

0.0.1 The Net of Brahma

0.0.1 pathama brahmajālasuttaṃ

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 Brahmadata. 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 Brahmadata, 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.

evaṃ me sutam ekaṃ samayaṃ bhagavā antarā ca rājagahaṃ antarā ca nālandaṃ addhānamaggapaṭipanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. suppiyo'pi kho paribbājako antarā ca rājagahaṃ antarā ca nālandaṃ addhānamaggapaṭipanno hoti saddhiṃ antevāsīnā brahmadattena māṇavena. tatra sudam suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa

vaṇṇaṃ bhāsatī, saṅghassa vaṇṇaṃ bhāsatī. itīha te ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā bhagavantaṃ piṭṭhito piṭṭhito anubaddhā¹ honti bhikkhusaṅghaṃ ca.

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

atha kho bhagavā ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagañchi saddhiṃ bhikkhusaṅghena. suppiyo'pi kho paribbājako ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagañchi saddhiṃ antevāsīnā brahmadattena māṇavena. tatra'pi sudaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsatī, dhammassa avaṇṇaṃ bhāsatī, saṅghassa avaṇṇaṃ bhāsatī. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo buddhassa vaṇṇaṃ bhāsatī, dhammassa vaṇ-

¹anubandhā, machasaṃ. ■

ṇaṃ bhāsatī, saṅghassa vaṇṇaṃ bhāsatī. itīha te ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā viharanti.

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. 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.”

atha kho sambahulānaṃ bhikkhūnaṃ rattiyā paccūsasamayāṃ paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyādhhammo udapādi: "acchariyaṃ āvuso, abbhutaṃ āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭivīditā. ayaṃ hi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ

bhāṣati, dhammassa avaṇṇaṃ bhāṣati, saṅghassa avaṇṇaṃ bhāṣati. suppiyassa pana paribbājakassa ante-
vāsī brahmadatto māṇavo buddhassa vaṇṇaṃ bhāṣati,
dhammassa vaṇṇaṃ bhāṣati, saṅghassa vaṇṇaṃ bhā-
ṣati. itiha'me ubho ācariyantevāsī aññaṃaññaṃ uju-
vipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubad-
dhā honti bhikkhusaṅgham cā"ti.

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 having 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 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.”

atha kho bhagavā tesam bhikkhūnam imaṃ saṅkhiyā-dhammaṃ veditvā yena maṇḍalamālo tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: "kāya nu'ttha bhikkhave eta-rahi kathāya sannisinnā sannipatitā? kā ca pana vo antarā kathā vippakatā?"ti. evaṃ vutte te bhikkhū bhagavantam etadavocum: "idha bhante amhākaṃ rati-yā paccūsasamayam paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyā-dhammo udapādi "acchariyam āvuso, abbhutam āvuso yāvañ-cidaṃ tena bhagavatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭiveditā. ayaṃ hi sup-piyo paribbājako anekapariyāyena buddhassa avaṇṇam bhāsati, dhammassa avaṇṇam bhāsati, saṅghassa avaṇ-ṇam bhāsati. suppiyassa pana paribbājakassa ante-vāsī brahmadatto māṇavo buddhassa vaṇṇam bhāsati, dhammassa vaṇṇam bhāsati, saṅghassa vaṇṇam bhā-sati. itiha'me ubho ācariyantevāsī aññamaññassa uju-vipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubad-dhā honti bhikkhusaṅghañcā'ti. ayaṃ kho no bhante antarākathā vippakatā. atha bhagavā anuppatto"ti.

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. 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.”

"mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamaṇā 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 nibbeṭhetabbaṃ: 'iti'petam abhūtaṃ. iti'petam atacchaṃ. natthi cetam amhesu. na ca panetaṃ amhesu saṃvijjatī'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 ubbilāvitattaṃ² karaṇīyaṃ. mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇ-

ṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā ubbilāvino³, tumhaṃ yevassa tena antarāyo. mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra vā tumhehi bhūtaṃ bhūtato paṭijānitabbāṃ: "iti'petāṃ bhūtaṃ, iti'petāṃ tacchaṃ. atthi cetāṃ amhesu. saṃvijjati ca panetaṃ amhesū'ti. "

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?”

"appamattakaṃ kho panetaṃ bhikkhave oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya. katamañca taṃ bhikkhave appamattakaṃ oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya. ?

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 puthujjana speaking in

³ubbillāvino, machasaṃ. ■

praise of the Tathagata might say.

"pāṇātipātāṃ pahāya pāṇātipātā paṭivirato samaṇo gotamo nihitadaṇḍo nihtasattho lajjī dayāpanno sabba-pāṇabhūtahitānukampī viharatī"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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.

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

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.

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

deyya.

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

"musāvādaṃ pahāya musāvādā paṭivirato samaṇo gotamo saccavādī saccasandho theto paccayiko avisaṃvādamāko lokassā"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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.

"piṣuṇaṃ vācaṃ pahāya piṣuṇāya vācāya paṭivirato samaṇo gotamo. ito sutvā na amutra akkhātā ime sambhedāya. amutra vā sutvā na imesaṃ akkhātā

amūsambedāya. iti bhinnānam vā sandhātā samhitānam vā anuppadātā. samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācam bhāsītā"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

13. "Having abandoned 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.

"pharusam vācam pahāya pharusāya vācāya paṭivirato samaṇo gotamo. yā sā vācā neḷā kaṇṇasukhā pema-nīyā hadayaṅgamā porī bahujanakantā bahujanama-nāpā, tathārūpiṃ vācam bhāsītā"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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.

"samphappalāpaṃ pahāya samphappalāpā paṭivirato samaṇo gotamo, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsita kālēna sāpadesaṃ pariyantavatiṃ atthasamhitanti" 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 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 go-

ing 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.

"bījagāmaabhūtagāmasamārambhā paṭivirato samaṇo gotamo. ekabhaddiko samaṇo gotamo rattūparato virato vikālabhojanā. naccagītavāditavisūkadassanā paṭivirato samaṇo gotamo. mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato samaṇo gotamo. uccāsayanamahāsayanā paṭivirato samaṇo gotamo. jātarūparajatapāṭiggahaṇā paṭivirato samaṇo gotamo. āmakadhaññapāṭiggahaṇā paṭivirato samaṇo gotamo. āmakamaṃsapāṭiggahaṇā paṭivirato samaṇo gotamo. itthikumārikapāṭiggahaṇā paṭivirato samaṇo gotamo. dāsīdāsapāṭiggahaṇā paṭivirato samaṇo gotamo. ajelākapāṭiggahaṇā paṭivirato samaṇo gotamo. kukkuṭasūkarapāṭiggahaṇā paṭivirato samaṇo gotamo. hatthigavāssavaḷavapāṭiggahaṇā paṭivirato samaṇo gotamo. khattavattupāṭiggahaṇā paṭivirato samaṇo gotamo. dūteyya pahīṇagamanānuyogā paṭivirato samaṇo gotamo. kayavikkayā paṭivirato samaṇo gotamo. tulākūṭa - kaṃsakūṭa - mānakūṭā paṭivirato samaṇo gotamo. ukkoṭana - vañcananikati - sāciyogā paṭivirato

samaṇo gotamo. chedana - vadhabandhana - viparā-mosa - ālopasahasākārā paṭivirato samaṇo gotamo "ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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 saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ bījaḡāma-bhūtagāmasamārambhaṃ anuyuttā viharanti seyyathī-daṃ: mūlabījaṃ khandhabījaṃ phalubījaṃ aggabījaṃ bījabījameva pañcamaṃ. iti vā iti evarūpā bījaḡāma-bhūtagāmasamārambhā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa 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 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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ anuyuttā viharanti. seyyathidaṃ: anasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ āmisasannidhiṃ. iti vā iti evarūpā sannidhikāraparibhogā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-

deyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkaḍḍa-
 sanāṃ anuyuttā viharanti. seyyathīdaṃ: naccāṃ gī-
 taṃ vāḍitaṃ pekkhāṃ akkhāṇāṃ pāṇissaraṃ vetālaṃ⁴
 kumbhathūnaṃ sobhanakāṃ⁵ caṇḍālaṃ vaṃsaṃ dho-
 vanaṃ⁶ hatthiyuddhaṃ assayuddhaṃ daṇḍayuddhaṃ
 muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ
 senābyuhaṃ anīkaḍḍasaṇaṃ. iti vā iti evarūpā visū-
 kaḍḍasaṇā paṭivirato samaṇo gotama"ti. iti vā hi bhik-
 khava puthujjano tathāgataṃ vaṇṇaṃ vadamāno va-
 deyya.

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

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-

⁴vetālaṃ, [pts]. ■

⁵sobhaṇa garakāṃ, [pts]. ■

⁶dhopanaṃ, [pts]. ■

deyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamā-
 daṭṭhānānuयोगaṃ anuyuttā viharanti - seyyathīdaṃ:
 aṭṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ san-
 tikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ pañ-
 gaṭīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulakaṃ pattā-
 hakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ
 yathāvajjaṃ. iti vā iti evarūpā jūtappamādaṭṭhānu-
 yogā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave
 puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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 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 puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayana-mahāsayanaṃ anuyuttā viharanti. seyyathīdaṃ: āsan-dim pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ paṭalikaṃ tulikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kaṭṭhissaṃ koseyyaṃ kuttakaṃ hatthathharaṃ assathharaṃ rathat-tharaṃ ajinappaveṇiṃ kādalimigapavarapaccatthara-ṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ. iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato sa-maṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathā-gatassa vaṇṇaṃ vadamāno vadeyya.

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; head-bands; decorated walking sticks; ornamented medicine-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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavi-

bhusanaṭṭhānānuyogaṃ anuyuttā viharanti - seyyathī-
 daṃ: ucchādanam parimaddanam nahāpanam sam-
 bāhanam ādāsam añjanam mālāvillepanam mukhacuṇ-
 ṇakam mukhalepanam hatthabandham sikhābandham
 daṇḍakam nālikam asim chattam citrūpāhanam uṇhī-
 sam maṇim vālavijaniṃ odātāni vatthāni dīghadasāni.
 iti vā iti evarūpā maṇḍanavibhusanaṭṭhānānuyogā pa-
 ṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthuj-
 jano tathāgatassa vaṇṇam vadamāno vadeyya.

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, 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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti. seyyathīdaṃ: rājakathaṃ corakathaṃ mahāmatthakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhatṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ. iti vā iti evarūpāya tiracchānakathāya paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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 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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhika-kathaṃ anuyuttā viharanti. seyyathidaṃ: na tvaṃ imaṃ dhammavinayaṃ ājānāsi. ahaṃ imaṃ dhammavinayaṃ ājānāmi. kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? micchāpaṭipanno tvamasi, ahamasmi sammā paṭipanno. sahitaṃ me, asahitaṃ te. pure vacanīyaṃ pacchā avaca. pacchā vacanīyaṃ pure avaca. āciṇṇaṃ te viparāvattaṃ. āropito te vādo. niggahito tvamasi. cara vādappamokkhāya. nibbeṭhehi vā sace pahosi'ti. iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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: running 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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyyapa-hiṇaḡamanānuyogaṃ anuyuttā viharanti. seyyathīdaṃ: raññaṃ rājamahāmattānaṃ khattiyānaṃ brāhmaṇānaṃ gahapatikānaṃ kumārānaṃ 'idha gaṇṇha. amu-trāgaṇṇha. idaṃ hara. amutra idaṃ āharā'ti. iti vā iti evarūpā dūteyyapahiṇaḡamanānuyogā paṭivirato sa-maṇo gotamo'ti. iti vā hi bhikkhave puthujjano tathā-gatassa vaṇṇaṃ vadamāno vadeyya.

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 praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena lābhaṃ nijigim-sitāro. iti vā iti evarūpā kuhanalapanā paṭivirato sa-maṇo gotamo'ti. iti vā hi bhikkhave puthujjano tathā-gatassa vaṇṇaṃ vadamāno vadeyya.

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 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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathīdam: aṅgam nimittam uppātam supinam lakkhaṇam mūsikacchinnaṃ agghiromaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ mukhahomaṃ lohitaṃ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhurivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkaḍḍhānaṃ saraparittānaṃ migapakkaṃ. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo

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

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 stick, characteristics of a garment, characteristics of a sword, characteristics of an arrow, characteristics of a bow, characteristics of a weapon, characteristics of a woman, characteristics of a 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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-
deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-
vijjāya micchājīvena jīvikam kappenti - seyyathidaṃ:
maṇilakkhaṇaṃ daṇḍalakkhaṇaṃ vatthalakkhaṇaṃ asi-

lakkhaṇaṃ usulakkhaṇaṃ dhanulakkhaṇaṃ āvudha-
lakkhaṇaṃ itthilakkhaṇaṃ purisalakkhaṇaṃ kumāra-
lakkhaṇaṃ kumārīlakkhaṇaṃ dāsālakkaṇaṃ dāsīlak-
khaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahisalak-
khaṇaṃ usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ
meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭalakkhaṇaṃ
godhālakkhaṇaṃ kaṇṇikālakkhaṇaṃ kacchapalakkha-
ṇaṃ migalakkhaṇaṃ. iti vā iti evarūpāya tiracchāna-
vijjāya micchājīvā paṭivirato samaṇo gotamo'ti. iti vā
hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vada-
māno vadeyya.

28. “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: 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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-
deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-

vijjāya micchājīvena jīvikam kappenti - seyyathīdam:
 raññaṃ niyyānaṃ bhavissati. raññaṃ atiyānaṃ bha-
 vissati. abbhantarānaṃ raññaṃ upayānaṃ bhavissati.
 bāhirānaṃ raññaṃ apayānaṃ bhavissati. bāhirānaṃ
 raññaṃ upayānaṃ bhavissati. abbhantarānaṃ rañ-
 ñaṃ apayānaṃ bhavissati. abbhantarānaṃ raññaṃ
 jayo bhavissati. bāhirānaṃ raññaṃ parājayo bhavis-
 sati. bāhirānaṃ raññaṃ jayo bhavissati. abbhantarā-
 naṃ raññaṃ parājayo bhavissati. iti imassa jayo bha-
 vissati. imassa parājayo bhavissati. iti vā iti evarū-
 pāya tiracchānavijjāya micchājīvā paṭivirato samaṇo
 gotamo'ti. iti vā bhikkhave puthujjano tathāgatassa
 vaṇaṇaṃ vadamāno vadeyya.

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 a thundering of the [rain] devas; there will be a rising and setting, a darkening and brightening, of the moon, sun, and con-

stellations; 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 brightening, 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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathidaṃ: candaggāho bhavissati, suriyaggāho bhavissati, nakkhattaggāho bhavissati, candimasuriyānaṃ pathagamaanāṃ bhavissati, candimasuriyānaṃ uppathagamaanāṃ bhavissati, nakkhattānaṃ pathagamaanāṃ bhavissati, nakkhattānaṃ uppathagamaanāṃ bhavissati, ukkāpāto bhavissati, disāḍāho bhavissati, bhūmicālo bhavissati, devadundubhi bhavissati, candimasuriyanak-

khattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati. evaṃvipāko candaggāho bhavissati, evaṃvipāko suriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati, evaṃvipākaṃ candimasuriyānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ candimasuriyānaṃ uppathagamaṇaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ uppathagamaṇaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍḍāho bhavissati, evaṃvipāko bhūmicālo bhavissati. evaṃvipāko devadundūbhi bhavissati, evaṃvipākaṃ candimasuriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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 indeed thus, O bhikkhus, that a puthujjana speaking

in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathīdaṃ: subbuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, roga bhavissati, ārogaṃ bhavissati. muddā gaṇanā saṅkhānaṃ kāveyyaṃ lokāyataṃ. iti vā iti evarūpāya tiracchānavijjāya micchājīvā 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 as an oracle; worshipping the sun; worshipping 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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathīdam: āvāhanam vivāhanam saṃvadanam vivadanam saṅkīraṇam vikīraṇam subhagakaraṇam dubbhagakaraṇam viruddhagabbhakaraṇam jivhānitthambhanam hanusaṃhananam hatthābhijappanam hanujappanam kaṇṇajappanam ādāsapaṇham kumārikapaṇham devapaṇham ādiccupaṭṭhānam mahatupaṭṭhānam abbhujjālanam sirivhānam. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

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 down-going purgatives, administering head purgatives, administering ear ointments, administering eye restoratives, administering nasal medicine, adminis-

tering 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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathidaṃ: santikammaṃ paṇidhikammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ vatthuparikiraṇaṃ ācamaṇaṃ nahāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhavirecanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ nettatappaṇaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattiyaṃ dāraṇatikicchā mūlabhesajjānaṃ anuppadānaṃ osadhīnaṃ paṭimokkha. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. "iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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.

idaṃ kho taṃ bhikkhave appamattakaṃ oramattakaṃ

sīlamattakam yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

34. There are, O bhikkhus, 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 aññeva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ. katame ca te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā ye tathāgato sayam abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ?

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?

santi bhikkhave eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbhā aneka-vihitāni adhivuttiṭṭhāni abhivadanti aṭṭhādasahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabbhā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbhā anakavihitāni adhivuttiṭṭhāni abhivadanti aṭṭhādasahi vatthūhi?

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?

santi bhikkhave eke samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ lokaṃ paññāpenti catūhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabbhā sassatavādā sassataṃ attānaṃ lokaṃ paññā-

penti catūhi vatthūhi?

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 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 applica-

tion, 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 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 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.

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātap-
pamanvāya padhānamanvāya anuyogamanvāya appa-
mādamanvāya sammāmanasikāramanvāya tathārūpaṃ
cetosamādhim phusati yathā samāhite citte anekavi-

hitam pubbenivāsam anussarati, seyyathīdam: ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni amutrāsim evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādim tatrāpāsim evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti." iti sākāram sauddesaṃ anekavihitam pubbenivāsam anussarati. so evamāha: 'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisaṃmaṃ. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathā samāhite citte anekavihitam pubbenivāsam anussarāmi, seyyathīdam: ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni amutrāsim evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādim tatrāpāsim evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākā-

raṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarāmi. imināmaḥaṃ etaṃ jānāmi: yathā sassato attā ca loka ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisama"nti. idaṃ bhikkhave paṭhamam ṭhānam yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā sasatavādā sassataṃ attānañca lokañca paññāpentī.

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

dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimā-rabbha sassatavādā sassataṃ attānañca lokañca pañ-ñāpenti? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathā samāhite citte anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīnipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni amutrāsīṃ evanāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukha-dukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ tatrāpāsīṃ evanāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati. so evamāha: 'sassato attā ca loko ca vañṇho kuṭṭhaṃ esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisamaṃ. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi yathā samāhite citte anekavihiṭṭaṃ pubbenivāsaṃ anusarāmi, seyyathidaṃ: ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīnipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃ-

vaṭṭavivaṭṭāni amutrāsiṃ evannāmo evaṅgotto evaṃ-
vaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī eva-
māyupariyanto. so tato cuto amutra upapādiṃ tatrā-
pāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃ-
sukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato
cuto idhūpapanno'ti. " iti sākāraṃ sauddesaṃ ane-
kavihiṭaṃ pubbenivāsaṃ anussarāmi. iminā'pāhaṃ
etaṃ jānāmi yathā sassato attā ca loko ca vañjho ku-
ṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃ-
saranti cavanti upapajjanti. atthitveva sassatisamaṃ'ti."
idaṃ bhikkhave dutiyaṃ tṭhānaṃ yaṃ āgama yaṃ
ārabba eke samaṇabrāhmaṇā sassatavādā sassatā
attānañca lokañca paññāpentī.

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 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 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 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.

tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimā-rabbha sassatavādā sassataṃ attānañca lokañca pañ-ñāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathā-rūpaṃ cetosamādhīṃ phusati yathā samāhite citte ane-kavihiṭaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ: da-sapi saṃvaṭṭavivaṭṭāni vīsatiṃpi saṃvaṭṭavivaṭṭāni tiṃ-sampi saṃvaṭṭavivaṭṭāni cattārīsampi saṃvaṭṭavivaṭ-ṭāni amutrāsīṃ evaṇṇāmo evaṇgotto evaṃvaṇṇo eva-māhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupari-yanto. so tato cuto amutra upapādiṃ tatrapāsīṃ evan-nāmo evaṇgotto evaṃvaṇṇo evamāhāro evaṃsukha-dukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. so evamāha: "sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisamaṃ. taṃ kissa hetu? ahaṃ hi ātappama-nvāya padhānamanvāya anuyogamanvāya appamāda-manvāya sammāmanasikāramanvāya tathārūpaṃ ce-tosamādhīṃ phusāmi yathā samāhite citte anekavihi-ṭaṃ pubbenivāsaṃ anussarāmi, seyyathīdaṃ: dasapi

saṃvaṭṭavivaṭṭāni vīsatiṃpi saṃvaṭṭavivaṭṭāni tiṃsampi
 saṃvaṭṭavivaṭṭāni cattārīsampi saṃvaṭṭavivaṭṭāni amu-
 trāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro
 evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so
 tato cuto amutra upapādiṃ tatrāpāsiṃ evannāmo evaṅ-
 gotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭi-
 saṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti.
 iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ
 anussarāmi. iminā mahamaṃ etaṃ jānāmi. yathā sas-
 sato attā ca loko ca vaṇṇho kūṭaṭṭho esikaṭṭhāyitṭhito
 teva sattā sandhāvanti saṃsaranti cavanti upapajjanti
 atthitveva sassatisamaṃ'ti." idaṃ bhikkhave tatiyaṃ
 ṭhānaṃ yaṃ āgamma yaṃ ārabba eke samaṇabrā-
 hmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ ca pañ-
 ñāpentī.

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 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.

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba sassatavādā sassataṃ attānaṃca lokaṃca paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ evamāha: 'sassato attā ca loko ca vaṇṇho kūṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisamanti. idaṃ bhikkhave catutthaṃ tṭhānaṃ yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī.

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. Outside from these there is none.

imehi kho te bhikkhave samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃca lokaṃca paññāpentī catūhi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā sassatavādā sassataṃ attānaṃca lokaṃca paññāpentī, sabbe te imeheva catūhi etesaṃ vā aññatarena natthi ito ba-

hiddhā.

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.

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 ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

43. 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.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye tathāgato sayamaṃ abhiññā sacchikatvā pavedetī yehi tathāgatassa yathābhuccamaṃ vaṇṇamaṃ sammā vadamānā vadeyyumaṃ.

44. There are, O bhikkhus, some samanas and brahmanas who are partial eternal and partial non-eternal theorizers, 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?

santi bhikkhave eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccamaṃ sassatamaṃ ekaccamaṃ asassatamaṃ attānaṃca lokaṃca paññāpentī catūhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabha ekaccasassatikā ekaccaasassatikā ekaccamaṃ sassatamaṃ ekaccamaṃ asassatamaṃ attānaṃca lokaṃca paññāpentī catūhi vatthūhi. ?

45. At some time or other, 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 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 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.”

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 subhaṭṭhāyī 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 saṃvayataṃ. te'pi tattha honti manomayā pītibhakkhā sayampabhā anta-

likkharā 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 sattā nimmitā. taṃ kissa hetu? mamaṃ hi pubbe etadahosi: aho vata aññe'pi sattā itthattaṃ āgaccheyyunti. iti mamañca⁷ manopaṇidhi. ime ca sattā itthattaṃ āgatā'ti. ye'pi te sattā pacchā upapannā⁸ tesampi evaṃ hoti: ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhavyānaṃ. iminā mayaṃ bhotā brahmaṇā nimmitā. taṃ kissa hetu? mamaṃ hi mayaṃ addasāma idha paṭhamam upapannaṃ. mayaṃ panamhā pacchā upapannā'ti.

46. There, O bhikkhus, the being who arose first is longer lived, more beautiful and possesses greater 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 is one who goes forth from the house [life] into homelessness. Being one who has gone forth from the house [life] into homelessness, in consequence of ardour, in conse-

⁷mama ca. machasaṃ. ■

⁸upapannā. sī mu. 1. ■

quence 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, 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.

tatra bhikkhave yo so satto paṭhamam upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca. ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca. tḥānam kho panetaṃ bhikkhave vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati. agāasmā anagāriyaṃ pabbajito samāno ātapamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ

cetosamādhim phusati yathā samāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati. so evamāha: 'yo kho so bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhavyānaṃ, yena mayaṃ bhotā brahmuṇā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhasati. ye pana mayaṃ ahumhā tena bhotā brahmuṇā nimmitā, te mayaṃ aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā'ti. idaṃ bhikkhave paṭhamam ṭhānaṃ yaṃ āgamma yaṃ ārabha eke samañabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī.

47. And in the second place, owing to what, having regard for what, [do] those honorable samanās 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? 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 is one who goes forth from the house [life] into homelessness. Being one who has gone forth from the house [life] into homelessness, 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, 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 theorizers declare the self and the world to be partially eternal and partially non-eternal.

dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimā-
rabbha ekaccasassatikā ekaccaasassatikā ekaccaṃ sas-

sataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpenti? santi bhikkhave khiḍḍāpadosikā nāma devā. te ativelaṃ hassakhiḍḍāratidhammasamāpannā viharanti. tesāṃ ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati mussati. satiyā 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 anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati. so evamāha: ye kho te bhonto devā na khiḍḍāpadosikā, te na ativelaṃ hassakhiḍḍāratidhammasamāpannā viharanti. tesāṃ na ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati na mussati. satiyā asammosā te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariṇāmadhammā sāsatisamaṃ tatheva ṭhassati. ye pana mayaṃ ahumbha khiḍḍāpadosikā, te mayaṃ ativelaṃ hassakhiḍḍāratidhammasamāpannā viharimbha. tesāṃ no ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati mussi. satiyā sammosā evaṃ mayaṃ tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā'ti. idaṃ bhikkhave dutiyaṃ ṭhānaṃ yaṃ āgamma yaṃ ārabhha eke samaṇa brāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpenti.

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 theorizers, declare the self and the world [to be] partially eternal and partially non-eternal? 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 is one who goes forth from the house [life] into homelessness. Being one who has gone forth from the house [life] into homelessness, 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 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 for-

ever 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 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 theorizers declare the self and the world to be partially eternal and partially non-eternal.

tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimā-rabbha ekaccasassatikā ekaccaasassatikā ekaccaṃ sas-sataṃ ekaccaṃ asassataṃ attānaṃca lokaṃca paññā-penti? santi bhikkhave manopadāsikā nāma devā. te ativeლაṃ aññamaññaṃ upanijjhāyanti. te ativeლაṃ añ-ñamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni pa-dūsentī. te aññamaññaṃhi paduṭṭhacittā kilantakāyā kilantacittā. te devā tamhā kāyā cavanti. ṭhānaṃ kho bhikkhave vijjati yaṃ aññataro satto tamhā kāyā cavi-tvā itthattaṃ āgacchati. itthattaṃ āgato samāno agā-rasmā anagāriyaṃ pabbajati. agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasi-kāramanvāya tathārūpaṃ cetosamādhim phusati ya-thāsamāhite citte taṃ pubbenivāsaṃ anussarati tato paraṃ nānussarati. so evamāha: ye kho te bhonto devā na manopadosikā, te na ativeლაṃ aññamaññaṃ

upanijjhāyanti. te na ativelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi appaduṭṭhacittā akilantakāyā akilantacittā. te devā tamhā kāyā na cavanti niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ ta-theva ṭhassanti. ye pana mayaṃ ahumha manopadosikā, te mayaṃ ativelam aññamaññaṃ upanijjhāyima. te mayaṃ ativelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi⁹ cittāni padūsimha. te mayaṃ aññamaññaṃhi paduṭṭhacittā kilantakāyā kilantacittā evaṃ tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā'ti. idaṃ bhikkhave tatiyaṃ ṭhānaṃ yaṃ āgamma yaṃ ārabba eke samañabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpenti.

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 argumentations accompanied by investigation according to his own intelligence, he says thus: “That which is said to be this: the eyes, the ears too, the nose too, the tongue too, the body too,” this self is impermanent, unstable, not eternal, liable to change. “And that which is the mental or the mind or

⁹aññamaññaṃ. simu. ■
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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.

catutthe ca bhonto samaṇabrāhmaṇā kimāgama ki-
mārabha ekaccasassatikā ekacca asassatikā ekaccaṃ
sassataṃ ekaccaṃ asassataṃ attatānañca lokañca pañ-
ñāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo
vā takkī hoti vīmaṃsī. so takkapariyāhataṃ vimaṃ-
sānucaritaṃ sayampatibhānaṃ evamāhaṃ: yaṃ kho
idaṃ vuccati cakkhanti'pi sotanti'pi ghāṇaṃ'ti'pi kāyo'ti'pi,
ayaṃ attā anicco addhuvo asassato vipariṇāmadhammo.
yaṃ ca kho idaṃ vuccati cittanti vā mano'ti vā viññā-
ṇanti vā ayaṃ attā nicco dhuvo sassato avipariṇāma-
dhammo sassatisamaṃ tattheva ṭhassatī ti. idaṃ bhik-
khava catutthaṃ ṭhānaṃ yaṃ āgama yaṃ ārabha
eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassa-
tikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca
lokañca paññāpentī.

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

ime hi kho te bhikkhave samaṇabrāhmaṇā ekaccasas-
satikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ
asassataṃ attānañca lokañca paññāpentī catūhi vat-
thūhi. 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. nat-
thi ito bahiddhā.

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 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭ-
ṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃगतिकā bha-

vissanti evaṃ abhisamparāyā"ti. taṃ ca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. taṃ ca pajānaṃ na parāmasati. aparāmasato cassa paccattaṃ-yeva nibbuti veditā. vedanānaṃ samudayañca attha-gamañca assādañca ādīnañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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.

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

53. There are, O bhikkhus, some samanas and brahmanas who are finite or infinite 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?

santi bhikkhave eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī catūhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā antānantam lokassa paññāpentī catūhi vatthūhi?

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 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.

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātapamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte antasaññī lokasmiṃ viharati. so evamāha: "antavā ayam loko parivaṭumo. tiṃ kissa hetu? ahaṃ hi ātappamanvāya

padhānāmanvāya anuyogāmanvāya appamādamānāya
 sammāmanasikāraṃanvāya tathārūpaṃ cetosamādhim
 phusāmi yathā samāhite citte antasaññī lokasmiṃ vi-
 harāmi. iminā maḥaṃ etaṃ jānāmi: yathā antavā ayaṃ
 loko parivaṭṭuma"ti. idaṃ bhikkhave paṭhamāṃ tṭhā-
 naṃ yaṃ āgāma yaṃ ārabba eke samaṇabrāhmaṇā
 antānantikā antānantāṃ lokassa paññāpentī.

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 attention, 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.

dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimā-rabbha antānantikā antānantaṃ lokassa paññāpenti? idhe bhikkhave ekacco samaṇo vā brāhmaṇo vā ātap-pamanvāya padhānamanvāya anuyogamanvāya appa-mādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte ananta-saññī lokasmiṃ viharati. so evamāha: "ananto ayaṃ loko apariyanto. ye te samaṇabrāhmaṇā evamāhaṃsu: antavā ayaṃ loko parivaṭumo'ti, tesāṃ musā. ananto ayaṃ loko apariyanto. taṃ kissa hetu? ahaṃ hi ātap-pamanvāya padhānamanvāya anuyogamanvāya appa-mādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathāsamāhite citte antasaññī lokasmiṃ viharāmi. imināmahaṃ etaṃ jānāmi yathā ananto ayaṃ loko apariyanto'ti." idaṃ bhikkhave du-tiyaṃ tṥānaṃ yaṃ āgama yaṃ ārabbha eke sama-ṇabrāhmaṇā antānantikā antānantaṃ lokassa paññā-penti.

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 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.

tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimā-rabbha antānantikā antānantaṃ lokassa paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātap-pamanvāya padhānamanvāya anuyogamanvāya appa-mādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte uddhamadho antasaññī lokasmiṃ viharati tiriyaṃ anattasaññī. so evamāha: "antavā ca ayaṃ loko ananto ca. ye te samaṇabrāhmaṇā evamāhaṃsu: 'antavā ayaṃ loko parivaṭumo'ti, tesaṃ musā. ye'pi te samaṇabrāhmaṇā evamāhaṃsu: 'ananto ayaṃ loko apariyanto'ti, tesampi musā. antavā ca ayaṃ loko ananto ca. taṃ kissa

hetu? ahaṃ hi ātappamanvāya padhānamanvāya anu-
yogamanvāya appamādamanvāya sammāmanasikāra-
manvāya tathārūpaṃ cetosamādhim phusāmi yathā
samāhite citte uddhamadho antasaññī lokasmiṃ viha-
rāmi tiriyaṃ anantasaññī. imināmahaṃ etaṃ jānāmi:
yathā antavā ca ayaṃ loko ananto" cāti. idaṃ bhik-
khave tatiyaṃ tṭhānaṃ yaṃ āgamma yaṃ ārabha eke
samaṇabrāhmaṇā antānantikā antānantam lokassa pañ-
ñāpenti.

57. And in the fourth 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 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 or infinite.

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā antānantam lokassa paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhatam vīmaṃsānucaritam sayampatibhānam 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 apariyanto'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 tṭhānam yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī.

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.

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 ca-

tūhi vatthūhi, etesaṃ vā aññatarena. natthi ito bahid-dhā.

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 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmatṭhā evaṃगतिकā bhavissanti evaṃ abhisamparāyā"ti. tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. aparāmasato cassa paccattaññeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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.

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

61. There are, O bhikkhus, 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?

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?

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

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 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 musā. yaṃ mamassa musā, so mamassa vighāto. yo mamassa vighāto, so mamassa antarāyo"ti. iti so musāvādabhayā musāvādaparijegucchā 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. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no"ti. idaṃ bhikkhave paṭhamam ṭhānaṃ yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

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 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 equivocation: Thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not so” too, is not [declared] by me. “Not not so” too, is not [declared] by me.” This, O bhikkhus is the second ground, owing to which, having regard for which some honorable samanās and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation.

dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimā-rabbha amarāvikkhepikā tattha tattha pañhaṃ 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 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, 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 upādānabhaya upādānaparijegucchā nevidaṃ kusala'nti vyākaroti. na paññaṃ akusala'nti vyākaroti. tattha tattha paññaṃ puṭṭho samāno vācāvikkhapaṃ āpajjati amarāvikkhepaṃ: "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 dutiyaṃ tṭhānaṃ yaṃ āgamaṃ yaṃ ārabba eke samānabrāhmaṇā amarāvikkhepikā tattha tattha paññaṃ puṭṭhā samānā vācāvikkhapaṃ āpajjanti amarāvikkhepaṃ.

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

tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimā-

rabbha amarāvikkhepikā tattha tattha pañhaṃ 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 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 kataparrappavādā vāavedhirūpā vobhindantā maññe caranti paññāgatena diṭṭhigatāni, te maṃ tattha samanuyuñjeyyumaṃ samanugāheyyumaṃ samanubhāseyyumaṃ, tesāhaṃ na sampāyeyyaṃ. yesāhaṃ na sampāyeyyaṃ, so mamassa vighāto. yo mamassa vighāto, 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. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no"ti. idaṃ bhikkhave tatiyaṃ tṭhānaṃ yaṃ āgamaṃ yaṃ ārabba 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 ques-

tions 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 so" too, is not [declared] by me. "Not not so" too, is not [declared] by me." "Is there not another world?" If you ask of me thus, 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 so" too, is not [declared] by me. "Not not so" 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 so" too, is not [declared] by me. "Not not so" 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 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 so" too, is not [declared] by me. "Not not so" 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 so" too, is not [declared] by me. "Not not so" 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 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 so" too, is not [declared] by me. "Not not so" 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 so" too, is not [declared] by me. "Not not so" too, is not [declared] by me." "Are there neither beings born spontaneously 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 so” too, is not [declared] by me. “Not not so” 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” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not so” too, is not [declared] by me. “Not not so” 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 so” too, is not [declared] by me. “Not not so” 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 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 so” too, is not [declared] by me. “Not not so” 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, 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 so” too, is not [declared] by me. “Not not so” 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 so” too, is not [declared] by me. “Not not so” 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 so" too, is not [declared] by me. "Not not so" 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 so" too, is not [declared] by me. "Not not so" 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 so" too, is not [declared] by me. "Not not so" too, is not [declared] by me." This, O bhikkhus is the fourth ground, owing to which, having regard for which some honorable samanās and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation.

catutthe ca bhonto samaṇabrāhmaṇā kimāgama ki-

mārabbbha 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 no'ti'pi me no. natthi paro loko'ti? iti ce maṃ pucchasi, natthi paro loko'ti iti ce 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 pucchasi, natthi sattā opapātikā iti ce me assa, natthi sathā opapātikā iti te naṃ 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 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 sattā opapātikā? iti ce maṃ pucchasi, nevatthi na natthi sattā opapātikā iti ce me assa, nevatthi na natthi sattā opapātikā iti ce 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 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 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 kammānaṃ phalaṃ vipāko? iti ce maṃ pucchasi, nevat-

thi na natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ
 vipāko iti ce me assa, nevatthi na natthi sukaṭadukka-
 ṭānaṃ kammānaṃ phalaṃ vipāko iti te naṃ vyākareyya-
 yaṃ. 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 ta-
 thāgato parammaraṇā iti ce maṃ pucchasi, hoti ta-
 thāgato parammaraṇā iti ce me assa, hoti tathāgato
 parammaraṇā 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. hoti tathāgato parammaraṇā na hoti
 tathāgato parammaraṇā iti ce maṃ pucchasi, na hoti
 tathāgato parammaraṇā iti ce me assa, na hoti tathā-
 gato parammaraṇā iti te naṃ 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 param-
 maraṇā? hoti ca na hoti ca tathāgato parammaraṇā
 iti ce maṃ pucchasi, hoti ca na hoti ca tathāgato pa-
 rammaraṇā iti ce me assa, hoti ca na hoti ca tathā-
 gato parammaraṇā iti te naṃ 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 param-
 maraṇā iti ce maṃ pucchasi, iti ce me assa, neva hoti
 na na hoti tathāgato parammaraṇā iti te naṃ vyāka-
 reyya. evampi me no. tathā'ti'pi me no. aññathā'ti'pi
 me no. no'ti'pi me no. no no'ti'pi me no. neva hoti
 na na hoti tathāgato parammaraṇā ti? iti ce maṃ
 pucchasi "neva hoti na na hoti tathāgato paramma-
 raṇā'ti iti ce me assa, neva hoti na na hoti tathāgato
 parammaraṇā'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 thānaṃ yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

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

imehi kho te bhikkhave samaṇabrāhmaṇā amarāvikkhepikā tattha 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.

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 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃगतिकā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa paccattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca attha-gamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-

vedanīyā ye tathāgato sayam abhiññā sacchikatvā pavediti yehi tathāgatassa yathābhuccam vaṇṇam sammā vadamānā vadeyyum.

69. There are, O bhikkhus, some samanas and brahmanas 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?

santi bhikkhave eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannam attānañca lokañca paññāpentī dvīhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha adhiccasamuppannikā adhiccasamuppannam attānañca lokañca paññāpentī dvīhi vatthūhi?

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 is one who goes forth from the house [life] into homelessness. Being one who has gone forth from

the house [life] into homelessness, 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.

santi bhikkhave asaṅṅasattā nāma devā. saṅṅuppādā ca pana te devā tamhā kāyā cavanti. tṭhānaṃ kho pa-
netam bhikkhave vijjati yaṃ aṅṅataro satto tamhā kāyā
cavitvā itthattaṃ āgacchati. itthattaṃ āgato samāno
agārasmā anagāriyaṃ pabbajati. agārasmā anagāri-
yaṃ pabbajito samāno ātappamanvāya padhānamanvāya
anuyogamanvāya appamādamanvāya sammāmanasi-
kāramanvāya tathārūpaṃ cetosamādhim phusati ya-
thā samāhite citte saṅṅuppādaṃ anussarati tato pa-
raṃ nānussarati. so evamāha: "adhiccasamuppanno
attā ca loko ca. taṃ kissa hetu? ahaṃ hi pubbe nā-
hosim. so'mhi etarahi ahutvā santattāya¹⁰ pariṇato"ti.
idaṃ bhikkhave paṭhamam tṭhānaṃ yaṃ āgamma yaṃ
ārabbha eke samaṇabrāhmaṇā adhiccasamuppannikā

¹⁰sattattāya, katthaci. ■

adhiccasamuppannaṃ attānañca lokañca paññāpentī.

71. And in the second place, owing to what, having regard for what, [do] those honorable samanās 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 samanās and brahmanas declare the self and the world to have originated fortuitously.

dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimā-rabbha adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takka-pariyāhataṃ vīmaṃsānucaritaṃ sayampañibhānaṃ evamāha: "adhiccasamuppanno attā ca loko cā"ti. idaṃ bhikkhave dutiyaṃ tthānaṃ yaṃ āgama yaṃ ārab-bha eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī.

72. Indeed, it is these, O bhikkhus, by which those samanās and brahmanas who are fortuitous origination theorists, declare the self and the world to have origi-

nated fortuitously by two grounds. Indeed, O bhikkhus, whichever samanās 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.

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

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, 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃgatikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pa-

jānāti. tato ca uttaritaraṃ pajānāti. tañca pajāna-
naṃ na parāmasati. aparāmasato cassa paccattaṃ
yeva nibbuti veditā. vedanānaṃ samudayañca attha-
gamañca assādañca ādīnavañca nissaraṇañca yathā-
bhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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.

ime kho te bhikkhave dhammā gambhīrā duddasā du-
ranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-
vedanīyā ye tathāgato sayamaṃ abhiññā sacchikatvā pa-
vedeti yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā
vadamānā vadeyyuṃ.

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 theories 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 con-

cerning the past, all those [do so] by only these eighteen grounds or by a certain one [among] these. Outside from these there is none.

imehi kho te bhikkhave samaṇabrāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantam ārabha anekavihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantam ārabha anekavihitāni adhivuttipadāni abhivadanti, sabbe te imeheva aṭṭhārasahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

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, 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.

tayidaṃ bhikkhave tathāgato pajānāti "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃगतikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānanam na parāmasati. aparāmasato cassa paccattam yeva nibbuti

viditā. vedanānaṃ samudayañca atthagamañca assādanā ādinavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādā vimutto bhikkhave tathāgato.

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.

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

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

santi bhikkhave eke samaṇabrāhmaṇā aparantakapikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivuttiṭṭhāni abhivadanti catucattārīsāya vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivuttiṭṭhāni abhivadanti catucattārīsāya vatthūhi?

79. There are, O bhikkhus, some 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. Owing to what, having regard for what, do those honorable 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?

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?

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 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.”

rūpī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. arūpī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. rūpī ca arūpī ca attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. neva rūpī na rūpī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. antavā attā hoti arogo parammaraṇā saññīti naṃ pañ-

ñāpenti. anantavā attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. antavā ca anantavā ca attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. nevantavā¹¹ ca nānantavā ca attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. ekattasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. nānattasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. parittasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. appamāṇasaññī 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.

81. Indeed, it is these, O 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.

¹¹nevantavā ca. katthaci. ■

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

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, 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.

tayidaṃ bhikkhave tathāgato pajānāti "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃगतikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. aparāmasato cassa paccattaññeva nibbuti viditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādā vimutto bhikkhave tathāgato.

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.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhuccamaṃ vaṇṇamaṃ 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?

santi bhikkhave eke samaṇabrāhmaṇā uddhamāghātanikā asaṇṇivādā uddhamāghātanaṃ asaṇṇiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi. te ca bhonto samaṇabrā-

hmaṇā kimāgama kimārabba uddhamāghātanikā
asaññivādā uddhamāghātanā asaññiṃ attānaṃ pañ-
ñāpentī aṭṭhahi vatthūhi?

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 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.”

'rūpī attā hoti arogo parammaraṇā asaññī'ti naṃ pañ-
ñāpentī. 'arūpī attā hoti arogo parammaraṇā asaññī'ti
naṃ paññāpentī. 'rūpī ca arūpī ca attā hoti arogo pa-
rammaraṇā asaññī'ti naṃ paññāpentī. 'neva rūpī nā-
rūpī attā hoti arogo parammaraṇā asaññī'ti naṃ pañ-
ñāpentī. 'antavā attā hoti arogo parammaraṇā asaññī'ti
naṃ paññāpentī. 'anantavā attā hoti arogo paramma-
raṇā asaññī'ti naṃ paññāpentī. 'antavā ca anantavā
ca attā hoti arogo parammaraṇā asaññī'ti naṃ paññā-
pentī. 'nevantavā nānantavā attā hoti arogo param-

maraṇā asaṇṇī'ti naṃ paṇṇāpenti.

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

imehi kho te bhikkhave samaṇabrāhmaṇā uddhamāghātanikā asaṇṇīvādā uddhamāghātanā asaṇṇiṃ attānaṃ paṇṇāpenti aṭṭhahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā uddhamāghātanikā asaṇṇīvādā uddhamāghātanā asaṇṇiṃ attānaṃ paṇṇāpenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

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

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃgatikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa paccattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye tathāgato sayaṃ abhiññā sacchikatvā pavedetī yehi tathāgatassa yathābhucçaṃ vaṇṇaṃ sammā

vadamānā vadeyyum.

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 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?

santi bhikkhave eke samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabha uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi?

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 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.”

"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 attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpentī. 'anantavā attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpentī. 'antavā ca anantavā ca attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpentī. 'nevantavā nānantavā attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpentī.

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

imehi kho te bhikkhave samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññivādā uddhamāghātanā nevasaññināsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā uddhamāghātanikā nevasaññināsaññivādā uddhamāghātanā nevasaññināsaññiṃ attānaṃ paññāpenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

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 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃgatikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa paccattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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.

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

94. There are, O bhikkhus, some samanas and brahmanas 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 samanās and brahmanas whose teaching is the annihilation of an existing being, declare the annihilation, destruction, non-being by seven grounds?

santi bhikkhave eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimā-gamma kimārabba ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi?

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 existing being.

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā evaṃ-vādī hoti evaṃdiṭṭhi: 'yato kho bho ayaṃ attā rūpī cātummahābhūtika mātāpettikasambhavo kāyassa bheda ucchijjati vinassati na hoti parammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hoti'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

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.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho yaṃ attā ettāvatā sammā samucchinto hoti. atthi kho bho añño attā dibbo rūpī kāmāvacaro kabalinkārā¹² hārabhak-kho, taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchij-jati vinassati na hoti parammaraṇā. ettāvatā kho bho yaṃ attā sammā samucchinno hotī'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

97. 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, mind-made, not defective of

¹²kabalikārāhāra bhakkho, machasaṃ. ■

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.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahinindriyo. taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti parammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hotī'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

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 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.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānāttasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanūpago. taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti parammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hotī'ti. ittheke sato sattassa uchedaṃ vināsaṃ vibhavaṃ paññāpenti.

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, having 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.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso ākāsañācāyatanam samatikkamma anantaṃ viññāṇanti viññāṇaṇcāyatanūpago. taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hoti'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

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,” 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.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ

vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso viññāṇāñcāyatanāṃ samatikkamma natthi kiñcīti ākiñcaññāyatanūpago taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti parammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hotī'ti. ittheke sato sattassa ucchedaṃ vi-nāsaṃ veditvā paññāpenti.

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 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.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso ākiñcaññāyatanāṃ samatikkamma santametāṃ pañītametanti nevasaññānāsaññāyatanūpago. taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi

passāmi. so kho bho attā yato kāyassa bheda ucchij-jati vinassati na hoti parammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hoti'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

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.

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.

103. 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃgatikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa paccattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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 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.

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

105. There are, O bhikkhus, some samanās 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 samanās and brahmanas whose teaching is nibbana in this life, declare the supreme nibbana of an existing being in this life by five grounds?

santi bhikkhave eke samaṇabrāhmaṇā diṭṭhadhamma-nibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabba diṭṭhadhamma-nibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi?

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

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi ' yato kho bho ayaṃ attā pañcahi kāmaguṇehi samappito samaṅgibhūto paricāreti, etāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. ittheke sato sattassa paramadiṭ-

ṭhadhammanibbānaṃ paññāpentī.

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, from the time this self, quite secluded from sense-desires, secluded from unwholesome dhammas, enters upon and abides in the rapture and pleasure born of seclusion connected with thinking and pondering, the first 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.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti taṃ kissa hetu? kāmā hi bho aniccā dukkhā vipariṇāma-dhammā tesāṃ vipariṇāmaññathābhāvā uppajjanti so-kaparidevadukkhadomanassupāyāsā yato kho bho ayaṃ attā vivicceva kāmehi vivicca akusalehi dhammehi sa-vitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. it-

theke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

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 extent 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, from the time this self, from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to] the absence of thinking and pondering, enters upon and abides in the rapture and pleasure born of samadhi, the second jhana, it is to this extent, 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.

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 vitakkitāṃ vicāritāṃ etene-tāṃ oḷārikāṃ akkhāyati. yato kho bho ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. et-tāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti'ti. ittheke sato sattassa paramadiṭ-

ṭhadhammanibbānaṃ paññāpentī.

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, from the time this self, with detachment from rapture, dwelling mindful and clearly comprehending, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: “He is a mindful one who [looks on with] equanimity, one who dwells in pleasure,” enters upon and 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.

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

nibbānaṃ paññāpentī.

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, from the time this self, from the abandoning of [physical] pleasure and pain, from the extinction of former mental pleasure and mental pain, enters upon and abides in the utter purity of mindfulness and equanimity without pain and pleasure, the fourth 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.

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 sukhamiti cetaso ābhogo etenetam oḷārikaṃ akkhāyati. yato kho bho ayaṃ attā sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhamasukham upekkhāsatipārisuddhiṃ catuttham jhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī.

111. Indeed, it is these, O bhikkhus, by which those samanās 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 samanās 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.

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.

112. 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃगतिकā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa paccattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca attha-gamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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

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

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 theorizers, 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.

imehi kho te bhikkhave samaṇabrāhmaṇā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhvuttipadāni abhivadanti catucattārīsāya vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhvuttipadāni abhivadanti, sabbe te imeheva catucattārīsāya vatthūhi, etesaṃ vā añña-tarena. natthi ito bahiddhā.

115. 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhi-

ṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃgatikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa paccattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca attha-gamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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

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

117. Those samanas and brahmanas, O bhikkhus, who are past world-cycle theorizers, future world-cycle theorizers, and past and future world-cycle theorizers, who [hold] views in line with the past and the future, they assert various theories concerning the past and the fu-

ture 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. Outside from these there is none.

imehi kho te bhikkhave samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhivutti-padāni abhivadanti dvāsaṭṭhiyā vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhivutti-padāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

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.

tayidaṃ bhikkhave tathāgato pajānāti: ime diṭṭhiṭṭhānā evaṃ āgatā evaṃ parāmaṭṭhā evaṃ gahitā bhavissanti evaṃ abhisamparāyā'ti. tañca tathāgato pajānāti tato ca uttaritaraṃ pajānāti. tañca pajānanam na parāmasati. aparāmasato cassa paccattaññeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto bhikkhave tathāgato.

119. 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.

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

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

[expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā
 sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi,
 tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajāna-
 taṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasita-
 vipphanditameva.

121. 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 only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā ekaccasassa-
 tikā ekaccaasassatikā ekaccaṃ asassataṃ attānañca
 lokañca paññāpentī catūhi, tadapi tesāṃ bhavataṃ
 samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ
 taṇhāgatānaṃ paritasitavipphanditameva.

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 [expressing] the experience of distur-

bance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpentī catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphan-ditameva.

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 and endless equivocation by four grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhe-pikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhe-paṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apas-sataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphan-di-tameva.

114. Therein, O bhikkhus, those samanas and brahmanas who assert that things originate fortuitously, who declare the self and the world to be fortuitously origi-

nated by two grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

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

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

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantam ārabbha aneka-vihitāni adhivuttiṭṭhāni abhivadanti aṭṭhārasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

116. 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, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

117. 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 eight grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanā asaññiṃ attānaṃ paññāpenti atṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

118. 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 percipient nor non-percipient after death by eight grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātānā nevasaññiṃ nāsaññiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

119. 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 only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

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

120. Therein, O bhikkhus, those samanās 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 [expressing] the experience of disturbance and perturbation of those honourable samanās and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti pañcahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

121. Therein, O bhikkhus, those samanās and brahmanas who are future world-cycle theorizers, who [hold] views in line with the future, who assert various theories concerning the future by these forty four grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanās and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakapikā aparantānudiṭṭhino aparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti catucattārisāya vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ

paritasitavipphanditameva.

122. Therein, O bhikkhus, those samanās 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 only [expressing] the experience of disturbance and perturbation of those honourable samanās and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

123. Therein, O bhikkhus, those samanās 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.

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññāpenti catūhi vatthūhi,

tadapi phassapaccayā.

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

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

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

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

126. Therein, O bhikkhus, those samanās and brahmanas 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.

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

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.

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

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.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakapikā pubbantānudiṭṭhino pubbantaṃ ārabba aneka-vihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

129. 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, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanā saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi, tadapi phassapaccayā.

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.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanā asaññiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, tadapi phassapaccayā.

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

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññīvādā uddhamāghātanā nevasaññiṃ nāsaññiṃ attānaṃ paññāpeti aṭṭhahi vatthūhi, tadapi phassapaccayā.

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.

tatra bhikkhave ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi, tadapi phassaṃpaccayā.

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.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi, tadapi phassaṃpaccayā.

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

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakapikā aparantānudiṭṭhino aparantaṃ ārabbhā aneka-vihitāni adhivuttipadāni abhivadanti catucattārīsāya

vatthūhi, tadapi phassapaccayā.

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.

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

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 apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ 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 apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

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 apart from contact,” this possibility is not to be found.

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

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

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

140. 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, “indeed, that they will experience apart from contact,” this possibility is not to be found.

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

141. 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, “indeed, that they will experience apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakapikā pubbantānudiṭṭhino pubbantaṃ ārabba aneka-vihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti ne-

taṃ ṭhānaṃ vijjati.

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 apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanā saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

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 apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanā asaññiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

144. 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 percipient nor non-percipient after death by eight grounds, “indeed, that they will experience apart from contact,” this possibility is not to be found.

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

145. 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, “indeed, that they will experience apart from contact,” this possibility is not to be found.

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

146. 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, “indeed, that they will experience apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti pañcahi vatthūhi, te vata añña-
tra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

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 apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbhā aneka-
vihitāni adhvuttipadāni abhivadanti catucattārīsāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

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

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā
ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārab-

bha anekavihitāni adhivuttipadāni abhivadanti dvāsaṭ-
ṭhiyā vatthūhi, te vata aññatra phassā paṭisaṃvedis-
santīti netam ṭhānaṃ vijjati.

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 theorizers, also those samanas and brahmanas who are finite or infinite world theorizers, 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 brahmanas 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 var-

ious theories concerning the past and future by these sixty-two grounds, all those are caused to experience 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 domains for contact as it has come to be, he wisely understands what simply transcends all these [views].

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā
 sassataṃ attānañca lokañca paññāpenti catūhi vatthūhi,
 ye'pi te samaṇabrāhmaṇā ekaccasassatikā ekacca-
 sassatikā, ye'pi te samaṇabrāhmaṇā antānantikā, ye'pi
 te samaṇabrāhmaṇā amarāvikkhepikā, ye'pi te sama-
 ṇabrāhmaṇā adhiccasamuppannikā, ye'pi te samaṇa-
 brāhmaṇā pubbantakappikā, ye'pi te samaṇabrāhmaṇā
 uddhamāghātanikā saññīvādā, ye'pi te samaṇabrāhmaṇā
 uddhamāghātanikā asaññīvādā, ye'pi te samaṇabrā-
 hmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā, ye'pi
 te samaṇabrāhmaṇā ucchedavādā, ye'pi te samaṇa-
 brāhmaṇā diṭṭhadhammanibbānavādā, ye'pi te sama-
 ṇabrāhmaṇā aparantakappikā, ye'pi te samaṇabrāhmaṇā
 pubbantakappikā ca aparantakappikā ca pubbantāpa-
 rantakappikā ca, pubbantāparantānudiṭṭhino pubban-
 tāparantaṃ ārabha anekavihitāni adhivuttipadāni abhi-

vadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti. tesam veda-nāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādāna-paccayā bhavo, bhavapaccayā jāti, jātippaccayā jarā-maraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. yato kho bhikkhave bhikkhu channaṃ phassāyatanaṃ samudayaṃ ca atthagamaṃ ca assādaṃ ca ādīnaṃ ca nissaraṇaṃ ca yathābhūtaṃ pajānāti, ayaṃ imehi sabbeheva uttaritaraṃ pajānāti.

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

ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pub-
banta-kappikā vā aparanta-kappikā vā pubbantāpara-
ntakappikā vā pubbantāparantānudiṭṭhino pubbantāpa-
rantam ārabba anekavihitāni adhvuttipadāni abhi-
vadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi anto-
jālīkatā ettha sitā'va ummujjamānā ummujjanti, (ni-
mujjamānā nimujjanti.) ettha pariyāpannā antojā-
līkatā'va ummujjamānā ummujjanti, (nimujjamānā ni-
mujjanti.) * seyyathāpi bhikkhave dakkho kevaṭṭo vā
kevaṭṭantevāsī vā sukhumacchikena jālena parittam
udakadham otthareyya, tassa evamassa: "ye kho keci
imasmim udakadahe oḷārikā pāṇā, sabbe te antojālī-
katā ettha sitā'va ummujjamānā ummujjanti, (nimujja-
mānā nimujjanti). ettha pariyāpannā antojālīkatā 'va
ummujjamānā ummujjanti, (nimujjamānā nimujjanti"ti)*
evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā
vā pubbanta-kappikā vā aparanta-kappikā vā pubban-
tāparanta-kappikā vā pubbantāparantānudiṭṭhino pub-
bantāparantam ārabba anekavihitāni adhvuttipadāni
abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi
antojālīkatā ettha sitā'va ummujjamānā ummujjanti,
(nimujjamānā nimujjanti.) * ettha pariyāpannā anto-
jālīkatā'va ummujjamānā ummujjanti, (nimujjamānā

nimujjanti.)*

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

ucchinnabhavanettiko bhikkhave tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti devamanussā. kāyassa bheda uddham jīvitapariyādānā na naṃ dakkhinti devamanussā.

“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.”

seyyathāpi bhikkhave ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibaddhāni, sabbāni tāni tadanvayāni bhavanti, evameva kho bhikkhave ucchinna-bhavanettiko tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti devamanussā. kāyassa bheda uddham jīvitapariyādānā na naṃ dakkhinti devamanussā'ti.

152. When thus was said, the venerable 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.”

evaṃ vutte āyasmā ānando bhagavantam 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. diṭṭhijālanti'pi naṃ dhārehi. anuttaro saṅgā-
mavijayo'ti'pi naṃ dhārehī"ti.

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.”

idamavoca bhagavā. attamanā te bhikkhū bhagavato
bhāsitaṃ abhinanduntī. imasmiṃ ca pana veyyākara-
ṇasmiṃ bhaññaṃāne dasasahassī lokadhātu akampit-
thāti.

