, as stable as a pillar, immovable. It is just beings that run through, move about continuously, passing away and re-arising. There is only this forever and ever. What is the reason for that? Because I, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touch such a form of samadhi where in that state of mind, I recollect my manifold past abodes, that is: one world-contraction and expansion, two world-contraction and expansion, three world-contraction and expansion, four world-contraction and expansion, five world-contraction and expansion, ten world-contraction and

anekavihitam pubbenivāsaṃ anussarati. so evamāha: 'sassato attā ca loko ca vañjho kuṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisamaṃ. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathā samāhite citte aneka-vihitam pubbenivāsaṃ anussarāmi, seyyathīdaṃ: ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīṇipi saṃvaṭṭavivaṭṭāni catṭāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni amutrāsiṃ evannāmo evaṅgotto evaṃvaṇṇo eva-

expansion “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here.” Thus with their aspects and particulars, I recollect my manifold past abodes. In this way I understand this: Whereas the self and the world are eternal, barren, permanent, as stable as a pillar, immovable, beings, run through, move about continuously, passing away and re-arising, there is only this forever and ever.” This, O bhikkhus, is the second ground owing to which, having regard for which some samanas and

māhāro evaṃsukha-  
dukkhapaṭisaṃvedī  
evamāyupariyanto.  
so tato cuto amutra  
upapādiṃ tatrāpāsim  
evannāmo evaṅgotto  
evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhapa-  
ṭisaṃvedī evamāyupa-  
riyanto. so tato cuto  
idhūpapanno'ti. " iti  
sākāraṃ sauddesaṃ  
anekavihiṭaṃ pubbe-  
nivāsaṃ anussarāmi.  
iminā'pāhaṃ etaṃ  
jānāmi yathā sassato  
attā ca loko ca vañjho  
kuṭaṭṭho esikaṭṭhāyiṭ-  
ṭhito. teva sattā san-  
dhāvanti saṃsaranti  
cavanti upapajjanti.  
atthitveva sassatisa-  
maṃ'ti." idaṃ bhik-  
khava dutiyaṃ tṭhā-  
naṃ yaṃ āgamma yaṃ  
ārabbha eke samaṇa-  
brāhmaṇā sassatavādā  
sassatā attānaṃca lo-  
kaṇca paññāpentī.

brahmanas whose teaching is eternalism declare the self and the world to be eternal.

39. And in the third place, owing to what, having regard for what, [do] those honorable samanas and brahmanas whose teaching is eternalism, declare the self and the world to be eternal? “Here, O bhikkhus, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches such a form of samadhi where in that state of mind, he recollects his manifold past abodes, that is: ten world-contraction and expansion, twenty world-contraction and expansion, thirty world-contraction and expansion, forty world-contraction and expansion “There I was so

tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassa-taṃ attānañca lokañca paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātap-pamanvāya padhāna-manvāya anuyogama-nvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte anekavihitam pubbenivāsaṃ anussarati, seyyathīdam: dasapi samvaṭṭavivaṭṭāni vīsatiṃpi samvaṭṭavivaṭṭāni tiṃsampi samvaṭṭavivaṭṭāni cattārīsampi samvaṭṭavivaṭṭāni amutrāsiṃ evannāmo evaṇgotto evaṃvaṇṇo eva-

named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here.” Thus with their aspects and particulars, he recollects his manifold past abodes. He says thus: The self and the world are eternal, barren, permanent, as stable as a pillar, immovable. It is just beings that run through, move about continuously, passing away and re-arising. There is only this forever and ever. What is the reason for that? Because I, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence

māhāro evaṃsukha-  
dukkhapaṭisaṃvedī  
evamāyupariyanto.  
so tato cuto amutra  
upapādiṃ tatrāpāsiṃ  
evannāmo evaṅgotto  
evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhapa-  
ṭisaṃvedī evamāyupa-  
riyanto. so tato cuto  
idhūpapanno'ti. iti  
sākāraṃ sauddesaṃ  
anekavihiṭaṃ pubbe-  
nivāsaṃ anussarati.  
so evamāha: "sassato  
attā ca loko ca vañjho  
kūṭaṭṭho esikaṭṭhāyiṭ-  
ṭhito. teva sattā san-  
dhāvanti saṃsaranti  
cavanti upapajjanti at-  
thitveva sassatisamaṃ.  
taṃ kissa hetu? ahaṃ  
hi ātappamanvāya pa-  
dhānamanvāya anuyo-  
gamanvāya appamā-  
damanvāya sammā-  
manasikāramanvāya  
tathārūpaṃ cetosamā-  
dhiṃ phusāmi yathā  
samāhite citte aneka-

of vigilance, in consequence of right attention, mentally touch such a form of samadhi where in that state of mind, I recollect my manifold past abodes, that is: ten world-contraction and expansion, twenty world-contraction and expansion, thirty world-contraction and expansion, forty world-contraction and expansion “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here.” Thus with their aspects and particulars, I recollect my manifold past abodes. In this way I understand this: Whereas the

vihitaṃ pubbenivāsaṃ anussarāmi, seyyathīdaṃ: dasapi saṃvaṭṭavivaṭṭāni vīsatiṃpi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattārīsampi saṃvaṭṭavivaṭṭāni amutrāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ tatrāpāsīṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapaṇṇo'ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. iminā maḥaṃ etaṃ jānāmi. yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito teva sattā sandhāvanti saṃsa-

self and the world are eternal, barren, permanent, as stable as a pillar, immovable, beings, run through, move about continuously, passing away and re-arising, there is only this forever and ever.” This, O bhikkhus, is the third ground owing to which, having regard for which some samanas and brahmanas whose teaching is eternalism declare the self and the world to be eternal.

40. And in the fourth place, owing to what, having regard for what, [do] those honorable samanas and brahmanas whose teaching is eternalism, declare the self and the world to be eternal? “Here, O bhikkhus, a certain samana or brahmana is a logician, an investigator. Having hammered out by argumentations accompanied by investigation according to his own intelligence, he says thus: The self

ranti cavanti upapajjanti atthitveva sāsatisamaṃ'ti." idaṃ bhikkhave tatiyaṃ tḥānaṃ yaṃ āgamma yaṃ ārabba eke samaṇa-brāhmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī.

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba sassatavādā sassataṃ attānañca lokañca paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ evamaḥa: 'sassato attā ca loko ca vañho kūṭaṭṭho esi-

and the world are eternal, barren, permanent, as stable as a pillar, immovable. It is just beings that run through, move about continuously, passing away and re-arising. There is only this forever and ever.” This, O bhikkhus, is the fourth ground owing to which, having regard for which some samanas and brahmanas whose teaching is eternalism declare the self and the world to be eternal.

41. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas whose teaching is eternalism declare the self and the world [to be] eternal by four grounds. Indeed, O bhikkhus, whichever samanas or brahmanas, whose teaching is eternalism, who declare the self and the world [to be] eternal, all those [do so] by only these four grounds or by a certain one [among] these.

kaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatīsamanti. idaṃ bhikkhave catutthaṃ tṭhānaṃ yaṃ āgamaṃ yaṃ ārabba eke samaṇa-brāhmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti.

imehi kho te bhikkhave samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ paññāpenti catūhi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā sassatavādā sassataṃ attānaṃ ca lokaṃ paññāpenti, sabbe te imeheva catūhi etesaṃ vā aññatarena natthi ito bahiddhā.

Outside from these there is none.

42. That, O bhikkhus, the Tathagata understands this: “These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state.” And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

43. These, O bhikkhus, are really those dhammas that are deep, difficult to see, difficult to awaken to, peaceful,

tayidaṃ bhikkhave tathāgato pajānāti: 'ime kho diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavissanti evaṃabhisamparāyā'ti. tañca tathāgato pajānāti tato ca uttaritaraṃ pajānāti. taṃ ca pajānaṃ na parāmasati. aparāmasato cassa paccattaññeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā



most excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say this.

44. There are, O bhikkhus, some samanas and brahmanas who are partial eternal and partial non-eternal theorists, who declare the self and the world [to be] partially eternal and partially non-eternal by four grounds. Owing to what, having regard for what, [do] those honorable samanas and brahmanas declare the self and the world [to be] partially eternal and partially non-eternal by four grounds?

45. At some time or other,

santā paṇītā atakkāva-carā nipuṇā paṇḍita-vedanīyā ye tathāgato sayam abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhucam vaṇṇaṃ sammā vadamānā vadeyyuṃ.

santi bhikkhave eke samaṇabrāhmaṇā ekacassasatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi. ?

O bhikkhus, there comes to be a long lapse of time which this world contracts. In a contracting world, the majority of beings are mostly Abhassara [brahma world] bound. There they are mind-made, feeding on rapture, self-luminous, roaming through the air, ever beautiful, and they remain like that for a very long time. At some time or other, O bhikkhus, there comes to be a long lapse of time which this world expands. In an expanding world, an empty brahma palace appears. Then a certain being, having passed away from the Abhassara group [due to] the exhaustion of life or exhaustion of merits, arises in the empty brahma palace. There he is mind-made, feeding on rapture, self-luminous, roaming through the air, ever beautiful, and he remains like that for a very long time. Of him being alone in that place for

hoti kho so bhikkhave samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati. saṃvaṭṭamāne loke yebhuyyena sattā ābhassarasamvattanikā honti. te tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti. hoti kho so bhikkhave samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivaṭṭati. vivaṭṭamāne loke suññaṃ brahmavimānaṃ pātubhavati. athaññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati. so tattha hoti manomayo pītibhakkho sayampabho antalikkhacarō subhaṭ-

a long time, an uneasiness, discontent and longing arises: “O, that other beings too were to come to this state.” Then certain beings too, having passed away from the Abhassara group [due to] the exhaustion of life or exhaustion of merits, arise in the brahma palace in companionship of that being. Those too are mind-made, feeding on rapture, self-luminous, roaming through the air, ever beautiful, and they remain like that for a very long time. There, O bhikkhus, the being who arose first, it occurs to him thus: “I am Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All Seeing, the Wielder of Power, the Master, the Maker and Creator, the Foremost, the Ordainer, the Almighty, the Father of all that are and are to be. These beings are created by me. What is the reason for that? Formerly this occurred to me: “O, that other

ṭhāyī ciraṃ dīghamaddhānaṃ tiṭṭhati. tassa tattha ekakassa dīgharattaṃ nibbusitattā anabhirati paritassanā uppajjati: 'aho vata aññe'pi sattā itthattaṃ āgaccheyyunti'. atha aññatare'pi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānaṃ upapajjanti tassa sattassa saḥavyataṃ. te'pi tattha honti manomayā pītibhakkhā sayampabhā antalik-khacārā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti. tatra bhikkhave yo so satto paṭhamam upapanno tassa evaṃ hoti: 'ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhavyānaṃ. mayā ime

beings too were to come to this state;" and because of such mental aspiration of mine, these beings have come to this state." Those beings too who arose afterwards, it occurs to those too: "This is Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All Seeing, the Wielder of Power, the Master, the Maker and Creator, the Foremost, the Ordainer, the Almighty, the Father of all that are and are to be. In this way we were created by Brahma. What is the reason for that? Because we see that he arose here first. However, we arose afterwards."

46. There, O bhikkhus, the being who arose first is longer lived, more beautiful and possesses greater

sattā nimmitā. taṃ kissa hetu? mamaṃ hi pubbe etadahosi: aho vata aññe'pi sattā itthattaṃ āgaccheyyunti. iti mamañca<sup>7</sup> manopaṇidhi. ime ca sattā itthattaṃ āgatā'ti. ye'pi te sattā pacchā upapannā<sup>8</sup> tesampi evaṃ hoti: ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū ana-bhibhūto aññadatthudaso vasavattī issaro kattā nimmatā seṭṭho sajitaṃ vasī pitā bhūta-bhavyānaṃ. iminā mayam bhotā brahmuṇā nimmitā. taṃ kissa hetu? mamaṃ hi mayam addasāma idha paṭhamam upapannaṃ. mayam panamhā pacchā upapannā'ti.

tatra bhikkhave yo so

<sup>7</sup>mama ca. machasaṃ.

<sup>8</sup>upapannā. sī mu. 1.

power. However, those beings who arose afterwards are shorter lived, less beautiful and possess less power. But it is possible, O bhikkhus, it is to be found that a certain being, having passed away from that group comes to this state of existence. Having come to this state of existence, he goes forth from the house [life] into homelessness. Having gone forth from the house [life] into homelessness as a samana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, he mentally touches such a form of samadhi where in that state of mind, he recollects his former abode, [but apart] from there, he does not recollect others. He says thus: "He who is Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All Seeing, the Wielder of Power,

satto paṭhamam upa-  
panno, so dīghāyu-  
kataro ca hoti vaṇṇa-  
vantataro ca mahesak-  
khataro ca. ye pana  
te sattā pacchā upa-  
pannā, te appāyuka-  
tarā ca honti dubbaṇ-  
ṇatarā ca appesakkha-  
tarā ca. ṭhānam kho  
panetaṃ bhikkhave  
vijjati yaṃ aññataro  
satto tamhā kāyā ca-  
vitvā itthattam āga-  
chatī. itthattam āgato  
samāno agārasmā ana-  
gāriyaṃ pabbajati.  
agārasmā anagāriyaṃ  
pabbajito samāno āta-  
pamanvāya padhāna-  
manvāya anuyogama-  
nvāya appamādamā-  
nvāya sammāmanasi-  
kāramanvāya tathā-  
rūpaṃ cetosamādhim  
phusati yathā samā-  
hite citte taṃ pubbe-  
nivāsaṃ anussarati,  
tato paraṃ nānussa-  
rati. so evamāha: 'yo

the Master, the Maker and Creator, the Foremost, the Ordainer, the Almighty, the Father of all that are and are to be, we were created by Brahma. He is permanent, stable, eternal, not liable to change. He just remains thus forever and ever. However, we who were created by Brahma, we are impermanent, unstable, short lived, liable to fall away and come to this state of existence.”

This, O bhikkhus, is the first ground owing to which, having regard for which some samanas and brahmanas who are partial eternal and partial non-eternal theorists declare the self and the world to be partially eternal and partially non-eternal.

kho so bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadattudaso vasavattī issaro kattā nimmātā seṭṭho sa-jitā vasī pitā bhūtabhavyānaṃ, yena mayaṃ bhotā brahmaṇā nimmitā, so nicco dhuvo sassato avipariṇāma-dhammo sassatisa-maṃ tatheva ṭhas-sati. ye pana mayaṃ ahumhā tena bhotā brahmaṇā nimmitā, te mayaṃ aniccā ad-dhuvā appāyukā cavanadhammā itthattaṃ āgatā'ti. idaṃ bhikkhave paṭhamam ṭhānaṃ yaṃ āgama yaṃ ārabba eke samaṇa-brāhmaṇā ekaccasas-satikā ekaccaasassa-tikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca pañ-ñāpentī.

47. And in the second place, owing to what, having regard for what, [do] those honorable samanas and brahmanas who are partial eternal and partial non-eternal theorists, declare the self and the world [to be] partially eternal and partially non-eternal? There are, O bhikkhus, devas named amusement revelers. They dwell excessively engaged in the habit of laughter and enjoyment. Of those dwelling excessively engaged in the habit of laughter and enjoyment, [their] mindfulness become muddled. With muddled mindfulness those devas pass away from that group. But it is possible, O bhikkhus, it is to be found, that a certain being from that group, having passed away, comes to this state of existence. Having come to this state of existence, he goes forth from the house [life] into homelessness. Having gone forth from the house

dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī? santi bhikkhave khīḍḍāpadosikā nāma devā. te ativeლაჲ hassakhiḍḍāratidhammasamāpannā viharanti. te-saṃ ativeლაჲ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati mussati. sattiyā sammosā te devā tamhā kāyā cavanti. ṭhānaṃ kho panetaṃ bhikkhave vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anu-

[life] into homelessness as a samana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, he mentally touches such a form of samadhi where in that state of mind, he recollects his former abode, [but apart] from there, he does not recollect others. He says thus: “Those honorable devas who are not amusement revelers, they do not dwell excessively engaged in the habit of laughter and enjoyment. For those not dwelling excessively engaged in the habit of laughter and enjoyment, their mindfulness is not muddled. With mindfulness not muddled, those devas do not pass away from that group. They are permanent, stable, eternal, not liable to change. They just remain thus forever and ever. However, we who were amusement revelers,

yogamanvāya appa-  
mādamanvāya sammā-  
manasikāramanvāya  
tathārūpaṃ cetosamā-  
dhiṃ phusati yathāsa-  
māhite citte taṃ pub-  
benivāsaṃ anussarati,  
tato paraṃ nānussa-  
rati. so evamāha: ye  
kho te bhonto devā  
na khiḍḍāpadosikā,  
te na ativeლაṃ has-  
sakhīḍḍāratidham-  
masamāpannā viha-  
ranti. tesam na ative-  
ლაṃ hassakhīḍḍāra-  
tidhammasamāpannā-  
naṃ viharataṃ sati na  
mussati. satiyā asam-  
mosā te devā tamhā  
kāyā na cavanti, niccā  
dhuvā sassatā avipa-  
riṇāmadhammā sas-  
satisamaṃ tatheva  
ṭhassati. ye pana ma-  
yaṃ ahumbha khiḍḍā-  
padosikā, te mayaṃ  
ativeლაṃ hassakhīḍ-  
ḍāratidhammasamā-  
pannā viharimbha. te-



dwelling excessively engaged in the habit of laughter and enjoyment, [our] mindfulness became muddled. With muddled mindfulness we passed away from that group. We are impermanent, unstable, short lived, liable to fall away and come to this state of existence.” This, O bhikkhus, is the second ground owing to which, having regard for which some samanas and brahmanas who are partial eternal and partial non-eternal theorists declare the self and the world to be partially eternal and partially non-eternal.

48. And in the third place, owing to what, having regard for what, [do] those honorable samanas and brahmanas who are partial eternal and partial non-eternal theorists, declare the self and the world [to be] partially eternal and partially non-eternal?

saṃ no ativelam hassa-  
khiḍḍāratidhammasa-  
māpaññānaṃ vihara-  
taṃ sati mussi. satiyā  
sammosā evaṃ ma-  
yaṃ tambhā kāyā cutā  
aniccā addhuvā appā-  
yukā cavanadhammā  
itthattaṃ āgatā'ti. idaṃ  
bhikkhave dutiyaṃ  
tṭhānaṃ yaṃ āgamma  
yaṃ ārabba eke sa-  
maṇa brāhmaṇā ekac-  
casassatikā ekacca-  
sassatikā ekaccaṃ sas-  
sataṃ ekaccaṃ asassa-  
taṃ attānañca lokañca  
paññāpenti.

tatiye ca bhonto sa-  
maṇabrāhmaṇā kimā-  
gamma kimārabba  
ekaccasassatikā ekac-  
caasassatikā ekaccaṃ  
sassataṃ ekaccaṃ  
asassataṃ attānañca  
lokañca paññāpenti?  
santi bhikkhave mano-

There are, O bhikkhus, devas named corrupted in mind. They excessively reflect upon one another. Those excessively reflecting upon one another, they cause to corrupt one another's minds. Those who corrupt one another's minds, their bodies become tired and their minds become tired. Those devas pass away from that group. But it is possible, O bhikkhus, it is to be found, that a certain being from that group, having passed away, comes to this state of existence. Having come to this state of existence, he goes forth from the house [life] into homelessness. Having gone forth from the house [life] into homelessness as a samana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, he mentally touches such a form of

padāsikā nāma devā. te ativelaṃ añña-maññaṃ upanijjhāyanti. te ativelaṃ añña-maññaṃ upanijjhāyantā añña-maññaṃhi cittāni pa-dūsenti. te añña-maññaṃhi paduṭṭhacittā kilantakāyā kilanta-cittā. te devā tamhā kāyā cavanti. ṭhānaṃ kho bhikkhave vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. agārasmā anagāriyaṃ pabbajito samāno ātappa-manvāya padhāna-manvāya anuyogama-nvāya appamādamana-nvāya sammāmanasi-kāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte taṃ pubbenivāsaṃ anussarati tato paraṃ nānussarati. so

samadhi where in that state of mind, he recollects his former abode, [but apart] from there, he does not recollect others. He says thus: “Those honorable devas who are not corrupted in mind, they do not excessively reflect upon one another. Those not excessively reflecting upon one another, they do not cause to corrupt one another’s minds. Those who do not corrupt one another’s minds, their bodies do not become tired and their minds do not become tired. Those devas do not pass away from that group. They are permanent, stable, eternal, not liable to change. They just remain thus forever and ever. However, we who were corrupted in mind, we excessively reflected upon one another. Excessively reflecting upon one another, we caused to corrupt one another’s minds. We who corrupted one another’s minds, our bodies became

evamāha: ye kho te bhonto devā na manopadosikā, te na ativelam aññamaññaṃ upanijjhāyanti. te na ativelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi appadutṭhacittā akilantakāyā akilantacittā. te devā tamhā kāyā na cavanti niccā dhuvā sassatā avipariṇāmadhammā sassatissamaṃ tatheva ṭhasanti. ye pana mayaṃ ativelam aññamaññaṃ upanijjhāyimha. te mayaṃ ativelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi<sup>9</sup> cittāni padūsimha. te mayaṃ aññamaññaṃhi padutṭhacittā kilantakāyā kilantacittā evaṃ tamhā kāyā cutā aniccā adhuvā appāyukā cavanadhammā itthat-

<sup>9</sup>aññamaññaṃ. sīmu. ■

tired and our minds became tired. We passed away from that group. We are impermanent, unstable, short lived, liable to fall away and come to this state of existence.”

This, O bhikkhus, is the third ground owing to which, having regard for which some samanas and brahmanas who are partial eternal and partial non-eternal theorists declare the self and the world to be partially eternal and partially non-eternal.

49. And in the fourth place, owing to what, having regard for what, [do] those honorable samanas and brahmanas who are partial eternal and partial non-eternal theorists, declare the self and the world [to be] partially eternal and partially non-eternal? Here, O bhikkhus, a certain samana or brahmana is a logician, an investigator. Having hammered out by ar-

taṃ āgatā'ti. idaṃ bhikkhave tatiyaṃ t̥hānaṃ yaṃ āgamma yaṃ ārabha eke samaṇa-brāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī.

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha ekaccasassatikā ekacca asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attatānañca lokañca paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapa-riyāhataṃ vimaṃsā-

gumentations accompanied by investigation according to his own intelligence, he says thus: “That which is said to be this: the eyes, also the ears, also the nose, also the tongue, also the body,” this self is impermanent, unstable, not eternal, liable to change. “And that which is the mental or the mind or consciousness, this self is permanent, stable, eternal, not liable to change. It just remains thus forever and ever.”. This, O bhikkhus, is the fourth ground owing to which, having regard for which some samanas and brahmanas who are partial eternal and partial non-eternal theorizers declare the self and the world to be partially eternal and partially non-eternal.

50. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas whose teaching is partial eter-

nucaritaṃ sayampa-  
ṭibhānaṃ evamāhaṃ:  
yaṃ kho idaṃ vuccati  
cakkhūti'pi sotanti'pi  
ghāṇaṃ'ti'pi kāyo'ti'pi,  
ayaṃ attā anicco ad-  
dhuvo asassato vipari-  
ṇāmadhammo. yaṃ ca  
kho idaṃ vuccati cit-  
tanti vā mano'ti vā viñ-  
ñāṇanti vā ayaṃ attā  
nicco dhuvo sassato  
avipariṇāmadhammo  
sassatisamaṃ tatheva  
ṭhassatī ti. idaṃ bhik-  
khava catutthaṃ ṭhā-  
naṃ yaṃ āgama yaṃ  
ārabha eke samaṇa-  
brāhmaṇā ekaccasas-  
satikā ekaccaasassa-  
tikā ekaccaṃ sassataṃ  
ekaccaṃ asassataṃ  
attānañca lokañca pañ-  
ñāpentī.

ime hi kho te bhik-  
khava samaṇabrāhmaṇā  
ekaccasassatikā ekac-  
caasassatikā ekaccaṃ  
sassataṃ ekaccaṃ

nal and partial non-eternal theorists declare the self and the world [to be] partially eternal and partially non-eternal by four grounds. Indeed, O bhikkhus, whichever samanas or brahmanas are partial eternal and partial non-eternal theorists, who declare the self and the world [to be] partially eternal and partially non-eternal, all those [do so] by only these four grounds or by a certain one [among] these. Outside from these there is none.

51. That, O bhikkhus, the Tathagata understands this: "These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state." And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has just

asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ ga-hitā evaṃ parāmaṭṭhā evaṃगतिकā bhavis-santi evaṃ abhisam-parāyā"ti. taṃ ca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. taṃ ca pajāna-naṃ na parāmasati. aparāmasato cassa

known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

52. These, O bhikkhus, are really those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, most excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say this.

53. There are, O bhikkhus, some samanas and brahmanas who are finite or in-

paccattaṃyeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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

santi bhikkhave eke samaṇabrāhmaṇā an-

finite world theorists, who declare the world to be finite or infinite from four grounds. Owing to what, having regard for what, [do] those honorable samanas and brahmanas declare the self and the world [to be] finite or infinite by four grounds?

54. Here, O bhikkhus, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches such a form of samadhi where in that state of mind, he abides percipient of the world as finite. He says thus: "This world is finite and bounded. What is the reason for that? Because I, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence

tānantikā antānantam lokassa paññāpenti catūhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā antānantam lokassa paññāpenti catūhi vatthūhi?

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya paḍhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte antasaññī lokasmim viharati. so evamāha: "antavā ayaṃ loko parivaṭṭumo. tiṃ kissa hetu? ahaṃ hi ātappamanvāya paḍhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamā-



of right attention, mentally touch such a form of samadhi where in that state of mind, I abide percipient of the world as finite. In this way I understand just how this world is finite and bounded.” This, O bhikkhus, is the first ground, owing to which, having regard for which some samanas and brahmanas who are finite or infinite world theorists declare the world [to be] finite or infinite.

55. And in the second place, owing to what, having regard for what, [do] those honorable samanas and brahmanas who are finite or infinite world theorists declare the world [to be] finite or infinite? Here, O bhikkhus, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right atten-

dhim phusāmi yathā samāhite citte anta-saññī lokasmiṃ viharāmi. iminā mahamaṃ etaṃ jānāmi: yathā antavā ayaṃ loko parivaṭumo”ti. idaṃ bhikkhave paṭhamamaṃ tṭhānaṃ yaṃ āgama yaṃ ārabha eke samaṇa-brāhmaṇā antānantikā antānantamaṃ lokassa paññāpenti.

dutiye ca bhonto samaṇabrahmaṇā kimāgama kimārabha antānantikā antānantamaṃ lokassa paññāpenti? idhe bhikkhave ekacco samaṇo vā brāhmaṇo vā ātapamanvāya padhānamanvāya anuyogamanvāya appamādanamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamā-

tion, mentally touches such a form of samadhi where in that state of mind, he abides percipient of the world as infinite. He says thus: "This world is infinite and boundless. What is the reason for that? Because I, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touch such a form of samadhi where in that state of mind, I abide percipient of the world as infinite. In this way I understand just how this world is infinite and boundless." This, O bhikkhus, is the second ground, owing to which, having regard for which some samanas and brahmanas who are finite or infinite world theorists declare the world [to be] finite or infinite.

dhim phusati yathā samāhite citte anantasaññī lokasmiṃ viharati. so evamāha: "ananto ayaṃ loko apariyanto. ye te samaṇabrāhmaṇā evamāhaṃsu: antavā ayaṃ loko parivaṭtumo'ti, tesam musā. ananto ayaṃ loko apariyanto. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi yathāsamāhite citte antasaññī lokasmiṃ viharāmi. imināmaḥaṃ etaṃ jānāmi yathā ananto ayaṃ loko apariyanto'ti." idaṃ bhikkhave dutiyaṃ tthānaṃ yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā antānantikā antānantam lokassa

56. And in the third place, owing to what, having regard for what, [do] those honorable samanas and brahmanas who are finite or infinite world theorists declare the world [to be] finite or infinite? Here, O bhikkhus, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches such a form of samadhi where in that state of mind, he abides percipient of the world as finite above and below and as infinite across. He says thus: "This world is both finite and infinite. Those samanas and brahmanas who say thus: "This world is finite and bounded" lie. Those samanas and brahmanas who also say thus: "This world is

paññāpentī.

tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabha antānantikā antānantam lokassa paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātapamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte udhamadho antasaññī lokasmim viharati tiriyaṃ anattasaññī. so evamāha: "antavā ca ayaṃ loko ananto ca. ye te samaṇabrāhmaṇā evamāhaṃsu: 'antavā ayaṃ loko parivaṭumo'ti, tesam musā. ye'pi te samaṇabrāhmaṇā evamāhaṃsu: 'ananto ayaṃ loko

infinite and boundless” also lie. This world is both finite and infinite. What is the reason for that? Because I, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touch such a form of samadhi where in that state of mind, I abide percipient of the world as finite above and below and as infinite across. In this way I understand just how this world is both finite and infinite.” This, O bhikkhus, is the third ground, owing to which, having regard for which some samanas and brahmanas who are finite or infinite world theorists declare the world [to be] finite or infinite.

57. And in the fourth place, owing to what, having regard for what, [do] those honorable samanas and brah-

apariyanto'ti, tesampi musā. antavā ca ayaṃ loko ananto ca. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhā-namanvāya anuyoga-manvāya appamāda-manvāya sammāmana-sikāramanvāya tathā-rūpaṃ cetosamādhiṃ phusāmi yathā samāhite citte uddhamadho antasaññī lokasmiṃ viharāmi tiriyaṃ anantasaññī. imināmaḥaṃ etaṃ jānāmi: yathā antavā ca ayaṃ loko ananto" cāti. idaṃ bhikkhave tatiyaṃ tṭhānaṃ yaṃ āgamma yaṃ ārabba eke samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpentī.

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba

manas who are finite or infinite world theorists declare the world [to be] finite or infinite? Here, O bhikkhus, a certain samana or brahmana is a logician, an investigator. Having hammered out by argumentations accompanied by investigation according to his own intelligence, he says thus: “This world is neither finite nor infinite. Those samanas and brahmanas who say thus: “This world is finite and bounded” lie. Those samanas and brahmanas who also say thus: “This world is infinite and boundless” also lie. Those samanas and brahmanas who say thus: “This world is both finite and infinite” also lie. This world is neither finite nor infinite.” This, O bhikkhus, is the fourth ground, owing to which, having regard for which some samanas and brahmanas who are finite or infinite world theorists declare the world [to be] finite

antānantikā antānantam lokassa paññāpenti? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapa-riyāhataṃ vīmaṃsā-nucaritaṃ sayampaṭi-bhānaṃ evamāha: “nevāyaṃ loko antavā na panānanto. ye te samaṇabrāhmaṇā evamāhaṃsu: ‘antavā ayaṃ loko parivaṭumo’ti, tesam musā. ye’pi te samaṇabrāhmaṇā evamāhaṃsu: ‘ananto ayaṃ loko अपariyanto’ti, tesampi musā. ye’pi te samaṇabrāhmaṇā evamāhaṃsu: ‘antavā ca ayaṃ loko ananto cā’ti tesampi musā. nevāyaṃ loko antavā na panānanto’ti. idaṃ bhikkhave catuttham ṭhānaṃ yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā antānantikā antānantam

or infinite.

**58.** Indeed, it is these, O bhikkhus, by which those samanas and brahmanas who are finite or infinite world theorists declare the world [to be] finite or infinite by four grounds. Indeed, O bhikkhus, whichever samanas or brahmanas are finite or infinite world theorists, who declare the world [to be] finite or infinite, all those [do so] by only these four grounds or by a certain one [among] these. Outside from these there is none.

**59.** That, O bhikkhus, the Tathagata understands this: “These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state.” And that the Tathagata understands what transcends that understanding, and not being attached to

lokassa paññāpentī.

imehi kho te bhikkhave samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī catūhi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā antānantikā antānantam lokassa paññāpentī, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

tayidaṃ bhikkhave ta-thāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ ga-hitā evaṃ parāmaṭṭhā evaṃgatikā bhavis-santi evaṃ abhisam-parāyā"ti. tañca ta-thāgato pajānāti, tato ca uttaritaraṃ pajā-

that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

60. These, O bhikkhus, are those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say.

61. There are, O bhikkhus,

nāti. tañca pajānanam na parāmasati. aparāmasato cassa pacattaññeva nibbuti vidditā. vedanānam samudayañca atthagamañca assādañca ādinavañca nissaraṇañca yathābhūtaṃ vidditvā anupādā vimutto bhikkhave tathāgato.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā ye tathāgato sayam abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhucam vaṇṇam sammā vadamānā vadeyyuṃ.

some samanas and brahmanas who give evasive answers [when] so and so questions are brought up. They set about confusing statements and endless equivocation by four grounds. Owing to what, having regard for what, [do] those honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation by four grounds?

**62.** Here, O bhikkhus, a certain samana or brahmana does not understand as it has come to be, “this is wholesome.” He does not understand as it has come to be, “this is unwholesome.” It occurs to him thus: “I do not understand as it has come to be, “this is wholesome.” I do not understand as it has come to be, “this is unwholesome.” But [if] I, simply not

santi bhikkhave eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhaṃ samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi?

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā idaṃ kusala'nti yathābhūtaṃ nappajānāti. idaṃ akusala'nti yathābhūtaṃ nappajānāti. tassa evaṃ hoti: "ahaṃ kho idaṃ kusala'nti yathābhūtaṃ nappajānāmi. idaṃ akusala'nti yathābhūtaṃ nappajānāmi. ahañceva kho pana idaṃ



understanding as it has come to be, “this is wholesome,” not understanding as it has come to be, “this is unwholesome,” were to declare: “This is wholesome” or were to declare: “This is unwholesome,” there might be a desire or lust or hate or aversion for me therein. Wherein there might be a desire or lust or hate or aversion for me, that is a lie of mine. That which is a lie of mine, that is a vexation for me. That which is a vexation for me, that is an obstacle for me.”. Thus, for fear of speaking a lie, disgust with speaking a lie, he neither declares: “This is wholesome,” and yet nor declares: “This is unwholesome.” [When] so and so question is asked, he sets about confusing statements and endless equivocation: Thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [de-

kusala'nti yathābhūtaṃ nappajānanto, idaṃ akusala'nti yathābhūtaṃ nappajānanto, idaṃ kusala'nti vā vyākareyyaṃ, idaṃ akusala'nti vā vyākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. yattha me assa chando vā rāgo vā doso vā paṭigho vā. taṃ mama-massa musā. yaṃ mama-massa musā, so mama-massa vighāto. yo mama-massa vighāto, so mama-massa antarāyo"ti. iti so musāvāda-bhayā musāvādaparijegucchā nevidaṃ kusala'nti vyākaroti. na paññaṃ akusala'nti vyākaroti. tattha tattha paññaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: "evampi me no. tathā'ti'pi me no. añña-thā'ti'pi me no. no'ti'pi

clared] by me. “Not not” too, is not [declared] by me.”

This, O bhikkhus is the second ground, owing to which, having regard for which some honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation.

**63.** And in the second place, owing to what, having regard for what, [do] those honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation? Here, O bhikkhus, a certain samana or brahmana does not understand as it has come to be, “this is wholesome.” He does not understand as it has come to be, “this is unwholesome.” It occurs to him thus: “I do not understand as it has

me no. no no'ti'pi me no"ti. idaṃ bhikkhave paṭhamam ṭhānam yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā idaṃ kusala'nti yathābhūtaṃ nappajānāti. idaṃ akusala'nti yathābhūtaṃ nappajānāti. tassa evaṃ hoti: "ahaṃ kho idaṃ kusala'nti yathā-

come to be, “this is wholesome.” I do not understand as it has come to be, “this is unwholesome.” But [if] I, simply not understanding as it has come to be, “this is wholesome,” not understanding as it has come to be, “this is unwholesome,” were to declare: “This is wholesome” or were to declare: “This is unwholesome,” there might be a desire or lust or hate or aversion for me therein. Wherein there might be a desire or lust or hate or aversion for me, that is holding of mine. That which is a holding of mine, that is a vexation for me. That which is a vexation for me, that is an obstacle for me.”. Thus, for fear of holding, disgust with holding, he neither declares: “This is wholesome,” and yet nor declares: “This is unwholesome.” [When] so and so question is asked, he sets about confusing statements and endless equivoca-

bhūtaṃ nappajānāmi. idaṃ akusala'nti yathābhūtaṃ nappajānāmi. ahañceva kho pana idaṃ kusala'nti yathābhūtaṃ nappajānanto, idaṃ akusala'nti yathābhūtaṃ nappajānanto, idaṃ kusala'nti vā vyākareyyaṃ, idaṃ akusala'nti vā vyākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. yattha me assa chando vā rāgo vā doso vā paṭigho vā. taṃ mamassa upādānaṃ. yaṃ mamassa upādānaṃ, so mamassa vighāto. yo mamassa vighāto, so mamassa antarāyo"ti. iti so upādānabhayā upādānaparijegucchā nevidaṃ kusala'nti vyākaroti. na pañdaṃ akusala'nti vyākaroti. tattha tattha pañhaṃ puṭṭho sa-

tion: Thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me.”

This, O bhikkhus is the second ground, owing to which, having regard for which some honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation.

**64.** And in the third place, owing to what, having regard for what, [do] those honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation? Here, O bhikkhus, a certain samana or brahmana does not understand as it has come to be,

māno vācāvikkhapaṃ  
āpajjati amarāvikkhepaṃ: "evampi me no.  
tathā'ti'pi me no. añña-  
thā'ti'pi me no. no'ti'pi  
me no. no no'ti'pi me  
no'ti. idaṃ bhikkhave  
dutiyaṃ t̥hānaṃ yaṃ  
āgamma yaṃ ārabbhā  
eke samaṇabrāhmaṇā  
amarāvikkhepikā tat-  
tha tattha pañhaṃ  
puṭṭhā samānā vācā-  
vikkhapaṃ āpajjanti  
amarāvikkhepaṃ.

tatiye ca bhonto sa-  
maṇabrāhmaṇā kimā-  
gamma kimārabbhā  
amarāvikkhepikā tat-  
tha tattha pañhaṃ  
puṭṭhā samānā vā-  
cāvikkhapaṃ āpaj-  
janti amarāvikkhe-  
paṃ? idha bhikkhave  
ekacco samaṇo vā  
brāhmaṇo vā idaṃ  
kusala'nti yathābhū-

“this is wholesome.” He does not understand as it has come to be, “this is unwholesome.” It occurs to him thus: “I do not understand as it has come to be, “this is wholesome.” I do not understand as it has come to be, “this is unwholesome.” But [if] I, simply not understanding as it has come to be, “this is wholesome,” not understanding as it has come to be, “this is unwholesome,” were to declare: “This is wholesome” or were to declare: “This is unwholesome,” there are indeed samanas and brahmanas who are ever so wise, clever, accomplished in other’s doctrines. One would think they roam about splitting by wisdom [the views of] those who are well-settled in views, like archers who can split hairs. Those might cross question me, therein might asks for reasons, might converse together, of those I might not be able to explain. Of which I might not be able

taṃ nappajānāti. idaṃ akusala'nti yathābhūtaṃ nappajānāti. tassa evaṃ hoti: “ahaṃ kho idaṃ kusala'nti yathābhūtaṃ nappajānāmi. idaṃ akusala'nti yathābhūtaṃ nappajānāmi. ahañceva kho pana idaṃ kusala'nti yathābhūtaṃ nappajānanto, idaṃ akusala'nti yathābhūtaṃ nappajānanto, idaṃ kusala'nti vā vyākareyyaṃ, idaṃ akusala'nti vā vyākareyyaṃ, santi hi kho pana samaṇabrāhmaṇā paṇḍitā nipuṇā kataparapavādā vāavedhirūpā vobhindantā maññe caranti paññāgatena diṭṭhigatāni, te maṃ tathā samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ, tesāhaṃ na sampāyeyyaṃ. yesāhaṃ na sampāyeyyaṃ, so mamassa vi-ghāto. yo mamassa vi-

to explain, that is a vexation for me. That which is a vexation for me, that is an obstacle for me.”. Thus, for fear of inquiry, disgust with inquiry, he neither declares: “This is wholesome,” and yet nor declares: “This is unwholesome.” [When] so and so question is asked, he sets about confusing statements and endless equivocation: Thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me.” This, O bhikkhus is the third ground, owing to which, having regard for which some honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation.

ghāto, so mamassa antarāyo"ti. iti so anuyogabhayā anuyogaparijegucchā nevidaṃ kusala'nti vyākaroti. na panidaṃ akusala'nti vyākaroti. tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: "evampi me no. tathā'ti'pi me no. añña-thā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no"ti. idaṃ bhikkhave tatiyaṃ tṭhānaṃ yaṃ āgamma yaṃ ārabbhā eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

65. And in the fourth place, owing to what, having regard for what, [do] those honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation? Here, O bhikkhus, a certain samana or brahmana is stupid and dull. [Due to] his stupidity and dullness, [when] so and so question is asked, he sets about confusing statements and endless equivocation: "Is there another world?" If you ask of me thus, if of me thus [occurs]: "There is another world," "there is another world," would be declared for you thus. [But] thus, is not [declared] by me. "Just so" too, is not [declared] by me. "Otherwise" too, is not [declared] by me. "Not" too, is not [declared] by me. "Not not" too, is not [declared] by me." "Is there not another world?" If you ask of me thus,

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā mando hoti momuho. so mandattā momuhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: "atthi paro loko'ti iti ce maṃ pucchasi, atthi paro loko'ti iti ce me assa, atthi paro loko'ti iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no'ti'pi me no. natthi paro loko'ti? iti ce maṃ pucchasi, natthi paro loko'ti iti ce

if of me thus [occurs]: “There is not another world,” “there is not another world,” would be declared for you thus.

[But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me. “Not not” too, is not [declared] by me.” “Is there both another world and not another world?” If you ask of me thus, if of me thus [occurs]: “There is both another world and not another world,” “there is both another world and not another world,” would be declared for you thus. [But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me. “Not not” too, is not [declared] by me.” “Is there neither another world nor not another world?” If you ask of me thus, if of me thus [occurs]: “There

me assa, natthi paro loko'ti iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. atthi ca natthi ca paro loko? iti ce maṃ pucchasi, atthi ca natthi ca paro loko'ti iti ce me assa, atthi ca natthi ca paro loko'ti iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. "atthi sattā opapātikā? iti ce maṃ pucchasi, atthi sattā opapātikā iti ce maṃ assa, atthi sattā opapātikā iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. "natthi sattā opapātikā iti ce maṃ puc-



is neither another world nor not another world,” “there is neither another world nor not another world,” would be declared for you thus. [But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me.” “Are there beings born spontaneously?” If you ask of me thus, if of me thus [occurs]: “There are beings born spontaneously,” “There are beings born spontaneously,” would be declared for you thus. [But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me.” “Are there not beings born spontaneously?” If you ask of me thus, if of me thus [occurs]: “There are not beings

chasi, natthi sattā opapātikā iti ce me assa, natthi satthā opapātikā iti te maṃ vyākareyya. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. "atthi ca natthi ca sattā opapātikā iti ce maṃ pucchasi, atthi ca natthi ca sattā opapātikā iti ce me assa, atthi ca natthi ca sattā opapātikā iti te maṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. nevatthi na natthi sattā opapātikā? iti ce maṃ pucchasi, nevatthi na natthi sattā opapātikā iti ce me assa, nevatthi na natthi sattā opapātikā iti ce maṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me

born spontaneously,” “There are not beings born spontaneously,” would be declared for you thus. [But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me. “Are there both beings born spontaneously and not beings born spontaneously?” If you ask of me thus, if of me thus [occurs]: “There are both beings born spontaneously and not beings born spontaneously,” “There are both beings born spontaneously and not beings born spontaneously,” would be declared for you thus. [But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me. “Are there neither beings born sponta-

no. no'ti'pi me no. no no'ti'pi me no. nevatthi na natthi sattā opapātikā iti ce maṃ pucchasi, nevatthi na natthi sattā opapātikā iti ce me assa, nevatthi na natthi sattā opapātikā iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. "atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko? iti ce maṃ pucchasi, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko iti ce me assa, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. "natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko? iti ce

neously nor not beings born spontaneously?" If you ask of me thus, if of me thus [occurs]: "There are neither beings born spontaneously nor not beings born spontaneously," "There are neither beings born spontaneously nor not beings born spontaneously," would be declared for you thus. [But] thus, is not [declared] by me. "Just so" too, is not [declared] by me. "Otherwise" too, is not [declared] by me. "Not" too, is not [declared] by me. "Not not" too, is not [declared] by me." "Are there fruits and results of kamma, of what is well done and badly done?" If you ask of me thus, if of me thus [occurs]: "There are fruits and results of kamma, of what is well done and badly done," "There are fruits and results of kamma, of what is well done and badly done," would be declared for you thus. [But] thus, is not [declared] by me. "Just so"

maṃ pucchasi, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko iti ce me assa, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. "atthi ca natthi ca sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko? iti ce maṃ pucchasi, atthi ca natthi ca sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko iti ce me assa, atthi ca natthi ca sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. "nevatthi na natthi sukaṭadukkaṭānaṃ kammā-

too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me.” “Are there not fruits and results of kamma, of what is well done and badly done?” If you ask of me thus, if of me thus [occurs]: “There are not fruits and results of kamma, of what is well done and badly done,” “There are not fruits and results of kamma, of what is well done and badly done,” would be declared for you thus. [But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me.” “Are there both fruits and results of kamma, of what is well done and badly done and not fruits and results of kamma, of what is well done and badly done?” If you ask

naṃ phalaṃ vipāko?  
 iti ce maṃ pucchasi,  
 nevatthi na natthi su-  
 kaṭadukkaṭānaṃ kam-  
 mānaṃ phalaṃ vipāko  
 iti ce me assa, nevat-  
 thi na natthi sukaṭa-  
 dukkaṭānaṃ kammā-  
 naṃ phalaṃ vipāko  
 iti te naṃ vyākarey-  
 yaṃ. evampi me no.  
 tathā'ti'pi me no. añña-  
 thā'ti'pi me no. no'ti'pi  
 me no. no no'ti'pi me  
 no. "hoti tathāgato pa-  
 rammaraṇā iti ce maṃ  
 pucchasi, hoti tathā-  
 gato parammaraṇā  
 iti ce me assa, hoti ta-  
 thāgato parammaraṇā  
 iti te naṃ vyākarey-  
 yaṃ. evampi me no.  
 tathā'ti'pi me no. añña-  
 thā'pi me no. no'ti'pi  
 me no. no no'ti'pi me  
 no. hoti tathāgato pa-  
 rammaraṇā na hoti  
 tathāgato paramma-  
 raṇā iti ce maṃ puc-  
 chasi, na hoti tathā-

of me thus, if of me thus [occurs]: “There are both fruits and results of kamma, of what is well done and badly done and not fruits and results of kamma, of what is well done and badly done,” “There are both fruits and results of kamma, of what is well done and badly done and not fruits and results of kamma, of what is well done and badly done,” would be declared for you thus. [But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me.” “Are there neither fruits and results of kamma, of what is well done and badly done nor not fruits and results of kamma, of what is well done and badly done?” If you ask of me thus, if of me thus [occurs]: “There are neither fruits and results of kamma,

gato parammaraṇā iti ce me assa, na hoti tathāgato parammaraṇā iti te maṃ vyākareyya. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. na hoti tathāgato parammaraṇā? hoti ca na hoti ca tathāgato parammaraṇā iti ce maṃ pucchasi, hoti ca na hoti ca tathāgato parammaraṇā iti ce me assa, hoti ca na hoti ca tathāgato parammaraṇā iti te maṃ vyākareyya. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. hoti ca na hoti ca tathāgato parammaraṇā? neva hoti na na hoti tathāgato parammaraṇā iti ce maṃ pucchasi, iti ce me assa, neva hoti na na hoti

of what is well done and badly done nor not fruits and results of kamma, of what is well done and badly done,” “There are neither fruits and results of kamma, of what is well done and badly done nor not fruits and results of kamma, of what is well done and badly done,” would be declared for you thus. [But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me.” “Does the Tathagata exists after death?” If you ask of me thus, if of me thus [occurs]: “The Tathagata exists after death,” “the Tathagata exists after death,” would be declared for you thus. [But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not

tathāgato paramma-  
raṇā iti te naṃ vyāka-  
reyya. evampi me no.  
tathā'ti'pi me no. añña-  
thā'ti'pi me no. no'ti'pi  
me no. no no'ti'pi me  
no. neva hoti na na  
hoti tathāgato param-  
maraṇā ti? iti ce maṃ  
pucchasi "neva hoti na  
na hoti tathāgato pa-  
rammaraṇā'ti iti ce me  
assa, neva hoti na na  
hoti tathāgato param-  
maraṇā'ti iti te naṃ  
vyākareyyaṃ. evampi  
me no. tathā'ti'pi me  
no. aññathā'ti'pi me  
no. no'ti'pi me no. no  
no 'ti'pi me no'ti. idaṃ  
bhikkhave catutthaṃ  
ṭhānaṃ yaṃ āgamma  
yaṃ ārabba eke sa-  
maṇabrāhmaṇā ama-  
rāvikkhepikā tattha  
tattha puṭṭhā samānā  
vācāvikkhepaṃ āpaj-  
janti amarāvikkhepaṃ.

not" too, is not [declared] by me." "Does the Tathagata not exist after death?" If you ask of me thus, if of me thus [occurs]: "The Tathagata does not exist after death," "the Tathagata does not exist after death," would be declared for you thus. [But] thus, is not [declared] by me. "Just so" too, is not [declared] by me. "Otherwise" too, is not [declared] by me. "Not" too, is not [declared] by me. "Not not" too, is not [declared] by me." "Does the Tathagata both exists and not exist after death?" If you ask of me thus, if of me thus [occurs]: "The Tathagata both exists and not exist after death," "the Tathagata both exists and not exist after death," would be declared for you thus. [But] thus, is not [declared] by me. "Just so" too, is not [declared] by me. "Otherwise" too, is not [declared] by me. "Not" too, is not [declared] by me. "Not not" too, is not

[declared] by me.” “Does the Tathagata neither exists nor not exist after death?” If you ask of me thus, if of me thus [occurs]: “The Tathagata neither exists nor not exist after death,” “the Tathagata neither exists nor not exist after death,” would be declared for you thus. [But] thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not” too, is not [declared] by me. “Not not” too, is not [declared] by me.” This, O bhikkhus is the fourth ground, owing to which, having regard for which some honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation.

66. Indeed, it is these, O bhikkhus, by which those

imehi kho te bhikkhave  
samaṇabrāhmaṇā ama-  
rāvikkhepikā tattha



samanas and brahmanas who give evasive answers [when] so and so questions are brought up, set about confusing statements and endless equivocation by four grounds. Indeed, O bhikkhus, whichever samanas or brahmanas give evasive answers [when] so and so questions are brought up and set about confusing statements and endless equivocation, all those [do so] by only these four grounds or by a certain one [among] these. Outside from these there is none.

67. That, O bhikkhus, the Tathagata understands this: "These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state." And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not

tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi. 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ ga-hitā evaṃ parāmaṭṭhā evaṃगतिकā bhavis-santi evaṃabhisam-parāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. apa-

holding to it, he has just known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

**68.** These, O bhikkhus, are those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say.

**69.** There are, O bhikkhus, some samanas and brah-

rāmasato cassa pac-cattam yeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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

santi bhikkhave eke

bjt page 50

manas who are fortuitous origination theorists, who declare the self and the world to have originated fortuitously by two grounds. Owing to what, having regard for what, do those honorable samanas and brahmanas who are fortuitous origination theorists, declare the self and the world to have originated fortuitously by two grounds?

70. There are indeed, O bhikkhus, devas who are non-percipient beings. However, those devas pass away from that group upon the coming into existence of perception. But it is possible, O bhikkhus, it is to be found, that a certain being, having passed away from that group, comes to this state of existence. Having come to this state of existence, he goes forth from the house [life] into homelessness. Having gone forth from the house

samaṇabrāhmaṇā adhic-  
casamuppannikā adhi-  
casamuppannaṃ attā-  
nañca lokañca paññā-  
penti dvīhi vatthūhi.  
te ca bhonto samaṇa-  
brāhmaṇā kimāgama  
kimārabbha adhicca-  
samuppannikā adhi-  
casamuppannaṃ attā-  
nañca lokañca paññā-  
penti dvīhi vatthūhi?

santi bhikkhave asaṅ-  
ñasattā nāma devā.  
saññuppādā ca pana  
te devā tamhā kāyā  
cavanti. tñānaṃ kho  
panetaṃ bhikkhave  
vijjati yaṃ aññataro  
satto tamhā kāyā ca-  
vitvā itthattaṃ āga-  
chatī. itthattaṃ āgato  
samāno agārasmā ana-  
gāriyaṃ pabbajati.  
agārasmā anagāriyaṃ  
pabbajito samāno āta-  
pamanvāya padhāna-  
manvāya anuyogama-  
nvāya appamādama-

[life] into homelessness as a samana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, he mentally touches such a form of samadhi where in that state of mind, he recollects his former abode [but apart] from there, he does not recollect others. He says thus: "The self and the world have arisen without a cause. What is the reason for that? Because formerly, I was not. At present, I am. Not having been, [I] was transformed into the state of having existence." This, O bhikkhus, is the first ground owing to which, having regard for which some samanas and brahmanas declare the self and the world to have originated fortuitously.

nvāya sammāmanasi-  
kāramanvāya tathā-  
rūpaṃ cetosamādhim  
phusati yathā samā-  
hite citte saññuppā-  
daṃ anussarati tato  
paraṃ nānussarati. so  
evamāha: "adhicca-  
muppanno attā ca loko  
ca. taṃ kissa hetu?  
ahaṃ hi pubbe nāho-  
sim. so'mhi etarahi  
ahutvā santattāya<sup>10</sup>  
pariṇato"ti. idaṃ bhik-  
khave paṭhamam ṭhā-  
naṃ yaṃ āgamma yaṃ  
ārabbha eke samaṇa-  
brāhmaṇā adhicca-  
muppannikā adhicca-  
samuppannaṃ attā-  
nañca lokañca paññā-  
penti.

<sup>10</sup>sattattāya, katthaci. ■  
bjt page 52 ■

71. And in the second place, owing to what, having regard for what, [do] those honorable samanas and brahmanas who are fortuitous origination theorists, declare the self and the world to have originated fortuitously. Here, O bhikkhus, a certain samana or brahmana is a logician, an investigator. Having hammered out by argumentations accompanied by investigation according to his own intelligence, he says thus: "The self and the world have arisen without a cause." This, O bhikkhus, is the second ground owing to which, having regard for which some samanas and brahmanas declare the self and the world to have originated fortuitously.

72. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas who are fortuitous origination the-

dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbhādhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucaritaṃ sayampañibhānaṃ evamāha: "adhiccasamuppanno attā ca loka cā"ti. idaṃ bhikkhave dutiyaṃ tṭhānaṃ yaṃ āgamma yaṃ ārabbhā eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī.

imehi kho te bhikkhave samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññā-

orists, declare the self and the world to have originated fortuitously by two grounds. Indeed, O bhikkhus, whichever samanas or brahmanas are fortuitous origination theorists, declare the self and the world to have originated fortuitously, all those [do so] by only these two grounds or by a certain one [among] these. Outside from these there is none.

**73.** That, O bhikkhus, the Tathagata understands this: "These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state." And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known the arising,

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

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gaḥitā evaṃ parāmaṭṭhā evaṃgatikā bhavisanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa pacattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca atthaga-  
mañca assādañca ādī-

the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

74. These, O bhikkhus, are those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say.

75. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas who are past world-cycle theorists, who [hold] views in line with the past, assert various the-

navañca nissaraṇaṇca  
yathābhūtaṃ veditvā  
anupādā vimutto bhikkhave tathāgato.

ime kho te bhikkhave  
dhammā gambhīrā  
duddasā duranubodhā  
santā paṇitā atakkāva-  
carā nipuṇā paṇḍita-  
vedanīyā ye tathāgato  
sayama abhiññā sacchi-  
katvā pavedeti yehi ta-  
thāgatassa yathābhuc-  
caṃ vaṇṇaṃ sammā  
vadamānā vadeyyuṃ.

imehi kho te bhikkhave  
samaṇabrāhmaṇā pub-  
bantakappikā pubban-  
tānudiṭṭhino pubban-  
taṃ ārabha aneka-

ories concerning the past by these eighteen grounds. Indeed, O bhikkhus, whichever samanas or brahmanas are past world-cycle theorists, who [hold] views in line with the past, assert various theories concerning the past, all those [do so] by only these eighteen grounds or by a certain one [among] these. Outside from these there is none.

76. That, O bhikkhus, the Tathagata understands this: “These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state.” And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known the arising,

vihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantam ārabbhā anekavihitāni adhivuttipadāni abhivadanti, sabbe te imeheva aṭṭhārasahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

tayidaṃ bhikkhave tathāgato pajānāti “ime diṭṭhiṭṭhānā evaṃ ga-hitā evaṃ parāmaṭṭhā evaṃगतikā bhavissantī evaṃabhisam-parāyā”ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. aparāmasato cassa pac-cattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca atthaga-



the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

77. These, O bhikkhus, are those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say.

78. There are, O bhikkhus, some samanas and brahmanas who are future world-cycle theorizers, who [hold] views in line with the future, who assert various theories

mañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhucamaṃ vaṇṇamaṃ sammā vadamānā vadeyyuṃ.

santi bhikkhave eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavi-

concerning the future by these forty four grounds. Owing to what, having regard for what, do those honorable samanas and brahmanas who are future world-cycle theorists, who [hold] views in line with the future, assert various theories concerning the future by these forty four grounds?

79. There are, O bhikkhus, some samanas and brahmanas who are immortality after death theorists, whose teaching is percipient [immortality], who declare the self to be immortal and percipient after death by sixteen grounds. Owing to what, having regard for what, do those honorable samanas and brahmanas who are immortality after death theorists, whose teaching is percipient [immortality], declare the self to be immortal and percipient after death by sixteen

hitāni adhvuttipadāni abhivadanti catucattārīsāya vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba aparantakappikā aparantānuditṭhino aparantaṃ ārabba anekavihitāni adhvuttipadāni abhivadanti catucattārīsāya vatthūhi?

santi bhikkhave eke samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba uddhamāghātanika saññivādā uddhamāghātanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi?

grounds?

**80.** They declare: “The self is possessed of form, percipient and free from sickness after death.” They declare: “The self is formless, percipient and free from sickness after death.” They declare: “The self is [both] possessed of form and formless, percipient and free from sickness after death.” They declare: “The self is neither possessed of form nor formless, percipient and free from sickness after death.” They declare: “The self is finite, percipient and free from sickness after death.” They declare: “The self is infinite, percipient and free from sickness after death.” They declare: “The self is both finite and infinite, percipient and free from sickness after death.” They declare: “The self is neither finite nor infinite, percipient and free from sickness

rūpī attā hoti arogo parammaraṇā saññīti naṃ paññāpentī. arūpī attā hoti arogo parammaraṇā saññīti naṃ paññāpentī. rūpī ca arūpī ca attā hoti arogo parammaraṇā saññīti naṃ paññāpentī. neva rūpī na rūpī attā hoti arogo parammaraṇā saññīti naṃ paññāpentī. anantavā attā hoti arogo parammaraṇā saññīti naṃ paññāpentī. anantavā attā hoti arogo parammaraṇā saññīti naṃ paññāpentī. anantavā ca anantavā ca attā hoti arogo parammaraṇā saññīti naṃ paññāpentī. nevantavā<sup>11</sup> ca nānantavā ca attā hoti arogo parammaraṇā saññīti naṃ paññāpentī. ekattasaññī

<sup>11</sup> nevantavā ca. katthaci. ■

after death.” They declare: “The self is of unified perception and free from sickness after death.” They declare: “The self is of diversified perception and free from sickness after death.” They declare: “The self is of limited perception and free from sickness after death.” They declare: “The self is of boundless perception and free from sickness after death.” They declare: “The self is percipient of only pleasure and free from sickness after death.” They declare: “The self is percipient of only pain and free from sickness after death.” They declare: “The self is percipient of both pleasure and pain and free from sickness after death.” They declare: “The self is percipient of neither pleasure nor pain and free from sickness after death.”

81. Indeed, it is these, O

attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. nānattasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. paritasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. apamaṇasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. ekantasukhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. ekanta-dukkhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. sukhadukkhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. adukkhamasukhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti.

bhikkhus, by which those samanas and brahmanas who are immortality after death theorizers, whose teaching is percipient [immortality], declare the self to be immortal and percipient after death by sixteen grounds. Indeed, O bhikkhus, whichever samanas or brahmanas are immortality after death theorizers, whose teaching is percipient [immortality], declare the self to be immortal and percipient after death, all those [do so] by only these sixteen grounds or by a certain one [among] these. Outside from these there is none.

**82.** That, O bhikkhus, the Tathagata understands this: "These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state." And that the Tathagata understands what transcends that understanding,

imehi kho te bhikkhave samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanā saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā uddhamāghātanikā saññivādā uddhamāghātanā saññiṃ attānaṃ paññāpentī sabbe te imeheva soḷasahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

tayidaṃ bhikkhave tathāgato pajānāti "ime diṭṭhiṭṭhānā evaṃ ga-hitā evaṃ parāmaṭṭhā evaṃgatikā bhavis-santi evaṃabhisam-parāyā"ti. tañca tathāgato pajānāti tato ca uttaritaraṃ pajānāti. tañca pajānaṃ

and not being attached to that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

**83.** These, O bhikkhus, are those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say.

na parāmasati. aparāmasato cassa paccattaññeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye tathāgato sayamañ abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhucamañ vaṇṇamañ sammā vadamānā vadeyyuṃ.

84. There are, O bhikkhus, some samanas and brahmanas who are immortality after death theorizers, whose teaching is non-percipient [immortality], who declare the self to be immortal and non-percipient after death by eight grounds. Owing to what, having regard for what, do those honorable samanas and brahmanas who are immortality after death theorizers, whose teaching is non-percipient [immortality], declare the self to be immortal and non-percipient after death by eight grounds?

85. They declare: “The self is possessed of form, non-percipient and free from sickness after death.” They declare: “The self is formless, non-percipient and free from sickness after death.” They declare: “The self is [both] possessed of form and formless, non-percipient and free

santi bhikkhave eke samaṇabrāhmaṇā uddhamāghātanikā asaṇṇīvādā uddhamāghātanā asaṇṇiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha uddhamāghātanikā asaṇṇīvādā uddhamāghātanā asaṇṇiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi?

'rūpī attā hoti arogo parammaraṇā asaṇṇī'ti naṃ paññāpenti. 'arūpī attā hoti arogo parammaraṇā asaṇṇī'ti naṃ paññāpenti. 'rūpī ca arūpī ca attā hoti arogo parammaraṇā asaṇṇī'ti naṃ paññāpenti. 'neva rūpī nārūpī attā hoti arogo pa-

from sickness after death.” They declare: “The self is neither possessed of form nor formless, non-percipient and free from sickness after death.” They declare: “The self is finite, non-percipient and free from sickness after death.” They declare: “The self is infinite, non-percipient and free from sickness after death.” They declare: “The self is both finite and infinite, non-percipient and free from sickness after death.” They declare: “The self is neither finite nor infinite, non-percipient and free from sickness after death.”

**86.** Indeed, it is these, O bhikkhus, by which those samanas and brahmanas who are immortality after death theorizers, whose teaching is non-percipient [immortality], declare the self to be immortal and non-percipient after death by eight grounds. In-

rammaraṇā asaṅṇī'ti naṃ paññāpenti. 'anantavā attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'anantavā attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'anantavā ca anantavā ca attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'nevantavā nānantavā attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti.

imehi kho te bhikkhave samaṇabrāhmaṇā uddhamāghātanikā asaṅṇīvādā uddhamāghātanā asaṅṇiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā uddha-



deed, O bhikkhus, whichever samanas or brahmanas are immortality after death theorists, whose teaching is non-percipient [immortality], declare the self to be immortal and non-percipient after death, all those [do so] by only these eight grounds or by a certain one [among] these. Outside from these there is none.

87. That, O bhikkhus, the Tathagata understands this: "These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state." And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratifi-

māghātanikā asaññī-vādā uddhamāghātanā asaññiṃ attānaṃ paññāpenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ ga-hitā evaṃ parāmaṭṭhā evaṃgatikā bhavis-santi evaṃabhisam-parāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. aparāmasato cassa pac-cattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca atthaga-mañca assādañca ādinavañca nissaraṇaṃ

cation, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

**88.** These, O bhikkhus, are those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say.

**89.** There are, O bhikkhus, some samanas and brahmanas who are immortality after death theorizers, whose teaching is neither percipient nor non-percipient [immortality], who declare the self

yathābhūtaṃ veditvā  
anupādā vimutto bhikkhave tathāgato.

ime kho te bhikkhave  
dhammā gambhīrā  
duddasā duranubodhā  
santā paṇītā atakkāva-  
carā nipuṇā paṇḍita-  
vedanīyā ye tathāgato  
sayam abhiññā sacchi-  
katvā pavedeti yehi ta-  
thāgatassa yathābhuc-  
caṃ vaṇṇaṃ sammā  
vadamānā vadeyyuṃ.

santi bhikkhave eke  
samaṇabrāhmaṇā ud-  
dhamāghātanikā ne-  
vasaññināsaññīvādā  
uddhamāghātanā ne-  
vasaññināsaññiṃ at-

to be immortal and neither percipient nor non-percipient after death by eight grounds. Owing to what, having regard for what, do those honorable samanas and brahmanas who are immortality after death theorizers, whose teaching is neither percipient nor non-percipient [immortality], declare the self to be immortal and non-percipient after death by eight grounds?

90. They declare: “The self is possessed of form, neither percipient nor non-percipient and free from sickness after death.” They declare: “The self is formless, neither percipient nor non-percipient and free from sickness after death.” They declare: “The self is [both] possessed of form and formless, neither percipient nor non-percipient and free from sickness after death.” They declare: “The self is neither possessed of

tānaṃ paññāpentī aṭṭhahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññīnāsaññīm attānaṃ paññāpentī aṭṭhahi vatthūhi?

"rūpi attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpentī. 'arūpī attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpentī. 'rūpī ca arūpī ca attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpentī. 'nevarūpī nārūpī attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpentī. 'antavā

form nor formless, neither percipient nor non-percipient and free from sickness after death.” They declare: “The self is finite, neither percipient nor non-percipient and free from sickness after death.” They declare: “The self is infinite, neither percipient nor non-percipient and free from sickness after death.” They declare: “The self is both finite and infinite, neither percipient nor non-percipient and free from sickness after death.” They declare: “The self is neither finite nor infinite, neither percipient nor non-percipient and free from sickness after death.”

91. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas who are immortality after death theorists, whose teaching is neither percipient nor non-percipient [immortality], de-

attā hoti arogo param-maraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'anantavā attā hoti arogo parammarāṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'antavā ca anantavā ca attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'nevantavā nānantavā attā hoti arogo parammarāṇā nevasaññī nāsaññī'ti naṃ paññāpenti.

imehi kho te bhikkhave samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññīnāsaññiṃ at-tānaṃ paññāpenti aṭṭhahi vatthūhi. ye

clare the self to be immortal and neither percipient nor non-percipient after death by eight grounds. Indeed, O bhikkhus, whichever samanas or brahmanas are immortality after death theorizers, whose teaching is neither percipient nor non-percipient [immortality], declare the self to be immortal and neither percipient nor non-percipient after death, all those [do so] by only these eight grounds or by a certain one [among] these. Outside from these there is none.

92. That, O bhikkhus, the Tathagata understands this: "These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state." And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not

hi keci bhikkhave samaṇā vā brāhmaṇā vā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññīnāsaññiṃ at-tānaṃ paññāpenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

tayidaṃ bhikkhave ta-thāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ ga-hitā evaṃ parāmaṭṭhā evaṃgatikā bhavis-santi evaṃabhisam-parāyā"ti. tañca ta-thāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. aparāmasato cassa pac-

holding to it, he has just known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

**93.** These, O bhikkhus, are those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say.

**94.** There are, O bhikkhus, some samanas and brah-

cattam yeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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

santi bhikkhave eke

bjt page 60

manas whose teaching is the annihilation of an existing being, who declare the annihilation, destruction, non-being by seven grounds. Owing to what, having regard for what, do those honorable samanas and brahmanas whose teaching is the annihilation of an existing being, declare the annihilation, destruction, non-being by seven grounds?

95. Here, O bhikkhus, a certain samana or brahmana is of such doctrine, such view: “Really, Sir, since this self, possessed of form, [composed] of the four great elements, originating from father and mother, at the break up of the body, will be annihilated, destroyed and does not exist after death, it is really to this extent, sir, that this self is rightly well-annihilated.” In this way, some declare the annihilation, destruction, non-being of an

samaṇabrāhmaṇā ucchedavādā sato sat-tassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabbha ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi?

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi: 'yato kho bho ayaṃ attā rūpī cātummahābhūtika mātāpettikasambhavo kāyassa bhedā ucchijjati vinasati na hoti parammarāṇā. ettāvatā kho bho ayaṃ attā sammā samucchinnō hotī'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

existing being.

**96.** To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist. But sir, it is not to this extend that this self is rightly well-annihilated. Sir, there exists another self which is divine, possessed of form, belonging to the sensual realm, subsisting on food taking in lumps. You don’t know it, you don’t see it. I know it, I see it. Sir, since, with the breakup of the body, that self becomes annihilated and destroyed and does not exist after death, it is to this extend, sir, that this self is rightly well-annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

**97.** To him, another says thus: “Sir, there exists that self which you speak of. I

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā et-tāvatā sammā samucchinto hoti. atthi kho bho añño attā dibbo rūpī kāmāvacaro kabalīkārā<sup>12</sup> hārabhakkho, taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinasati na hoti parammarāṇā. ettāvatā kho bho ayaṃ attā sammā samucchinnō hotī'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

tamañño evamāha: 'at-

<sup>12</sup>kabalīkārāhāra bhakkho, machasaṃ. ■



do not say it does not exist. But sir, it is not to this extend that this self is rightly well-annihilated. Sir, there exists another self which is divine, possessed of form, mind-made, not defective of any sense-organ, complete in all its parts. You don't know it, you don't see it. I know it, I see it. Sir, since, with the breakup of the body, that self becomes annihilated and destroyed and does not exist after death, it is to this extend, sir, that this self is rightly well-annihilated." In this way, some declare the annihilation, destruction, non-being of an existing being.

98. To him, another says thus: "Sir, there exists that self which you speak of. I do not say it does not exist. But sir, it is not to this extend that this self is rightly well-annihilated. Sir, there exists

thi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā et-tāvata sammā samucchinno hoti. atthi kho bho añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo. taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā. et-tāvata kho bho ayaṃ attā sammā samucchinno hoti'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā et-tāvata sammā samucchinno hoti. atthi kho

another self which is From the complete surmounting of perceptions of form, from the extinguishing of perceptions of resistance, from non-attention to perceptions of diversity, “space is infinite,” reaches the domain of infinite space. You don’t know it, you don’t see it. I know it, I see it. Sir, since, with the breakup of the body, that self becomes annihilated and destroyed and does not exist after death, it is to this extend, sir, that this self is rightly well-annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

99. To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist. But sir, it is not to this extend that this self is rightly well-annihilated. Sir, there exists another self which, hav-

bho añño attā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānāttasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatānūpago. taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā. etāvatā kho bho ayaṃ attā sammā samucchinno hoti’ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

tamañño evamāha: ‘atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā etāvatā sammā samucchinno hoti. atthi kho

ing completely surmounted the domain of infinite space, “consciousness is infinite,” reaches the domain of infinite consciousness. You don’t know it, you don’t see it. I know it, I see it. Sir, since, with the breakup of the body, that self becomes annihilated and destroyed and does not exist after death, it is to this extend, sir, that this self is rightly well-annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

**100.** To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist. But sir, it is not to this extend that this self is rightly well-annihilated. Sir, there exists another self which, having completely surmounted the domain of infinite consciousness, “there is nothing,”

bho añño attā sabbaso ākāsānañcāyatanam samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanūpago. taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bheda ucchijjati vinasati na hoti parammarāṇā. ettāvatā kho bho ayaṃ attā sammā samucchinnō hoti'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinnō hoti. atthi kho bho añño attā sabbaso viññāṇañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāya-

reaches the domain of nothingness. You don't know it, you don't see it. I know it, I see it. Sir, since, with the breakup of the body, that self becomes annihilated and destroyed and does not exist after death, it is to this extend, sir, that this self is rightly annihilated." In this way, some declare the annihilation, destruction, non-being of an existing being.

**101.** To him, another says thus: "Sir, there exists that self which you speak of. I do not say it does not exist. But sir, it is not to this extend that this self is rightly well-annihilated. Sir, there exists another self which, having completely surmounted the domain of nothingness, reaches the domain of neither perception nor non-perception. You don't know it, you don't see it. I know it, I see it. Sir, since, with the

tanūpago taṃ tvam  
na jānāsi na passasi.  
tamahaṃ jānāmi pas-  
sāmi. so kho bho attā  
yato kāyassa bhedā  
ucchijjati vinassati na  
hoti parammaraṇā. et-  
tāvatā kho bho ayaṃ  
attā sammā samuc-  
chinno hotī'ti. ittheke  
sato sattassa ucche-  
daṃ vināsaṃ veditvā  
paññāpentī.

tamañño evamaḥa: 'at-  
thi kho bho eso attā  
yaṃ tvam vadesi. neso  
natthīti vadāmi. no ca  
kho bho ayaṃ attā et-  
tāvatā sammā samuc-  
chinno hoti. atthi kho  
bho añño attā sabbaso  
ākiñcaññāyatanaṃ sa-  
matikkamma santa-  
metam pañītametanti  
nevasaññānāsaññāya-  
tanūpago. taṃ tvam  
na jānāsi na passasi.  
tamahaṃ jānāmi pas-  
sāmi. so kho bho attā

breakup of the body, that self becomes annihilated and destroyed and does not exist after death, it is to this extend, sir, that this self is rightly well-annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

102. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas whose teaching is the annihilation of an existing being, declare the annihilation, destruction, non-being by seven grounds. Indeed, O bhikkhus, whichever samanas or brahmanas, whose teaching is the annihilation of an existing being, declare the annihilation, destruction, non-being, all those [do so] by only these seven grounds or by a certain one [among] these. Outside from these there is none.

103. That, O bhikkhus,

yato kāyassa bhedā ucchiṃjati vinassati na hoti parammaraṇā. etāvatā kho bho ayaṃ attā sammā samucchinno hotī'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

imehi kho te bhikkhave samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti, sabbe te imeheva sattahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

the Tathagata understands this: "These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state." And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

**104.** These, O bhikkhus, are really those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, most excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tatha-

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ ga-hitā evaṃ parāmatṭhā evaṃgatikā bhavis-santi evaṃabhisam-parāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa pac-cattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca atthaga-mañca assādañca ādī-navañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāva-carā nipuṇā paṇḍita-vedanīyā ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhuc-

gata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say this.

**105.** There are, O bhikkhus, some samanas and brahmanas whose teaching is nibbana in this life, who declare the supreme nibbana of an existing being in this life by five grounds. Owing to what, having regard for what, do those honorable samanas and brahmanas whose teaching is nibbana in this life, declare the supreme nibbana of an existing being in this life by five grounds?

**106.** Here, O bhikkhus, a certain samana or brahmana is of such doctrine, such view: "Really, sir, since this self, causes to amuse itself furnished and provided with

cam vaṇṇaṃ sammā vadamānā vadeyyuṃ.

santi bhikkhave eke samaṇabrāhmaṇā diṭṭhadhammanibbāna-vādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha diṭṭhadhamma nibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi?

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi ' yato kho bho ayaṃ attā pañcahi kāmagaṇehi samappito

the five cords of sensual pleasure, it is to this extend, sir, that this self has attained supreme nibbana in this life.” In this way, some declare the supreme nibbana of an existing being in this life.

107. To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist.” But sir, it is not to this extend that this self attains supreme nibbana in this life. What is the reason for that? Because sir, sensual pleasures are impermanent, suffering and liable to change. Their changing and becoming otherwise give rise to sorrow, lamentation, physical suffering, mental suffering and despair. Sir, since this self, quite secluded from sense-desires, secluded from unwholesome dhammas, enters and dwells in the first jhana, which is with thinking and pondering,

samaṅgibhūto paricāreti, ettāvata kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

tamañño evamaḥa: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvata paramadiṭṭhadhammanibbānaṃ patto hoti taṃ kissa hetu? kāmā hi bho aniccā dukkhā vipariṇāmadhammā tesam vipariṇāmañña-thābhāvā uppajjanti sokaparidevadukkha-domanassupāyāsā yato kho bho ayaṃ attā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisu-



with rapture and pleasure born of seclusion, it is to this extend, sir, that this self has attained supreme nibbana in this life.” In this way, some declare the supreme nibbana of an existing being in this life.

108. To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist.” But sir, it is not to this extend that this self attains supreme nibbana in this life. What is the reason for that? Because sir, it is just the thinking and pondering therein, that is declared coarse. “Sir, since this self, with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, enters upon and abides in the second jhana, which is without thinking and pondering, with rapture and pleasure born of samadhi, it is to this extend,

khaṃ paṭhamam jhānaṃ upasampajja viharati. ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthiti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. taṃ kissa hetu? yadeva tattha vitakkitam vicāritam etenetaṃ olārikaṃ akkhāyati. yato kho bho ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhā-

sir, that this self has attained supreme nibbana in this life.” In this way, some declare the supreme nibbana of an existing being in this life.

**109.** To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist.” But sir, it is not to this extend that this self attains supreme nibbana in this life. What is the reason for that? Because sir, it is just the elation of mind well-settled in rapture therein, that is declared coarse. “Sir, since this self, with detachment from rapture, remaining equanimous, mindful and clearly comprehending, still experiencing in himself that pleasure of which the Noble Ones say: “He is an equanimous one, a mindful one, one who dwells in pleasure”, enters upon and

naṃ upasampajja viharati. ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthiti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. taṃ kissa hetu? yadeva tattha pītigataṃ cetaso ubbillāvitattaṃ etenetaṃ oḷārikaṃ akkhāyati. yato kho bho ayaṃ attā pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasam-

abides in the third jhana, it is to this extend, sir, that this self has attained supreme nibbana in this life.” In this way, some declare the supreme nibbana of an existing being in this life.

**110.** To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist.” But sir, it is not to this extend that this self attains supreme nibbana in this life. What is the reason for that? Because sir, it is just the mental concern, “I am in pleasure” therein, that is declared coarse. “Sir, since this self, having given up [physical] pleasure and pain, and with the disappearance of former mental pleasure and mental pain, enters upon and abides in the fourth jhana, which is beyond pleasure and pain, with utter purity of mindfulness and equanimity, it is to

pajja viharati. ettāvata kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī’ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī.

tamañño evamāha: ‘atthi kho bho eso attā, yaṃ tvaṃ vadesi, neso natthiti vadāmi. no ca kho bho ayaṃ attā ettāvata paramadiṭṭhadhammanibbānaṃ patto hoti. taṃ kissa hetu? yadeva tattha sukhamiti cetaso ābhogo etenetam oḷārikaṃ akkhāyati. yato kho bho ayaṃ attā sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catuttham jhānaṃ upasampajja viharati, ettāvata

this extend, sir, that this self has attained supreme nibbana in this life.” In this way, some declare the supreme nibbana of an existing being in this life.

111. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas whose teaching is nibbana in this life, declare the supreme nibbana of an existing being in this life by five grounds. Indeed, O bhikkhus, whichever samanas or brahmanas, whose teaching is nibbana in this life, declare the supreme nibbana of an existing being in this life, all those [do so] by only these five grounds or by a certain one [among] these. Outside from these there is none.

112. That, O bhikkhus, the Tathagata understands this: “These standpoint for views, thus welcome, thus

kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

imehi kho te bhikkhave samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti pañcahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti, sabbe te imeheva pañcahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

tayidaṃ bhikkhave tatthagato pajānāti: "ime diṭṭhiṭṭhānā evaṃ ga-

held on to, thus grasped, they will lead to such after death state.” And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

113. These, O bhikkhus, are really those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, most excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known,

hitā evaṃ parāmatthā evaṃgatikā bhavisanti evaṃabhisam-parāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. aparāmasato cassa paccattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye tathāgato sayam abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhucçaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

by which those who rightly speak in praise of the Tathagata in conformity with the truth might say this.

114. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas who are future world-cycle theorists, who [hold] views in line with the future, assert various theories concerning the future by these forty four grounds. Indeed, O bhikkhus, whichever samanas or brahmanas, who are future world-cycle theorists, who [hold] views in line with the future, assert various theories concerning the future, all those [do so] by only these forty four grounds or by a certain one [among] these. Outside from these there is none.

115. That, O bhikkhus, the Tathagata understands this: "These standpoint for views, thus welcome, thus

imehi kho te bhikkhave samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti catucattārīsāya vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti, sabbe te imeheva catucattārīsāya vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā

held on to, thus grasped, they will lead to such after death state.” And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

**116.** These, O bhikkhus, are those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known,

evamgatikā bhavis-  
santi evaṃabhisam-  
parāyā”ti. tañca ta-  
thāgato pajānāti. tato  
ca uttaritaraṃ pajā-  
nāti. tañca pajānaṃ  
na parāmasati. apa-  
rāmasato cassa pac-  
cattaṃ yeva nibbuti  
viditā. vedanānaṃ sa-  
mudayañca atthaga-  
mañca assādañca ādī-  
navañca nissaraṇaṃ  
yathābhūtaṃ viditvā  
anupādā vimutto bhik-  
khava tathāgato.

ime kho te bhikkhave  
dhammā gambhīrā  
duddasā duranubodhā  
santā paṇītā atakkāva-  
carā nipuṇā paṇḍita-  
vedanīyā ye tathāgato  
sayam abhiññā sacchi-  
katvā pavedeti yehi ta-  
thāgatassa yathābhuc-  
caṃ vaṇṇaṃ sammā  
vadamānā vadeyyuṃ.

by which those who rightly speak in praise of the Tathagata in conformity with the truth might say.

117. Those samanas and brahmanas, O bhikkhus, who are past world-cycle theorists, future world-cycle theorists, and past and future world-cycle theorists, who [hold] views in line with the past and the future, they assert various theories concerning the past and the future by these sixty-two grounds. Indeed, O bhikkhus, whichever samanas or brahmanas are past world-cycle theorists, and future world-cycle theorists, and past and future world-cycle theorists, who [hold] views in line with the past and the future, assert various theories concerning the past and the future, all those [do so] by only these sixty-two grounds, or a certain one [among] these.

imehi kho te bhikkhave samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbāntakappikā ca pubbāntāparantānudiṭṭhino pubbāntāparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā ca aparantakappikā ca pubbāntāparantakappikā ca pubbāntāparantānudiṭṭhino pubbāntāparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena. natthi ito



Outside from these there is none.

**118.** That, O bhikkhus, the Tathagata understands this: “These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state.” And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known the arising, the extinction, the gratification, the liability and the stepping out of feelings as they have come to be, the Tathagata, O bhikkhus, is liberated through not holding.

**119.** These, O bhikkhus, are really those dhammas that are deep, difficult to see, difficult to awaken to, peaceful,

bahiddhā.

tayidaṃ bhikkhave  
tathāgato pajānāti:  
ime diṭṭhiṭṭhānā evaṃ  
āgatā evaṃ parāmaṭ-  
ṭhā evaṃ gahitā bha-  
vissanti evaṃabhisam-  
parāyā'ti. tañca tathā-  
gato pajānāti tato ca  
uttaritaraṃ pajānāti.  
tañca pajānanaṃ na  
parāmasati. aparāma-  
sato cassa paccattañ-  
ñeva nibbuti veditā.  
vedanānaṃ samuda-  
yañca atthagamañca  
assādañca ādīnavañca  
nissaraṇaṃ yathā-  
bhūtaṃ viditvā anupā-  
dāvimutto bhikkhave  
tathāgato.

ime kho te bhikkhave  
dhammā gambhīrā  
duddasā duranubodhā  
santā paṇitā atakkāva-

most excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say this.

**120.** Therein, O bhikkhus, those samanas and brahmanas whose teaching is eternalism, who declare the self and the world to be eternal by four grounds, that is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

**121.** Therein, O bhikkhus, those samanas and brahmanas who are partial eternal and partial non-eternal the-

carā nipuṇā paṇḍita-vedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhucam vaṇṇam sammā vadamānā vadeyyum.

tatra bhikkhave ye te samaṇabrāhmaṇā sasatavādā sassataṃ atānañca lokañca paññāpentī catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritativipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā ekaccasassatikā ekac-

orizers, who declare the self and the world [to be] partially non-eternal by four grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

113. Therein, O bhikkhus, those samanas and brahmanas who are finite or infinite world theorizers, who declare the world to be finite or infinite by four grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

113. Therein, O bhikkhus, those samanas and brahmanas who give evasive answers when so and so questions are brought up, who set about confusing statements

caasassatikā ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritāsī-tavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpentī catūhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritāsī-tavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarā-

and endless equivocation by four grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

114. Therein, O bhikkhus, those samanas and brahmanas who assert that things originate fortuitously, who declare the self and the world to be fortuitously originated by two grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

115. Therein, O bhikkhus, those samanas and brahmanas who are past world-cycle theorizers, who [hold] views in line with the past, who assert various theories

vikkhepaṃ catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā adhiccaṃsamuppannikā adhiccaṃsamuppannaṃ attānañca lokañca paññāpentī dvīhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā pubban-tānuditṭhino pubbantam ārabba anekavi-

concerning the past by these eighteen grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

116. Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorists, whose teaching is percipient [immortality], who declare the self to be immortal and percipient after death by sixteen grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

117. Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorists, whose

hitāni adhivuttipadāni abhivadanti aṭṭhāra-sahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanā saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanā asaññiṃ attānaṃ

teaching is percipient [immortality], who declare the self to be immortal and percipient after death by eight grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

118. Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorists, whose teaching is neither percipient nor non-percipient [immortality], who declare the self to be immortal and neither percipient nor non-percipient after death by eight grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

119. Therein, O bhikkhus,

paññāpentī aṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññivādā uddhamāghātanā nevasaññiṃ nāsaññiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

those samanas and brahmanas whose teaching is the annihilation of an existing being, who declare the annihilation, destruction, non-being by seven grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

120. Therein, O bhikkhus, those samanas and brahmanas whose teaching is nibbana in this life, who declare the supreme nibbana of an existing being in this life by five grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

121. Therein, O bhikkhus, those samanas and brahmanas who are future world-

tatra bhikkhave ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti pañcahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparant-

cycle theorists, who [hold] views in line with the future, who assert various theories concerning the future by these forty four grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

**122.** Therein, O bhikkhus, those samanas and brahmanas who are past world-cycle theorists and future world-cycle theorists, who [hold] views in line with the past and future, who assert various theories concerning the past and the future by these sixty-two grounds, that too is only the feeling of agitation and vacillation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in craving.

tānuditṭhino aparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā pub-bantakappikā ca aparantakappikā ca pub-bantāparantakappikā ca pubbantāparantānuditṭhino pubbantāparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.



123. Therein, O bhikkhus, those samanas and brahmanas whose teaching is eternalism, who declare the self and the world to be eternal by four grounds, that is in dependence on contact.

124. Therein, O bhikkhus, those samanas and brahmanas who are partial eternal, and partial non-eternal theorizers, who declare the self and the world to be partially non-eternal by four grounds, that too is in dependence on contact.

125. Therein, O bhikkhus, those samanas and brahmanas who are finite or infinite world theorizers, who declare the world to be finite or infinite by four grounds, that too is in dependence on contact.

126. Therein, O bhikkhus, those samanas and brah-

tatra bhikkhave ye te samaṇabrāhmaṇā sasatavādā sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, tadapi phassa-paccayā.

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

tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī catūhi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te

manas who give evasive answers when so and so questions are brought up, who set about confusing statements and endless equivocation by four grounds, that too is in dependence on contact.

127. Therein, O bhikkhus, those samanas and brahmanas who assert that things originate fortuitously who declare the self and the world to be fortuitously originated by two grounds, that too is in dependence on contact.

128. Therein, O bhikkhus, those samanas and brahmanas who are past world-cycle theorizers, who [hold] views in line with the past, who assert various theories concerning the past by these eighteen grounds, that too is in dependence on contact.

129. Therein, O bhikkhus,

samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi phas-sapaccayā.

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

tatra bhikkhave ye te samaṇabrāhmaṇā pub-bantakappikā pubban-tānudiṭṭhino pubban-taṃ ārabba anekavi-hitāni adhivuttipadāni abhivadanti atṭhārasahi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te

those samanas and brahmanas who are immortality after death theorizers, whose teaching is percipient [immortality], who declare the self to be immortal and percipient after death by sixteen grounds, that too is in dependence on contact.

130. Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorizers, whose teaching is non-percipient [immortality], who declare the self to be immortal and non-percipient after death by eight grounds, that too is in dependence on contact.

131. Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorizers, whose teaching is neither percipient nor non-percipient [immortality], who declare the self to be immortal and neither

samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi, tadapi phasapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññivādā uddhamāghātanā asaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññivādā uddhamāghātanā nevasaññiṃ nāsaññiṃ attānaṃ paññāpeti aṭ-

percipient nor non-percipient after death by eight grounds, that too is in dependence on contact.

**132.** Therein, O bhikkhus, those samanas and brahmanas whose teaching is the annihilation of an existing being, who declare the annihilation, destruction, non-being by seven grounds, that too is in dependence on contact.

**133.** Therein, O bhikkhus, those samanas and brahmanas whose teaching is nibbana in this life, who declare the supreme nibbana of an existing being in this life by five grounds, that too is in dependence on contact.

**134.** Therein, O bhikkhus, those samanas and brahmanas who are future world-cycle theorizers, who [hold] views in line with the future, who assert various theories

ṭhahi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā ucchedavādā sato sat-tassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti pañcahi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudīṭṭhino aparantaṃ ārabha anekavihitāni adhivutti-padāni

concerning future, by these forty four grounds, that too is in dependence on contact.

**135.** Therein, O bhikkhus, those samanas and brahmanas who are past world-cycle theorizers and future world-cycle theorizers, who [hold] views in line with the past and future, who assert various theories concerning the past and the future by these sixty-two grounds, that too is in dependence on contact.

**136.** Therein, O bhikkhus, those samanas and brahmanas whose teaching is eternalism, who declare the self and the world to be eternal by four grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

abhivadanti catucattārīsāya vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbatāparantaṃ ārabbhā anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā sassaṭṭam attānañca lokañca paññāpenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedisantīti netam ṭhānam vijjati.

**137.** Therein, O bhikkhus, those samanas and brahmanas who are partial eternal and partial non-eternal theorizers, who declare the self and the world to be partially non-eternal by four grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

**138.** Therein, O bhikkhus, those samanas and brahmanas who are finite or infinite world theorizers, who declare the world to be finite or infinite by four grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

**139.** Therein, O bhikkhus, those samanas and brahmanas who give evasive answers when so and so questions are brought up, who set about confusing statements

tatra bhikkhave ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭi-saṃvedissantīti netaṃ ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭi-saṃvedissantīti netaṃ ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarā-

and endless equivocation by four grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

140. Therein, O bhikkhus, those samanās and brahmanas who assert that things originate fortuitously who declare the self and the world to be fortuitously originated by two grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

141. Therein, O bhikkhus, those samanās and brahmanas who are past world-cycle theorizers, who [hold] views in line with the past, who assert various theories concerning the past by these eighteen grounds, “indeed, that they will experience [that feeling] apart from con-

vikkhepaṃ catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā adhiccaṣaṃuppannikā adhiccaṣaṃuppannaṃ attānaṃca lokaṃca paññāpentī dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā pubban-tānudiṭṭhino pubban-taṃ ārabba anekavihitāni adhivuttiṭṭhāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭi-

tact,” this possibility is not to be found.

**142.** Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorizers, whose teaching is percipient [immortality], who declare the self to be immortal and percipient after death by sixteen grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

**143.** Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorizers, whose teaching is non-percipient [immortality], who declare the self to be immortal and non-percipient after death by eight grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

saṃvedissantīti netam  
ṭhānaṃ vijjati.

tatra bhikkhave ye te  
samaṇabrāhmaṇā ud-  
dhamāghātanikā saññi-  
vādā uddhamāghātanā  
saññiṃ attānaṃ pañ-  
ñāpenti soḷasahi vat-  
thūhi, te vata aññatra  
phassā paṭisaṃvedis-  
santīti netam ṭhānaṃ  
vijjati.

tatra bhikkhave ye te  
samaṇabrāhmaṇā ud-  
dhamāghātanikā asañ-  
ñivādā uddhamāghā-  
tanā asaññiṃ attānaṃ  
paññāpenti aṭṭhahi vat-  
thūhi, te vata aññatra  
phassā paṭisaṃvedis-  
santīti netam ṭhānaṃ  
vijjati.



144. Therein, O bhikkhus, those samanās and brahmanas who are immortality after death theorists, whose teaching is neither percipient nor non-percipient [immortality], who declare the self to be immortal and neither percipient nor non-percipient after death by eight grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

145. Therein, O bhikkhus, those samanās and brahmanas whose teaching is the annihilation of an existing being, who declare the annihilation, destruction, non-being by seven grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

146. Therein, O bhikkhus, those samanās and brah-

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññiṃ nāsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti ne-taṃ ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā ucchedavādā sato sat-tassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti ne-taṃ ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā

manas whose teaching is nibbana in this life, who declare the supreme nibbana of an existing being in this life by five grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

147. Therein, O bhikkhus, those samanas and brahmanas who are future world-cycle theorizers, who [hold] views in line with the future, who assert various theories concerning future by these forty four grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

148. Therein, O bhikkhus, those samanas and brahmanas who are past world-cycle theorizers and future world-cycle theorizers, who [hold] views in line with the

diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentipañcahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantam ārabba anekavihitāni adhivuttipadāni abhivadanti catucatārīsāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantā-

past and future, who assert various theories concerning the past and future, by these sixty-two grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

149. Therein, O bhikkhus, those samanas and brahmanas whose teaching is eternalism, who declare the self and the world to be eternal by four grounds, also those samanas and brahmanas who are partial eternal and partial non-eternal theorists, also those samanas and brahmanas who are finite or infinite world theorists, also those samanas and brahmanas who give evasive answers, when so and so questions are brought up, also those samanas and brahmanas who assert that things originate fortuitously, also those samanas and brah-

nuditṭhino pubban-  
tāparantaṃ ārabha  
anekavihitāni adhivut-  
tipadāni abhivadanti  
dvāsaṭṭhiyā vatthūhi,  
te vata aññatra phassā  
paṭisaṃvedissantīti ne-  
taṃ ṭhānaṃ vijjati.

tatra bhikkhave ye  
te samaṇabrāhmaṇā  
sassatavādā sassa-  
taṃ attānañca lokañca  
paññāpenti catūhi vat-  
thūhi, ye'pi te samaṇa-  
brāhmaṇā ekaccasas-  
satikā ekaccaasassa-  
tikā, ye'pi te samaṇa-  
brāhmaṇā antānantikā,  
ye'pi te samaṇabrā-  
hmaṇā amarāvikkhe-  
pikā, ye'pi te samaṇa-  
brāhmaṇā adhiccasa-  
muppannikā, ye'pi te  
samaṇabrāhmaṇā pub-  
bantaṃ kappikā, ye'pi  
te samaṇabrāhmaṇā  
uddhamāghātanikā  
saññivādā, ye'pi te sa-

manas who are immortality after death theorizers, whose teaching is percipient [immortality], also those samanas and brahmanas who are immortality after death theorizers, whose teaching is non-percipient [immortality], also those samanas and brahmanas who are immortality after death theorizers, whose teaching is neither percipient nor non-percipient [immortality], also those samanas and brahmanas whose teaching is the annihilation of an existing being, also those samanas and brahmanas whose teaching is nibbana in this life, also those samanas and brahmanas who are future world-cycle theorizers, also those samanas and brahmanas who are past world-cycle theorizers and future world-cycle theorizers, who [hold] views in line with the past and future, who assert various theories concerning the past and future by these sixty-two

maṇabrāhmaṇā uddhamāghātanikā asaṇṇīvādā, ye'pi te samaṇabrāhmaṇā uddhamāghātanikā nevasaṇṇīnāsaṇṇīvādā, ye'pi te samaṇabrāhmaṇā ucchedavādā, ye'pi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā, ye'pi te samaṇabrāhmaṇā aparantakappikā, ye'pi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca, pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti. tesam vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā

grounds, all those are caused to experience [feeling] by contacting again and again the six domains of contact. In dependence on feeling, thirst comes to be. In dependence on thirst, holding comes to be. In dependence on holding, being comes to be. In dependence on being, birth comes to be. In dependence on birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair arise. From when, O bhikkhus, a bhikkhu wisely understands the arising, the extinction, the gratification, the liability and the stepping out of the six bases of contact as it has come to be, he wisely understands what simply transcends all these [views].

**150.** Indeed, O bhikkhus, whichever samanas or brahmanas are past world-cycle theorizers or future world-

jāti, jātippaccayā jarāmaṇaṃ sokapariḍevadukkhadomanassupāyāsā sambhavanti. yato kho bhikkhave bhikkhu chaṇṇaṃ phassāyatanānaṃ samudayaṃ ca atthagaṃaṃ ca assādaṃ ca ādīnaṃ ca nissaraṇaṃ ca yathābhūtaṃ pajānāti, ayaṃ imehi sabbeheva uttaritaraṃ pajānāti.

ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā

cycle theorists or past and future world-cycle theorists, who [hold] views in line with the past and the future, assert various theories concerning the past and the future, all those are caught in the net of just these sixty-two grounds. Emerging, they emerge certainly trapped here. Emerging, they emerge certainly caught in the net, included within [the net] here. Just as, O bhikkhus, a skilled fisherman or fisherman's apprentice might spread a fine-mesh net over a small pool of water, whichever of those large living beings are in this pool of water, all those emerging emerge caught in the net, certainly trapped here, emerging, they emerge certainly caught in the net, included within [the net] here, it is really just so, O bhikkhus, whichever samanas or brahmanas are past world-cycle theorists or future world-cycle theorists or past and

vā aparantakappikā  
vā pubbantāparanta-  
kappikā vā pubban-  
tāparantānuditthino  
pubbantāparantaṃ  
ārabbha anekavihi-  
tāni adhivuttipadāni  
abhivadanti, sabbe te  
imeheva dvāsaṭṭhiyā  
vatthūhi antojālīkatā  
ettha sitā'va ummu-  
jāmānā ummujjanti,  
(nimujjamānā nimuj-  
janti. ) ettha pariyā-  
pannā antojālīkatā'va  
ummujjamānā ummu-  
janti, (nimujjamānā  
nimujjanti. ) \* seyya-  
thāpi bhikkhave dak-  
kho kevaṭṭo vā kevaṭ-  
ṭantevāsī vā sukhu-  
macchikena jālena pa-  
rittam udakadahaṃ  
otthareyya, tassa eva-  
massa: "ye kho keci  
imasmim udakadahe  
oḷārikā pāṇā, sabbe  
te antojālīkatā ettha  
sitā'va ummujjamānā  
ummujjanti, (nimujja-

future world-cycle theorists, who [hold] views in line with the past and the future, who assert various theories concerning the past and the future, all those are caught in the net of just these sixty-two grounds. Emerging, they emerge certainly trapped here. Emerging, they emerge certainly caught in the net, included within [the net] here.

mānā nimujjanti). ettha pariyāpannā antojālīkatā 'va ummu-jamānā ummujjanti, (nimujjamānā nimuj-jantī"ti)\* evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubban-tāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihi-tāni adhivuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitā'va ummu-jamānā ummujjanti, (nimmujjamānā nimuj-janti. )\* ettha pariyā-pannā antojālīkatā'va ummu-jamānā ummujjanti, (nimujjamānā nimujjanti. )\*

151. The body of the Tathagata stands, O bhikkhus, with

ucchinnabhavanet-

pts page 046 ■

the conduit to being cut. For as long as the body remains, for that long, devas and humans [will] see him. With the breakup of the body, after the exhaustion of life, devas and humans [will] see him no longer.

“Just as, O bhikkhus, when a bunch of mangoes on a stalk is cut, that which is the mango fruit bound to the stalk, all those follow, it is really just so, O bhikkhus, the body of the Tathagata stands with the conduit to being cut. For as long as the body remains, for that long, devas and humans [will] see him. With the breakup of the body, after the exhaustion of life, devas and humans [will] see him no longer.”

**152.** When thus was said, the venerable

tiko bhikkhave tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti devamanussā. kāyassa bheda uddham jīvita-pariyādānā na naṃ dakkhinti devamanussā.

seyyathāpi bhikkhave ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibaddhāni, sabbāni tāni ta-danvayāni bhavanti, evameva kho bhikkhave ucchinnabhavanettiko tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti devamanussā. kāyassa bheda uddham jīvita-pariyādānā na naṃ dakkhinti devamanussā'ti.

evaṃ vutte āyasmā ānando bhagavantam



Ananda said this to the Auspicious One: “It is marvellous, O Bhante. It is unprecedented, O Bhante. What is the name of this dhamma discourse, O Bhante?” “Well then, O Ananda, you bear in mind this Dhamma discourse as the net of meaning; also bear it in mind as the net of Dhamma; also bear it in mind as the net of Brahma; also bear it in mind as the net of views; also bear it in mind as the unsurpassed victory in battle.”

**153.** This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One’s words. “And while this exposition was being expounded, the ten thousand world system quaked.”

etadavoca: 'acchariyaṃ bhante, abbhutaṃ bhante, ko nāmāyaṃ bhante dhammapariyāyo?'ti. "tasmātiha tvaṃ ānanda imaṃ dhammapariyāyaṃ atthajālanti'pi naṃ dhārehi. dhammajālanti'pi naṃ dhārehi. brahmajālanti'pi naṃ dhārehi. ditṭhijālanti'pi naṃ dhārehi. anuttaro saṅgāmajayo'ti'pi naṃ dhārehī"ti.

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. ima-smiṃ ca pana veyyākaraṇasmiṃ bhañña-māne dasasahassī lokadhātu akampitthāti.

