

0.0.1 The Net of Brahma

1. Thus was heard by me. At one time the Auspicious One entered upon the high road between Rajagaha and Nalanda with a large Sangha of bhikkhus, with about five hundred bhikkhus. The wanderer Suppiya, had also entered upon the high road between Rajagaha and Nalanda with his pupil, the brahmin youth 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.

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 Brahmadata, 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 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

0.0.1 pathama brahmajālasuttaṃ

1. evaṃ me suttaṃ 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 antevāsinā brahmadattena māṇavena. tatra sudaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. itiha te ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubaddhā¹ honti bhikkhusaṅghaṃ ca.

2. atha kho bhagavā ambalaṭṭhikāyaṃ rājāgārake ekarattivāsaṃ upagañchi saddhiṃ bhikkhusaṅghena. suppiyo'pi kho paribbājako ambalaṭṭhikāyaṃ rājāgārake ekarattivāsaṃ upagañchi saddhiṃ antevāsinā brahmadattena māṇavena. tatra'pi sudaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. itiha te ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā vi-

¹ anubandhā, machasaṃ. ■

one another as they dwelled.

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

4. Then the Auspicious One, having known the topic of conversation of those bhikkhus, went to the round pavilion. Upon arrival, 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,

haranti.

3. atha kho sambahulānaṃ bhikkhūnaṃ rattiyā pac-cūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāle sannisin-nānaṃ sannipatitānaṃ ayaṃ saṅkhiyādhhammo uda-pādi: "acchariyaṃ āvuso, abbhutaṃ āvuso, yāvañci-daṃ tena bhagavatā jānatā passatā arahatā sammā-sambuddhena sattānaṃ nānādhimuttikatā suppaṭi-viditā. ayaṃ hi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhā-sati, saṅghassa avaṇṇaṃ bhāsati. suppiyassa pana pa-ribbājakassa antevāsī brahmadatto māṇavo buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. itiha'me ubho ācariyantevāsī añña-maññaṃ ujuvipaccanīkavādā bhagavantānaṃ piṭṭhito piṭṭhito anubaddhā honti bhikkhusaṅghaṃ cā"ti.

4. atha kho bhagavā tesāṃ bhikkhūnaṃ imaṃ saṅkhiyādhammaṃ viditvā yena maṇḍalamālo tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: "kāya nu'ttha bhikkhave etarahi kathāya sannisinnā sannipatitā? kā ca pana vo antarā kathā vippakatā?"ti. evaṃ vutte te bhikkhū bhagavantānaṃ etadavocaṃ: "idha bhante amhākaṃ rattiyā pac-cūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyādhhammo udapādi "acchariyaṃ āvuso, abbhutaṃ āvuso

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."

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

yāvañcidam tena bhagavatā arahatā sammāsambud-
dhena sattānaṃ nānādhimuttikatā suppaṭivīditā. ayaṃ
hi suppiyo paribbājako anekapariyāyena buddhassa
avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅ-
ghassa avaṇṇaṃ bhāsati. suppiyassa pana paribbāja-
kassa antevāsī brahmadatto māṇavo buddhassa vaṇ-
ṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa
vaṇṇaṃ bhāsati. itiha'me ubho ācariyantevāsī añña-
maññaṃ ujuvipaccanīkavādā bhagavantam piṭṭhito
piṭṭhito anubaddhā honti bhikkhusaṅghaṇcā'ti. ayaṃ
kho no bhante antarākathā vippakatā. atha bhagavā
anuppatto'ti.

5. "mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ,
dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇ-
ṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto na appac-
cayo na cetaso anabhiraddhi karaṇīyā. mamaṃ vā
bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā
avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāsey-
yuṃ, tatra ce tumhe assatha kupitā vā anattamanā
vā, tumhaṃ yevassa tena antarāyo. mamaṃ vā bhik-
khava pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇ-
ṇaṃ 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 avaṇ-
ṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ,
saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhū-
taṃ abhūtato nibbeṭhetabbaṃ: 'iti'petam abhūtaṃ. iti'pe-

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.”

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.”

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?”

taṃ atacchaṃ. natthi cetam amhesu. na ca panetaṃ amhesu saṃvijjati'ti. "

6. "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 vaṇṇaṃ 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 paṭijānitabbaṃ: "iti'petam bhūtaṃ, iti'petam tacchaṃ. atthi cetam amhesu. saṃvijjati ca panetaṃ amhesū'ti. "

7. "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. "pāṇātipātaṃ pahāya pāṇātipātā paṭivirato samaṇo gotamo nihitadaṇḍo nihitasattho lajjī dayāpanno sabapāṇabhūtahitānukampī viharatī"ti. iti vā hi bhik-

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²ubbillāvitattam, machasaṃ.■

³ubbillāvino, machasaṃ.■

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 praise of the Tathagata might say.

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

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

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

khave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

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

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

12. "pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato samaṇo gotamo. ito sutvā na amutra akkhātā imesambhedāya. amutra vā sutvā na imesaṃ akkhātā amūsambhedāya. iti bhinnānaṃ vā sandhātā saṃhitānaṃ vā anuppadātā. samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā"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.

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.

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.

13. "pharusam vācam pahāya pharusāya vācāya paṭivirato samaṇo gotamo. yā sā vācā neḷā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācam bhāsītā"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

15. "bījaḡāmaabhūtagāmasamārambhā paṭivirato samaṇo gotamo. ekabhattiko samaṇo gotamo rattūparato virato vikālabhojanā. naccagītavāditavisūkadassanā paṭivirato samaṇo gotamo. mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato samaṇo gotamo. uccāsayanamahāsayanā paṭivirato samaṇo gotamo. jātarūparajatapaṭiggahaṇā paṭivirato samaṇo gotamo. āmakadhaññapaṭiggahaṇā paṭivirato samaṇo gotamo. āmakamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo. itthikumārikaṭiggahaṇā paṭivirato samaṇo gotamo. dāsīdāsapaṭiggahaṇā paṭivirato samaṇo gotamo. ajeḷakapaṭiggahaṇā paṭivirato samaṇo gotamo. kukkuṭasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo. hatthigavāssavaḷavapaṭiggahaṇā paṭivirato samaṇo go-

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 going on errands and going as a messenger. The samana Gotama abstains from buying and selling. The samana Gotama abstains from dealing in false weighing, dealing in fake metals, dealing in false measures, bribery, cheating and fraud. The samana Gotama abstains from the crooked ways of slaughtering, imprisoning, execution and robbery. The samana Gotama abstains from plunder and violence.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might

tamo. khattavattthupaṭiggahaṇā paṭivirato samaṇo gotamo. dūteyya paṇḍagamanānuyogā paṭivirato samaṇo gotamo. kayavikkayā paṭivirato samaṇo gotamo. tulākūṭa - kaṃsakūṭa - mānakūṭā paṭivirato samaṇo gotamo. ukkoṭana - vañcananikati - sāciyogā paṭivirato samaṇo gotamo. chedana - vadhabandhana - viparāmosa - ālopasahasākārā paṭivirato samaṇo gotamo "ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

16. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bijagā-mabhūtagāmasamārambhaṃ anuyuttā viharanti seyyathīdaṃ: mūlabījaṃ khandhabījaṃ phalubījaṃ aggabījaṃ bījabījameva pañcamaṃ. iti vā iti evarūpā bijagā-mabhūtagāmasamārambhā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

say.

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.

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.

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

8. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūka-dassanaṃ anuyuttā viharanti. seyyathīdaṃ: naccaṃ gītaṃ vādiṭaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetālaṃ⁴ kumbhathūnaṃ sobhanakaṃ⁵ caṇḍālaṃ vaṃsaṃ dhovanaṃ⁶ hatthiyuddhaṃ assayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balagaṃ senābyuhaṃ anīkadassanaṃ. iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

19. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūta-pamādaṭṭhānānuyogaṃ anuyuttā viharanti - seyyathīdaṃ: aṭṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulakaṃ pat-tālhaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ. iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

20. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsa-

⁴vetālaṃ, [pts]. ■

⁵sobhaṇa garakaṃ, [pts]. ■

⁶dhovanaṃ, [pts]. ■

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pts page 007 ■

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.

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.

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 cover-

yanamahāsayanam anuyuttā viharanti. seyyathīdam: āsandim pallaṅkam gonakam cittakam paṭikam paṭalikam tulikam vikatikam uddalomiṃ ekantalomiṃ kaṭṭhissam koseyyam kuttakam hatthaththaram assattharam rathattharam ajinappaveniṃ kādalimigapavara-paccattharaṇam sauttaracchadam ubhatolohitakūpadhānam. iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujano tathāgatassa vaṇṇam vadamāno vadeyya.

21. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍa-navibhusanaṭṭhānānuyogam anuyuttā viharanti - seyyathīdam: ucchādanam parimaddanam nahāpanam sambāhanam ādāsam añjanam mālāvillepanam mukhacuṇṇakam mukhalepanam hatthabandham sikhābandham daṇḍakam nāḷikam asim chattam citrūpāhanam uñhi-sam maṇim vālavījanim odātāni vatthāni dīghadasāni. iti vā iti evarūpā maṇḍanavibhusanaṭṭhānānuyogā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujano tathāgatassa vaṇṇam vadamāno vadeyya.

22. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakatham anuyuttā viharanti. seyyathīdam: rājaka-tham corakatham mahāmattakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vat-thakatham sayanakatham mālākatham gandhakatham

lets; 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.

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.

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,

ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ
nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ
visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ
nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ iti-
bhavābhavakathaṃ. iti vā iti evarūpāya tiracchāna-
kathāya paṭivirato samaṇo gotamo"ti. iti vā hi bhik-
khave puthujjano tathāgatassa vaṇṇaṃ vadamāno va-
deyya.

23. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-
dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhi-
kakathaṃ anuyuttā viharanti. seyyathīdaṃ: na tvaṃ
imaṃ dhammavinayaṃ ājānāsi. ahaṃ imaṃ dham-
mavinayaṃ ājānāmi. kiṃ tvaṃ imaṃ dhammavina-
yaṃ ājānissasi? micchāpaṭipanno tvamasi, ahamasmi
sammā paṭipanno. sahitaṃ me, asahitaṃ te. pure va-
canīyaṃ pacchā avaca. pacchā vacanīyaṃ pure avaca.
āciṇṇaṃ te viparāvattaṃ. āropito te vādo. niggahito
tvamasi. cara vādappamokkhāya. nibbeṭhehi vā sace
pahosī'ti. iti vā iti evarūpāya viggāhikakathāya paṭivi-
rato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano
tathāgatassa vaṇṇaṃ vadamāno vadeyya.

24. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-
dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ dūtey-
yapahiṇagamanānuyogaṃ anuyuttā viharanti. seyya-
thīdaṃ: raññaṃ rājamahāmattānaṃ khattiyānaṃ brā-
hmaṇānaṃ gahapatikānaṃ kumārānaṃ 'idha gaccha.

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.

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

amutrāgaccha. idaṃ hara. amutra idaṃ āharā'ti. iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo'ti. iti vā hi bhikkhave puthujjano ta-thāgatassa vaṇṇaṃ vadamāno vadeyya.

25. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti la-pakā ca nemittikā ca nippesikā ca lābhena lābhaṃ ni-jigimsitāro. iti vā iti evarūpā kuhanalapanā paṭivirato samaṇo gotamo'ti. iti vā hi bhikkhave puthujjano ta-thāgatassa vaṇṇaṃ vadamāno vadeyya.

26. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tirac-chānavijjāya micchājīvena jīvikāṃ kappenti - seyya-thīdaṃ: aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkha-ṇaṃ mūsikacchinnaṃ aggihomaṃ dabbihomaṃ thu-sahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ te-lahomaṃ muckhahomaṃ lohitaṃ aṅgavijjā vat-thuvijjā khattavijjā sivavijjā bhūtavijjā bhurivijjā ahi-vijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vā-yasavijjā pakkajjhānaṃ saraparittāṇaṃ migapakkaṃ. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Tathagata might say.

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

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.

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

27. "yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathīdam: maṇilakkhaṇam daṇḍalakkhaṇam vatthalakkhaṇam asilakkhaṇam usulakkhaṇam dhanulakkhaṇam āvudhalakkhaṇam itthilakkhaṇam purisalakkhaṇam kumāralakkhaṇam kumārīlakkhaṇam dāsallakkhaṇam dāsīlakkhaṇam hatthilakkhaṇam assallakkhaṇam mahisallakkhaṇam usabhalakkhaṇam golakkhaṇam ajalakkhaṇam meṇḍallakkhaṇam kukkuṭallakkhaṇam vaṭṭallakkhaṇam godhāllakkhaṇam kaṇṇikāllakkhaṇam kacchapaḷakkhaṇam migallakkhaṇam. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

28. "yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathīdam: raññaṃ niyyānaṃ bhavissati. raññaṃ atiyānaṃ bhavissati. abbhantarānaṃ raññaṃ upayānaṃ bhavissati. bāhirānaṃ raññaṃ apayānaṃ bhavissati. bāhirānaṃ raññaṃ upayānaṃ bhavissati. abbhantarānaṃ raññaṃ apayānaṃ bhavissati. abbhantarānaṃ raññaṃ jayo bhavissati. bāhirānaṃ raññaṃ parājayo bhavissati. bāhirānaṃ raññaṃ jayo bhavissati. abbhantarānaṃ raññaṃ parājayo bhavissati. iti imassa jayo bhavissati. imassa parājayo bhavissati. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato sa-

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.

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,

maṇo gotamo'ti. iti vā bhikkhave puthujjano tathāgata-
tassa vaṇaṇaṃ vadamāno vadeyya.

29. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-
dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tirac-
chānavijjāya micchājīvena jīvikam kappenti - seyya-
thīdam: candaggāho bhavissati, suriyaggāho bhavis-
sati, nakkhattaggāho bhavissati, candimasuriyānaṃ
pathagamaṇaṃ bhavissati, candimasuriyānaṃ uppa-
thagamaṇaṃ bhavissati, nakkhattānaṃ pathagamaṇaṃ
bhavissati, nakkhattānaṃ uppathagamaṇaṃ bhavissati,
ukkāpāto bhavissati, disāḍḍāho bhavissati, bhūmicālo
bhavissati, devadundubhi bhavissati, candimasuriya-
nakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vo-
dānaṃ bhavissati. evaṃvipāko candaggāho bhavis-
sati, evaṃvipāko suriyaggāho bhavissati, evaṃvipāko
nakkhattaggāho bhavissati, evaṃvipākaṃ candimasu-
riyānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ can-
dimasuriyānaṃ uppathagamaṇaṃ bhavissati, evaṃ vi-
pākaṃ nakkhattānaṃ pathagamaṇaṃ bhavissati, evaṃ-
vipākaṃ nakkhattānaṃ uppathagamaṇaṃ bhavissati,
evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍḍāho
bhavissati, evaṃvipāko bhūmicālo bhavissati. evaṃ-
vipāko devadundūbhi bhavissati, evaṃvipākaṃ candi-
masuriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃ-
kilesaṃ vodānaṃ bhavissati. iti vā iti evarūpāya tirac-
chānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti.
" iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ

characteristics of a quail, characteristics of an iguana, characteristics of a rabbit, characteristics of a turtle, characteristics of a deer. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

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

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

vadamāno vadeyya.

30. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathīdam: subbuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkham bhavissati, dubbhikkham bhavissati, khamam bhavissati, bhayam bhavissati, rogo bhavissati, ārogyam bhavissati. muddā gaṇanā saṅkhānam kāveyyam lokāyatam. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

31. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathīdam: āvāhanam vivāhanam samvadanam vivadanam saṅkīraṇam vikīraṇam subhagakarāṇam dubbhagakarāṇam viruddhagabbhakārāṇam jivhānīthambhanam hanusamhananam hatthābhijappanam hanujappanam kaṇṇajappanam ādāsapaṇham kumārikapaṇham devapaṇham ādiccupaṭṭhānam mahatupaṭṭhānam abbhujjānam sirivhānam. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

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

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

32. "yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathīdam: santikammaṃ paṇidhikammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthu-parikammaṃ vatthuparikiraṇam ācamanam nahāpanam juhanam vamanam virecanam uddhavirecanam adhovirecanam sīsavirecanam kaṇṇatelaṃ nettatapanam natthukammaṃ añjanam paccañjanam sālākiyaṃ sallakattiyaṃ dāraatikicchā mūlabhesajjānam anupadānam osadhīnam paṭimokkho. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. "iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

33. idaṃ kho taṃ bhikkhave appamattakaṃ oramat-takaṃ silamattakaṃ yena puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

34. atthi bhikkhave aññeva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhuccaṃ vaṇṇam 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 vaṇṇam sammā vadamānā va-

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.

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; [reciting:] 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.

deyyum?

35. santi bhikkhave eke samaṇabrāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantaṃ ārabbhā anekavihitāni adhivutti-padāni abhivadanti aṭṭhādasahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabbhā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbhā anekavihitāni adhivutti-padāni abhivadanti aṭṭhārasahi vatthūhi?

36. santi bhikkhave eke samaṇabrāhmaṇā sassata-vādā sassataṃ attānaṃ lokaṃ paññāpentī catūhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabbhā sassata-vādā sassataṃ attānaṃ lokaṃ paññāpentī catūhi vatthūhi?

37. idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya apamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatiampi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni amutrāsim evaṇṇāmo evaṇṇotto evaṃvaṇṇo evamāhāro

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: [performing:] 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, administering ointments and counter-ointments; practising fine surgery; practising general surgery; practising as a children’s doctor; the application of medicinal roots; the binding on of medicinal herbs and remedies. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

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

34. There are, O bhikkhus, 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,

evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ tatrāpāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti." iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. so evamāha: 'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhīṃ phusāmi yathā samāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarāmi, seyyathīdaṃ: ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatiṃpi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānīpi jātisatāni anekānīpi jātisahassāni anekānīpi jātisatasahassāni amutrāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ tatrāpāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. imināmaḥ etaṃ jānāmi: yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisama"nti. idaṃ bhikkhave paṭhamam ṭhānam yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā sas-

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?

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

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

satavādā sassataṃ attānañca lokañca paññāpenti.

38. dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabbha sassatavādā sassataṃ attānañca lokañca paññāpenti? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte anekavihitam pubbenivāsam anussarati, seyyathidaṃ: ekampi saṃvaṭṭavivaṭṭam dvepi saṃvaṭṭavivaṭṭāni tīṇipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni amutrāsīm evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ tatrāpāsīm evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsam anussarati. so evamāha: 'sassato attā ca loko ca vañjho kuṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisamaṃ. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathā samāhite citte anekavihitam pubbenivāsam anusarāmi, seyyathidaṃ: ekampi saṃvaṭṭavivaṭṭam dvepi saṃvaṭṭavivaṭṭāni tīṇipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni amutrāsīm evannāmo evaṅgotto evaṃ-

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 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 birth, two births, three births, four births,

vaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ tatrāpāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. " iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. iminā'pāhaṃ etaṃ jānāmi yathā sassato attā ca loko ca vañjho kuṭṭhō esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti. atthitveva sassatisamaṃ'ti." idaṃ bhikkhave dutiyaṃ tṭhānaṃ yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā sassatavādā sassatā attānañca lokañca paññāpenti.

39. tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabha sassatavādā sassataṃ attānañca lokañca paññāpenti? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: dasapi saṃvaṭṭavivaṭṭāni vīsatiṃpi saṃvaṭṭavivaṭṭāni tiṃsapi saṃvaṭṭavivaṭṭāni cattārīsapi saṃvaṭṭavivaṭṭāni amutrāsīṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ tatrāpāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. so evamāha: "sassato attā

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.

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 atten-

ca loko ca vañjho kūṭaṭṭho 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 anekavihitam pubbenivāsaṃ anussarāmi, seyyathidaṃ: dasapi saṃvaṭṭavivaṭṭāni vīsatiṃpi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattārīsampi saṃvaṭṭavivaṭṭāni amutrāsīṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ tatrāpāsīṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarāmi. iminā mahaṃ etaṃ jānāmi. yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisamaṃ'ti." idaṃ bhikkhave tatiyaṃ tṭhānaṃ yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī.

40. catutthe ca bhonto samaṇabrāhmaṇā kimāgama kimārabba sassatavādā sassataṃ attānañca lokañca paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ evamāha: 'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito.

tion, 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

teva sattā sandhāvanti saṃsaranti cavanti upapajjanti
atthitveva sassatisamanti. idaṃ bhikkhave catutthaṃ
tḥānaṃ yaṃ āgama yaṃ ārabha eke samaṇabrā-
hmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ ca pañ-
ñāpentī.

41. imehi kho te bhikkhave samaṇabrāhmaṇā sassa-
tavādā sassataṃ attānaṃ lokaṃ paññāpentī catūhi
vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā
vā sassatavādā sassataṃ attānaṃ lokaṃ paññāpentī,
sabbe te imeheva catūhi etesaṃ vā aññatarena natthi
ito bahiddhā.

42. tayidaṃ bhikkhave tathāgato pajānāti: 'ime kho
diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā
bhavissanti evaṃabhisamparāyā'ti. taṃca tathāgato
pajānāti tato ca uttaritaraṃ pajānāti. taṃ ca pajā-
nanaṃ na parāmasati. aparāmasato cassa paccattañ-
ñeva nibbuti veditā. vedanānaṃ samudayaṃca attha-
gamaṃca assādaṃca ādīnavaṃca nissaraṇaṃca yathā-
bhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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

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.

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

44. santi bhikkhave eke samaṇabrāhmaṇā ekaccasas-
satikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ
asassataṃ attānañca lokañca paññāpentī catūhi vat-
thūhi. te ca bhonto samaṇabrāhmaṇā kimāgama
kimārabba ekaccasassatikā ekaccaasassatikā ekac-
caṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca
paññāpentī catūhi vatthūhi. ?

45. hoti kho so bhikkhave samayo yaṃ kadāci kara-
haci dīghassa addhuno accayena ayaṃ loko saṃvaṭ-
ṭati. saṃvaṭṭamāne loka yebhuyyena sattā ābhassa-
rasaṃvattanikā honti. te tattha honti manomayā pī-
tibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino
ciraṃ dīghamaddhānaṃ tiṭṭhanti. hoti kho so bhik-
khava samayo yaṃ kadāci karahaci dīghassa addhuno
accayena ayaṃ loko vivaṭṭati. vivaṭṭamāne loka suñ-
ñaṃ brahmavimānaṃ pātubhavati. atha aññataro 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 itthat-
taṃ āgaccheyyunti'. atha aññatare'pi sattā āyukkhayā
vā puññakkhayā vā ābhassarakāyā cavitvā brahmavi-
mānaṃ upapajjanti tassa sattassa saṃvayataṃ. te'pi
tattha honti manomayā pītibhakkhā sayampabhā an-
talikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ
tiṭṭhanti. tatra bhikkhave yo so satto paṭhamam upa-

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

panno 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 brahmuṇā nimmitā. taṃ kissa hetu? mamaṃ hi mayaṃ addasāma idha paṭhamam upapannaṃ. mayaṃ panamhā pacchā upapannā'ti.

46. 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. ṭhānaṃ kho panetaṃ bhikkhave vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. agārasmā anagāriyaṃ pabbajito samāno ātapamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathā samāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati. so eva-

⁷mama ca. machasaṃ. ■

⁸upapannā. sī mu. 1. ■

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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.

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.

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

māha: 'yo kho so bhavaṃ brahmā mahābrahmā abhi-
bhū anabhihūto aññadatthudasō vasavattī issaro kattā
nimmātā seṭṭho sajitā vasī pitā bhūtabhavyānaṃ, yena
mayaṃ bhotā brahmuṇā nimmitā, so nicco dhuvo sas-
sato avipariṇāmadhammo sassatisamaṃ tatheva ṭhas-
sati. ye pana mayaṃ ahumhā tena bhotā brahmuṇā
nimmitā, te mayaṃ aniccā addhuvā appāyukā cava-
nadhammā itthattaṃ āgatā'ti. idaṃ bhikkhave paṭha-
maṃ ṭhānaṃ yaṃ āgama yaṃ ārabba eke sama-
ṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekac-
caṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca
paññāpentī.

47. dutiye ca bhonto samaṇabrāhmaṇā kimāgama
kimārabba ekaccasassatikā ekaccaasassatikā ekac-
caṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca
paññāpentī? santi bhikkhave khiḍḍāpadosikā nāma
devā. te ativelaṃ hassakhiḍḍāratidhammasamāpannā
viharanti. tesāṃ ativelaṃ hassakhiḍḍāratidhamma-
samāpannānaṃ viharataṃ sati mussati. satiyā sam-
mosā te devā tamhā kāyā cavanti. ṭhānaṃ kho pane-
taṃ bhikkhave vijjati yaṃ aññataro satto tamhā kāyā
cavitvā itthattaṃ āgacchati. itthattaṃ āgato samāno
agāasmā anagāriyaṃ pabbajati. agāasmā anagāri-
yaṃ 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

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. Aside from these there is none.

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

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.

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

devā na khiḍḍāpadosikā, te na ativelam hassakhiḍḍāratidhammasamāpannā viharanti. tesam na ativelam hassakhiḍḍāratidhammasamāpannānam viharataṃ sati na mussati. satiyā asammosā te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariṇāmadhammā sassisamaṃ tatheva ṭhassati. ye pana mayaṃ ahumbha khiḍḍāpadosikā, te mayaṃ ativelam hassakhiḍḍāratidhammasamāpannā viharimbha. tesam no ativelam hassakhiḍḍāratidhammasamāpannānam viharataṃ sati mussi. satiyā sammosā evaṃ mayaṃ tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthataṃ āgatā'ti. idaṃ bhikkhave dutiyaṃ ṭhānaṃ yaṃ āgama yaṃ ārabba eke samaṇa brāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī.

48. tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī? santi bhikkhave manopadāsikā nāma devā. te ativelam aññamaññaṃ upanijjhāyanti. te ativelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni padūsentī. te aññamaññaṃhi paduṭṭhacittā kilantakāyā kilantacittā. te devā tamhā kāyā cavanti. ṭhānaṃ kho bhikkhave vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati. agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhāmanvāya anuyogamanvāya appamādamanvāya sammā-

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 samanās and brahmanas declare the self and the world [to be] partially eternal and partially non-eternal by four grounds?

45. At some time or other, 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

manasikāramanvāya tathārūpaṃ cetosamādhim phu-
sati yathāsamāhite citte taṃ pubbenivāsaṃ anussa-
rati tato paraṃ nānussarati. so evamāha: ye kho te
bhonto devā na manopadosikā, te na ativelaṃ añña-
maññaṃ upanijjhāyanti. te na ativelaṃ aññamaññaṃ
upanijjhāyantā aññamaññaṃhi appaduṭṭhacittā akilan-
takāyā akilantacittā. te devā tamhā kāyā na cavanti
niccā dhuvā sassatā avipariṇāmadhammā sassatisa-
maṃ tatheva ṭhassanti. ye pana mayaṃ ahumha ma-
nopadosikā, te mayaṃ ativelaṃ aññamaññaṃ upani-
jjhāyimha. te mayaṃ ativelaṃ aññamaññaṃ upanijjhā-
yantā aññamaññaṃhi⁹ cittāni padūsimsa. te mayaṃ
aññamaññaṃhi paduṭṭhacittā kilantakāyā kilantacittā
evaṃ tamhā kāyā cutā aniccā addhuvā appāyukā ca-
vanadhammā itthattaṃ āgatā'ti. idaṃ bhikkhave ta-
tiyaṃ ṭhānaṃ yaṃ āgama yaṃ ārabba eke sama-
ṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekac-
caṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca
paññāpenti.

49. catutthe ca bhonto samaṇabrāhmaṇā kimāgama
kimārabba ekaccasassatikā ekacca asassatikā ekac-
caṃ sassataṃ ekaccaṃ asassataṃ attatānañca lokañca
paññāpenti? idha bhikkhave ekacco samaṇo vā brā-
hmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhataṃ vi-
maṃsānucaritaṃ sayampaṭibhānaṃ evamāhaṃ: yaṃ
kho idaṃ vuccati cakkhanti'pi sotanti'pi ghāṇaṃ'ti'pi
kāyo'ti'pi, ayaṃ attā anicco addhuvo asassato vipari-

⁹ aññamaññaṃ. simu. ■

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."

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]

ṇāmadhammo. yaṃ ca kho idaṃ vuccati cittanti vā
 mano'ti vā viññāṇanti vā ayaṃ attā nicco dhuvo sas-
 sato avipariṇāmadhammo sassatisamaṃ tatheva ṭhas-
 satī ti. idaṃ bhikkhave catutthaṃ ṭhānaṃ yaṃ āgama
 yaṃ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā
 ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassa-
 taṃ attānañca lokañca paññāpentī.

50. ime hi kho te bhikkhave samaṇabrāhmaṇā ekac-
 casassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekac-
 caṃ asassataṃ attānañca lokañca paññāpentī catūhi
 vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā
 vā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassa-
 taṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī,
 sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññata-
 rena. natthi ito bahiddhā.

51. tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭ-
 ṭhiṭṭhānā evaṃ gahitā evaṃ parāmatṭhā evaṃgatikā
 bhavissanti evaṃ abhisamparāyā"ti. taṃ ca tathāgato
 pajānāti. tato ca uttaritaraṃ pajānāti. taṃ ca pajāna-
 naṃ na parāmasati. aparāmasato cassa paccattaṃ-
 yeva nibbuti veditā. vedanānaṃ samudayañca attha-
 gamañca assādañca ādīnañca nissaraṇaṃ yathābhū-
 taṃ veditvā anupādā vimutto bhikkhave tathāgato.

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

47. And in the second place, owing to what, having regard for what, [do] those honorable samanas and brahmanas who are partial eternal and partial non-eternal 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

52. ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedaniyā ye tathāgato sayam abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhuccam vaṇṇam sammā vadamānā vadeyyum.

53. santi bhikkhave eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī catūhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabha antānantikā antānantam lokassa paññāpentī catūhi vatthūhi?

54. idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte antasaññī lokasmiṃ viharati. so evamāha: "antavā ayaṃ loko parivaṭumo. tiṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathā samāhite citte antasaññī lokasmiṃ viharāmi. iminā mahaṃ etaṃ jānāmi: yathā antavā ayaṃ loko parivaṭumo"ti. idaṃ bhikkhave paṭhamam ṭhānam yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī.

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-

55. dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba antānantikā antānantaṃ lokassa paññāpenti? idhe bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte anantasaññī lokasmiṃ viharati. so evamāha: "ananto ayaṃ loko apariyanto. ye te samaṇabrāhmaṇā evamāhaṃsu: antavā ayaṃ loko parivaṭumo'ti, tesam musā. ananto ayaṃ loko apariyanto. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathāsamāhite citte antasaññī lokasmiṃ viharāmi. imināmaḥ etaṃ jānāmi yathā ananto ayaṃ loko apariyanto'ti." idaṃ bhikkhave dutiyaṃ tṭhānaṃ yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpenti.

56. tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba antānantikā antānantaṃ lokassa paññāpenti? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte uddhamadho antasaññī lokasmiṃ viharati tiriyaṃ antasaññī. so evamāha: "antavā ca ayaṃ loko ananto ca. ye te samaṇabrāhmaṇā evamāhaṃsu: 'antavā ayaṃ loko parivaṭumo'ti, tesam musā. ye'pi te samaṇabrāhmaṇā evamāhaṃsu: 'ananto ayaṃ loko apariyanto'ti,

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

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

tesampi musā. antavā ca ayaṃ loko ananto ca. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasi-kāramanvāya tathārūpaṃ cetosamādhīṃ phusāmi yathā samāhite citte uddhamadho antasaññī lokasmiṃ viharāmi tiriyaṃ anantasaññī. imināmaḥaṃ etaṃ jānāmi: yathā antavā ca ayaṃ loko ananto" cāti. idaṃ bhikkhave tatiyaṃ tṭhānaṃ yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpentī.

57. catutthe ca bhonto samaṇabrāhmaṇā kimāgama kimārabba antānantikā antānantaṃ lokassa paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ evamāha: "nevāyaṃ loko antavā na panānanto. ye te samaṇabrāhmaṇā evamāhaṃsu: 'antavā ayaṃ loko parivaṭumo'ti, tesāṃ 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 catutthaṃ tṭhānaṃ yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpentī.

58. imehi kho te bhikkhave samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpentī catūhi vatthūhi.

one another's minds, their bodies do not become tired and their minds do not become tired. Those devas do not pass away from that group. They are permanent, stable, eternal, not liable to change. They just remain thus forever and ever. However, we who were corrupted in mind, we excessively reflected upon one another. Excessively reflecting upon one another, we caused to corrupt one another's minds. We who corrupted one another's minds, our bodies became tired and our minds became tired. We passed away from that group. We are impermanent, unstable, short lived, liable to fall away and come to this state of existence." This, O bhikkhus, is the third ground owing to which, having regard for which some samanas and brahmanas who are partial eternal and partial non-eternal theorists declare the self and the world to be partially eternal and partially non-eternal.

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

ye hi keci bhikkhave samaṇā vā brāhmaṇā vā antānantikā antānantamaṃ lokassa paññāpentī, sabbe te ime heva catūhi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

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

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

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

consciousness, this self is permanent, stable, eternal, not liable to change. It just remains thus forever and ever.” This, O bhikkhus, is the fourth ground owing to which, having regard for which some samanas and brahmanas who are partial eternal and partial non-eternal theorizers declare the self and the world to be partially eternal and partially non-eternal.

50. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas whose teaching is partial 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 theorizers, 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. Aside from these there is none.

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

62. 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 musāvādabhayaṃ 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 ṭhānam yaṃ āgama yaṃ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

63. dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba 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:

O bhikkhus, is liberated.

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.

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?

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

"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 panidaṃ akusala'nti vyākaroti. tattha tattha pañhaṃ puṭṭha 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 dutiyaṃ tṭhānaṃ yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

64. tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha 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,

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

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

idaṃ akusala'nti yathābhūtaṃ nappajānanto, idaṃ kusala'nti vā vyākareyyaṃ, idaṃ akusala'nti vā vyākareyyaṃ, santi hi kho pana samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vāavedhirūpā vobhindantā maññe caranti paññāgatena diṭṭhigatāni, te maṃ tattha samanuyuñjeyyumaṃ samanugāheyyumaṃ samanubhāseyyumaṃ, tesāhaṃ na sampāyeyyaṃ. yesāhaṃ na sampāyeyyaṃ, so mamaṃ vighāto. yo mamaṃ vighāto, so mamaṃ antarāyo"ti. iti so anuyogabhayā anuyogaparijegucchā nevidaṃ kusala'nti vyākaroti. na paṇḍitaṃ akusala'nti vyākaroti. tattha tattha paṇḍitaṃ puṭṭhaṃ 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 tthānaṃ yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha paṇḍitaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

65. catutthe ca bhonto samaṇabrāhmaṇā kimāgama kimārabba amarāvikkhepikā tattha tattha paṇḍitaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā mando hoti momuho. so mandattā momhattā tattha tattha paṇḍitaṃ puṭṭhaṃ 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.

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.

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

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 satthā 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

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

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

59. That, O bhikkhus, the Tathagata understands this: "These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death

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, nevatthi na natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko iti ce me assa, nevatthi na 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. "hoti tathāgato parammaraṇā iti ce maṃ pucchasi, hoti tathāgato parammaraṇā iti ce me assa, hoti tathāgato parammaraṇā iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi

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

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

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

62. Here, O bhikkhus, a certain samana or brahmana does not understand as it has come to be, “this is whole-

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 tathāgato 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 parammaraṇā? hoti ca na hoti ca tathāgato parammaraṇā iti ce maṃ pucchasi, hoti ca na hoti ca tathāgato parammaraṇā iti ce me assa, hoti ca na hoti ca tathāgato parammaraṇā iti te 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 parammaraṇā iti ce maṃ pucchasi, iti ce me assa, neva hoti na na hoti tathāgato 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. neva hoti na na hoti tathāgato parammaraṇā ti? iti ce maṃ pucchasi "neva hoti na na hoti tathāgato parammaraṇā'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 catuttham ṭhānaṃ yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

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

some.” 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 first 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.

63. And in the second place, owing to what, having regard for what, [do] those honorable samanās and brahmanas give evasive answers [when] so and so ques-

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. 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.

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

69. santi bhikkhave eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpenti dvīhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpenti dvīhi vatthūhi?

tions 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 samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation.

70. santi bhikkhave asaññasattā nāma devā. saññup-
pādā ca pana te devā tamhā kāyā cavanti. ṭhānaṃ kho
panetaṃ bhikkhave vijjati yaṃ aññataro satto tamhā
kāyā cavitvā itthattaṃ āgacchati. itthattaṃ āgato sa-
māno agārasmā anagāriyaṃ pabbajati. agārasmā ana-
gāriyaṃ pabbajito samāno ātappamanvāya padhāna-
manvāya anuyogamanvāya appamādamanvāya sammā-
manasikāramanvāya tathārūpaṃ cetosamādhim phu-
sati yathā samāhite citte saññuppādaṃ anussarati tato
paraṃ nānussarati. so evamāha: "adhiccasamuppanno
attā ca loko ca. taṃ kissa hetu? ahaṃ hi pubbe nāho-
sim. so'mhi etarahi ahutvā santattāya¹⁰ pariṇato"ti.
idaṃ bhikkhave paṭhamam ṭhānaṃ yaṃ āgama yaṃ
ārabbha eke samaṇabrāhmaṇā adhiccasamuppannikā
adhiccasamuppannaṃ attānañca lokañca paññāpentī.

71. dutiye ca bhonto samaṇabrāhmaṇā kimāgama
kimārabbha adhiccasamuppannikā adhiccasamuppan-
naṃ attānañca lokañca paññāpentī? idha bhikkhave
ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so
takkapariyāhataṃ vīmaṃsānucaritaṃ sayamapaṭibhā-
naṃ evamāha: "adhiccasamuppanno attā ca loko cā"ti.
idaṃ bhikkhave dutiyaṃ ṭhānaṃ yaṃ āgama yaṃ
ārabbha eke samaṇabrāhmaṇā adhiccasamuppannikā
adhiccasamuppannaṃ attānañca lokañca paññāpentī.

72. imehi kho te bhikkhave samaṇabrāhmaṇā adhic-
casamuppannikā adhiccasamuppannaṃ attānañca lo-

¹⁰sattattāya, katthaci. ■

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. [We] might converse together, those might cross question me, therein might asks for reasons, 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"

kañca 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. tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmatṭhā 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.

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

75. imehi kho te bhikkhave samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbhāneka vihitāni adhivuttipadāni abhivadanti atṭhārasahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbhāneka vihitāni adhivuttipadāni abhivadanti, sabbe

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.

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

te imeheva aṭṭhārasahi vatthūhi, etesaṃ vā aññata-
rena. natthi ito bahiddhā.

76. tayidaṃ bhikkhave tathāgato pajānāti "ime diṭ-
ṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃgatikā
bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato
pajānāti. 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.

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

78. santi bhikkhave eke samaṇabrāhmaṇā aparanta-
kappikā aparantānudiṭṭhino aparantaṃ ārabbha ane-
kavihitāni adhivuttipadāni abhivadanti catucattārīsāya
vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama
kimārabbha aparantakappikā aparantānudiṭṭhino apa-
rantaṃ ārabbha anekavihitāni adhivuttipadāni abhi-
vadanti catucattārīsāya vatthūhi?

79. santi bhikkhave eke samaṇabrāhmaṇā uddhamā-
ghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ

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 spon-

paññāpenti soḷasahi vatthūhi. te ca bhonto samaṇa-brāhmaṇā kimāgama kimārabba uddhamāghātanika saññivādā uddhamāghātanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi?

80. 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 paññāpenti. 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. ekan-tasukhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. ekantadukkhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. sukhadukkhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. adukkhama-sukhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti.

¹¹nevantavā ca. katthaci. ■

taneously 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

81. 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 añña-tarena. natthi ito bahiddhā.

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

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

84. santi bhikkhave eke samaṇabrāhmaṇā uddhamāghātanikā asaññivādā uddhamāghātanā asaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba uddhamāghātanikā asaññivādā uddhamāghātanā asaññiṃ attānaṃ

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 nor not fruits and results of kamma, of what is well done and badly done,” would be declared

paññāpenti aṭṭhahi vatthūhi?

85. 'rūpī attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'arūpī attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'rūpī ca arūpī ca attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'neva rūpī nā-rūpī attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'antavā attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'anantavā attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'antavā ca anantavā ca attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'nevantavā nānantavā attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti.

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

87. tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmatṭhā evaṃgatikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa paccattaṃ

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

yeva nibbuti veditā. vedanānaṃ samudayañca attha-gamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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

89. santi bhikkhave eke samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññīnāsaññīṃ attānaṃ paññāpenti atṭhahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabha uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññīnāsaññīṃ attānaṃ paññāpenti atṭhahi vatthūhi?

90. "rūpi attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'arūpī attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'rūpi ca arūpi ca attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'nevarūpī nārūpī attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'antavā attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'anantavā attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'antavā ca anantavā ca attā hoti arogo param-

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 samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation.

66. Indeed, it is these, O bhikkhus, by which those 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. Aside from these there is none.

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

maraṇā nevasaññī nāsaññī'ti naṃ paññāpentī. 'nevan-tavā nānantavā attā hoti arogo parammaraṇā neva-saññī nāsaññī'ti naṃ paññāpentī.

91. imehi kho te bhikkhave samaṇabrāhmaṇā uddha-māghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññīnāsaññīm attānaṃ paññāpentī aṭṭhahi vat-thūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamā-ghātanā nevasaññīnāsaññīm attānaṃ paññāpentī, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

92. tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭ-ṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃgatikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. 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.

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

extinction, the gratification, the liability and the stepping out of feelings, not having appropriated, the Tathagata, O bhikkhus, is liberated.

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

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

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]

94. santi bhikkhave eke samaṇabrāhmaṇā uccheda-
vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ pañ-
ñāpentī sattahi vatthūhi. te ca bhonto samaṇabrā-
hmaṇā kimāgama kimārabba ucchedavādā sato sat-
tassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi
vatthūhi?

95. idha bhikkhave ekacco samaṇo vā brāhmaṇo vā
evaṃvādī hoti evaṃdiṭṭhi: 'yato kho bho ayaṃ attā
rūpī cātummahābhūtika mātāpettikasambhavo kāyassa
bhedā ucchijjati vinassati na hoti parammaraṇā. et-
tāvatā kho bho ayaṃ attā sammā samucchinno hoti'ti.
ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ pañ-
ñāpentī.

96. tamañño evamāha: 'atthi kho bho eso attā yaṃ
tvam vadesi. neso natthīti vadāmi. no ca kho bho
ayaṃ attā ettāvatā sammā samucchinto hoti. atthi
kho bho añño attā dibbo rūpī kāmāvacaro kabalīṅkāra
¹² hārabhakkho, taṃ tvam na jānāsi na passasi. tama-
haṃ jānāmi passāmi. so kho bho attā yato kāyassa
bhedā ucchijjati vinassati na hoti parammaraṇā. et-
tāvatā kho bho ayaṃ attā sammā samucchinno hoti'ti.
ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ pañ-
ñāpentī.

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.

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

97. 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 sabbaṅga-paccangī ahīnindriyo. 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 hoti'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

98. 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 samatik-kamā 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 hoti'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

99. 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 ākāsānañcāyatanāṃ samatikkamma anantaṃ viññāṇanti viññāṇaṃcāyatanū-

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

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

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

pago. taṃ tvam 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.

100. tamañño evamāha: 'atthi kho bho eso attā yaṃ tvam vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso viññāṇācāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanūpago taṃ tvam 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 veditvā paññāpentī.

101. tamañño evamāha: 'atthi kho bho eso attā yaṃ tvam vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso ākiñcaññāyatanam samatikkamma santametaṃ pañītametanti nevasaññānāsaññāyatanūpago. taṃ tvam 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.

might say.

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

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

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,

102. 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. 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.

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

105. santi bhikkhave eke samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti pañcahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamaṃ kimārabbha diṭṭhadhamma

nibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi?

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

107. 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 vipariṇāmadhammā tesāṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā yato kho bho ayaṃ attā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭthamaṃ jhānaṃ upasampajja viharati. ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī.

108. 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? yadeva tattha vitakkitam vicāritam etenetaṃ oḷārikam akkhāyati. yato kho bho ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

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

110. tamañño evamāha: 'atthi kho bho eso attā, yaṃ tvam vadesi, neso natthiti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. taṃ kissa hetu? yadeva tattha sukhamiti cetaso ābhogo etenetaṃ oḷārikam akkhāyati. yato kho bho ayaṃ attā sukhassa ca pahānā dukkhassa ca pahānā

pubbeva somanassadomanassānaṃ atthagamā aduk-khamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

111. 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. tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmatṭhā 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.

113. ime kho te bhikkhave dhammā gambhīrā daddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedaniyā ye tathāgato sayamaṃ abhiññā sacchi-

katvā pavedeti yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

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

115. 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.

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

vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇā-
naṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ pa-
ritasitavipphanditameva.

121. tatra bhikkhave ye te samaṇabrāhmaṇā ekacca-
sassatikā ekaccaasassatikā ekaccaṃ asassataṃ attā-
nañca lokañca paññāpenti catūhi, tadapi tesam bha-
vataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ ve-
dayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

113. tatra bhikkhave ye te samaṇabrāhmaṇā antā-
nantikā antānantam lokassa paññāpenti catūhi vatthūhi,
tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajāna-
taṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasita-
vipphanditameva.

113. tatra bhikkhave ye te samaṇabrāhmaṇā amarā-
vikkhepiḥ tattha tattha pañhaṃ puṭṭhā samānā vācā-
vikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi,
tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajāna-
taṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasita-
vipphanditameva.

114. tatra bhikkhave ye te samaṇabrāhmaṇā adhi-
casamuppannikā adhiocasamuppannaṃ attānañca lo-
kañca paññāpenti dvīhi vatthūhi, tadapi tesam bhava-

taṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

115. tatra bhikkhave ye te samaṇabrāhmaṇā pubban-takappikā pubbantānudiṭṭhino pubbantam ārabha anekavihitāni adhivutti-padāni abhivadanti aṭṭhārasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

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

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

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

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

120. tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhaddhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

121. tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivuttiṭṭhānāni abhivadanti catucattārīsāya vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

122. tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhivuttiṭṭhānāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

123. tatra bhikkhave ye te samaṇabrāhmaṇā sassata-vādā sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, tadapi phassapaccayā.

124. tatra bhikkhave ye te samaṇabrāhmaṇā ekacca-sassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, tadapi phassapaccayā.

125. tatra bhikkhave ye te samaṇabrāhmaṇā antā-nantikā antānantam lokassa paññāpentī catūhi vatthūhi, tadapi phassapaccayā.

126. tatra bhikkhave ye te samaṇabrāhmaṇā amarā-vikkhepikā tattha tattha pañham puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi phassapaccayā.

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

128. tatra bhikkhave ye te samaṇabrāhmaṇā pubban-takappikā pubbantānuditṭhino pubbantam ārabha anekavihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

129. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanā saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi, tadapi phassa-paccayā.

130. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanā asaññiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, tadapi phassa-paccayā.

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

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

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

134. tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha ane-

kavihitāni adhivuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi phassapaccayā.

135. tatra bhikkhave ye te samaṇabrāhmaṇā pubban-takappikā ca aparantakappikā ca pubbantāparantakap-pikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti dvā-satṭhiyā vatthūhi, tadapi phassapaccayā.

136. tatra bhikkhave ye te samaṇabrāhmaṇā sassata-vādā sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

137. tatra bhikkhave ye te samaṇabrāhmaṇā ekacca-sassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekac-caṃ asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

138. tatra bhikkhave ye te samaṇabrāhmaṇā antā-nantikā antānantaṃ lokassa paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

139. tatra bhikkhave ye te samaṇabrāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi,

te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

140. tatra bhikkhave ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannam attānañca lokañca paññāpentī dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

141. tatra bhikkhave ye te samaṇabrāhmaṇā pubban-takappikā pubbantānudiṭṭhino pubbantam ārabba anekavihitāni adhivutti-padāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

142. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanā saññim attānam paññāpentī soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

143. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññivādā uddhamāghātanā asaññim attānam paññāpentī aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

144. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññivādā uddhamāghātanā

nevasaññiṃ nāsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

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

146. tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭha-dhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti pañcahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

147. tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti catucattārisāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

148. tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

149. tatra bhikkhave ye te samaṇabrāhmaṇā sassata-vādā sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, ye'pi te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā, ye'pi te samaṇabrāhmaṇā antānantikā, ye'pi te samaṇabrāhmaṇā amarāvikkhepikā, ye'pi te samaṇabrāhmaṇā adhiccasamuppannikā, ye'pi te samaṇabrāhmaṇā pubbantakappikā, ye'pi te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā, ye'pi te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā, ye'pi te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnasaññīvādā, ye'pi te samaṇabrāhmaṇā ucchedavādā, ye'pi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā, ye'pi te samaṇabrāhmaṇā aparantakappikā, ye'pi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca, pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha anekavihitāni adhivutti-padāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti. tesam vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. yato kho bhikkhave bhikkhu channaṃ phassāyatanānaṃ samudayaṃ ca atthagamaṃ ca assādaṃ ca ādīnaṃ ca nissaraṇaṃ ca yathābhūtaṃ pajānāti, ayaṃ imehi sabbeheva uttaritaraṃ pajānāti.

150. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubban-

tāparantaṃ ārabba anekavihitāni adhvuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.) ettha pariyāpannā antojālīkatā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.)* seyyathāpi bhikkhave dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena jālena parittaṃ udakadahaṃ otthareyya, tassa evamassa: "ye kho keci imasmiṃ udakadahe olārikā pāṇā, sabbe te antojālīkatā ettha sitā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti). ettha pariyāpannā antojālīkatā 'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti)"ti)* evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudittḥino pubbantāparantaṃ ārabba anekavihitāni adhvuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.)* ettha pariyāpannā antojālīkatā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.)*

151. ucchinnabhavanettiko bhikkhave tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti devamanussā. kāyassa bhedā uddhaṃ jīvitapariyādānā na naṃ dakkhinti devamanussā.

seyyathāpi bhikkhave ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibaddhāni, sabbāni tāni tada-

nvayāni bhavanti, evameva kho bhikkhave ucchinna-bhavanettiko tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti devamanussā. kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhinti devamanussā'ti.

152. evaṃ vutte āyasmā ānando bhagavantam etada-voca: 'acchariyaṃ bhante, abbhutaṃ bhante, ko nā-māyaṃ 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 saṅgāma vijayo'ti'pi naṃ dhārehī"ti.

153. idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne dasasahassī lokadhātu akampitthāti.

