

0.0.1 The Net of Brahma

pathama brahmajālasuttam

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

evam me sutam ekaṃ samayaṃ bhagavā antarā ca rājagahaṃ antarā ca nālandaṃ addhānamaggapaṭipanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. suppiyo'pi kho paribbājako antarā ca rājagahaṃ antarā ca nālandaṃ addhānamaggapaṭipanno hoti saddhiṃ antevāsinā brahmadattena māṇavena. tatra sudam suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati. suppiyassa pana pa-

ribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. itiha te ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā bhagavantaṃ piṭṭhito piṭṭhito anubaddhā¹ honti bhikkhusaṅghaṃ ca.

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

atha kho bhagavā ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagañchi saddhiṃ bhikkhusaṅghena. suppiyo'pi kho paribbājako ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagañchi saddhiṃ antevāsinā brahmadattena māṇavena. tatra'pi sudaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ

¹ anubandhā, machasaṃ. ■

bhāsatī, saṅghassa avaṇṇaṃ bhāsatī. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo buddhassa vaṇṇaṃ bhāsatī, dhammassa vaṇṇaṃ bhāsatī, saṅghassa vaṇṇaṃ bhāsatī. itiha te ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā viharanti.

3. Then, as the night [turned to] early morning, many bhikkhus having arisen, having assembled at the round pavilion, this topic of conversation arose as they settled: “It is marvellous, O friends. It is unprecedented, O friends, in so far as the Auspicious One who knows and sees, the Arahant, the rightly self-awakened One, has well known the diverse dispositions of beings. Indeed, this wanderer Suppiya, in various ways, spoke in dispraise of the Buddha, spoke in dispraise of the Dhamma, spoke in dispraise of the Sangha. However, the wanderer Suppiya’s pupil, the brahmin youth Brahmadatta, in various ways, spoke in praise of the Buddha, spoke in praise of the Dhamma, spoke in praise of the Sangha. Thus indeed, both teacher and pupil spoke directly opposing one another as they followed behind the Auspicious One and the Bhikkhu Sangha.”

atha kho sambahulānaṃ bhikkhūnaṃ rattiyaṃ pac-cūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāle san-nisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyādhhammo udapādi: "acchariyaṃ āvuso, abbhutaṃ āvuso,

yāvañcidam tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭividditā. ayaṃ hi 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'me ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubaddhā honti bhikkhusaṅgham cā"ti.

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, having assembled at the round pavilion, this topic of conversation arose as we settled: “It is marvellous, O friends. It is unprecedented, O friends, in so far as the Auspicious One who knows and sees, the Arahant, the rightly self-awakened One, has well known the diverse

dispositions of beings. Indeed, this wanderer Suppiya, in various ways, spoke in dispraise of the Buddha, spoke in dispraise of the Dhamma, spoke in dispraise of the Sangha. However, the wanderer Suppiya's pupil, the brahmin youth Brahmadatta, in various ways, spoke in praise of the Buddha, spoke in praise of the Dhamma, spoke in praise of the Sangha. Thus indeed, both teacher and pupil spoke directly opposing one another as they followed behind the Auspicious One and the Bhikkhu Sangha." This, O Bhante, was the talk underway that was left unfinished by us. Then the Auspicious One arrived."

atha kho bhagavā tesam bhikkhūnaṃ imaṃ saṅkhiyādhammaṃ viditvā yena maṇḍalamālo tenu-pasaṅkami. upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: "kāya nu'ttha bhikkhave etarahi kathāya sannisinnā san-nipatitā? kā ca pana vo antarā kathā vippakatā?"ti. evaṃ vutte te bhikkhū bhagavantam etadavocum: "idha bhante amhākaṃ rattiyā paccūsasamayaṃ paccutthitānaṃ maṇḍalamāle sannisinnānaṃ san-nipatitānaṃ ayaṃ saṅkhiyādhammo udapādi "ac-chariyaṃ āvuso, abbhutaṃ āvuso yāvañcidaṃ tena bhagavatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭiveditā. ayaṃ hi 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 bhāsatī. itiha'me ubho ācariyantevāsī añ-
 ñamaññassa ujuvipaccanīkavādā bhagavantaṃ piṭ-
 ṭhito piṭṭhito anubaddhā honti bhikkhusaṅghaṇcā'ti.
 ayaṃ kho no bhante antarākathā vippakatā. atha
 bhagavā anuppatto'ti.

5. “O bhikkhus, should others speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha, no malice, no discontentment, no resentment in the mind is to be done by you. O bhikkhus, should others speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha, if there is annoyance or displeasure in you therein, that is a hindrance for you alone. O bhikkhus, should others speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha, if there is annoyance or displeasure in you therein, would you understand of others [what is] well-spoken and badly-spoken?” “Certainly not, Bhante.” O bhikkhus, should others speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha, you should unravel the false from the false therein: “Such as this is false. Such as this is untrue. But there is not this in us. On the contrary, this is not to be found in us.”

"mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ,
 dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa

vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamanā vā, tumhaṃ yevassa tena antarāyo. mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhe assatha kupitā vā anattamanā vā, api nu paresaṃ subhāsitaṃ dubbhāsitaṃ tumhe ājāneyyāthā?"ti. "no hetuṃ bhante. " "mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtato nibbeṭhetabbaṃ: 'iti'petuṃ abhūtaṃ. iti'petuṃ atacchaṃ. natthi cetuṃ amhesu. na ca panetaṃ amhesu saṃvijjati'ti. "

6. "O bhikkhus, should others speak in praise of me, or should speak in praise of the Dhamma, or should speak in praise of the Sangha, no rejoicing, no mental pleasure, no elation in the mind is to be done by you. O bhikkhus, should others speak in praise of me, or should speak in praise of the Dhamma, or should speak in praise of the Sangha, if there is rejoicing or gladness in you therein, that is a hindrance for you alone. O bhikkhus, should others speak in praise of me, or should speak in praise of the Dhamma, or should speak in praise of the Sangha,

you should acknowledge the truth from the truth therein: “Such as this is true. Such as this is correct. And there is this in us. And still, this is to be found in us.”

"mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso ubbilāvitattaṃ² karaṇīyaṃ. mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā 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 paṭijānitabbam: "iti'petam bhūtaṃ, iti'petam tacchaṃ. atthi cetam amhesu. samvijjati ca panetaṃ amhesū'ti. "

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

"appamattakaṃ kho panetaṃ bhikkhave oramat-

²ubbillāvitattaṃ, machasaṃ. ■

³ubbillāvino, machasaṃ. ■

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

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

"pāṇātipātaṃ pahāya pāṇātipātā paṭivirato samaṇo gotamo nihitadaṇḍo nihiṭasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharatī"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

"adinnādānaṃ pahāya adinnādānā paṭivirato sa-

maṇo gotamo dinnādāyī dinnapāṭikaṅkhī athenena
sucibhūtena attanā viharatī"ti. iti vā hi bhikkhave
puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

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

11. "Having abandoned false speech, the samana Go-
tama abstains from false speech. He speaks the truth.
He is dependable, reliable, trustworthy, not a deceiver
of the world." Or it is indeed thus, O bhikkhus, that a
puthujjana speaking in praise of the Tathagata might
say.

"musāvādaṃ pahāya musāvādā paṭivirato samaṇo
gotamo saccavādī saccasandho theto paccayiko
avisaṃvādako lokassā"ti. iti vā hi bhikkhave pu-
thujjano 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.

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

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.

"pharusāṃ vācaṃ pahāya pharusāya vācāya pa-

ṭivirato samaṇo gotamo. yā sā vācā neḷā kaṇ-
 ṇasukhā pemaṇīyā hadayaṅgamā porī bahujana-
 kantā bahujanamanāpā, tathārūpiṃ vācaṃ bhā-
 sitā"ti. iti vā hi bhikkhave puthujjano tathāga-
 tassa vaṇṇaṃ vadamāno vadeyya.

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

"samphappalāpaṃ pahāya samphappalāpā paṭi-
 virato samaṇo gotamo, kālavādī bhūtavādī attha-
 vādī dhammavādī vinayavādī, nidhānavatiṃ vā-
 caṃ bhāsitā kālena sāpadesaṃ pariyantavatiṃ at-
 thasamhitanti" iti vā hi bhikkhave puthujjano ta-
 thāgatassa vaṇṇaṃ vadamāno vadeyya.

15. “The samana Gotama abstains from injuring seed life and vegetation. The samana Gotama eats his meal in one sitting, refraining from eating in the evening, abstaining from eating outside the proper time. The samana Gotama abstains from dancing, singing, music and watch-

ing 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 say.

"bījagāma bhūtagāmasamārambhā paṭivirato samaṇo gotamo. ekabhattiko samaṇo gotamo rat-tūparato virato vikālabhojanā. naccagītavādita-

visūkadassanā paṭivirato samaṇo gotamo. mālā-gandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato samaṇo gotamo. uccāsayanamahāsa-yanā paṭivirato samaṇo gotamo. jātārūparajata-paṭiggahaṇā paṭivirato samaṇo gotamo. āmaka-dhaññapaṭiggahaṇā paṭivirato samaṇo gotamo. āma-kamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo. itthikumārīka-paṭiggahaṇā paṭivirato samaṇo go-tamo. dāsīdāsa-paṭiggahaṇā paṭivirato samaṇo go-tamo. ajeḷaka-paṭiggahaṇā paṭivirato samaṇo go-tamo. kukkuṭasūkarapaṭiggahaṇā paṭivirato sa-maṇo gotamo. hatthigavāssavaḷavapaṭiggahaṇā paṭivirato samaṇo gotamo. khattavatthupaṭigga-haṇā paṭivirato samaṇo gotamo. dūteyya paḥi-ṇagamanānuyogā paṭivirato samaṇo gotamo. ka-yavikkayā paṭivirato samaṇo gotamo. tulākūṭa - kamsakūṭa - mānakūṭā paṭivirato samaṇo gotamo. ukkoṭana - vañcananīkati - sāciyogā paṭivirato sa-maṇo gotamo. chedana - vadhābandhana - vipa-rāmosa - ālopaśahasākārā paṭivirato samaṇo go-tamo "ti. iti vā hi bhikkhave puthujjano tathāga-tassa vaṇṇaṃ vadamāno vadeyya.

16. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of injuring seed life and vegetation, such as: root seeds, stem seeds, joint seeds, bud seeds and actual seeds as the fifth. The samana Gotama abstains from such or

such forms of injuring seed life and vegetation.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāmaabhūtagāmasamārambhaṃ anuyuttā viharanti seyyathīdaṃ: mūlabījaṃ khandhabījaṃ phalubījaṃ aggabījaṃ bījabījameva pañcamaṃ. iti vā iti evarūpā bījagāmaabhūtagāmasamārambhā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

17. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of storing up things for use, such as: storing up boiled rice; storing up drinks; storing up cloths; storing up vehicles; storing up beds; storing up fragrances; storing up meats. The samana Gotama abstains from such or such forms of storing up things for use.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sanidhikāraparibhogaṃ anuyuttā viharanti. seyyathīdaṃ: annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gandasannidhiṃ āmisasannidhiṃ. iti vā iti evarūpā

sannidhikāraparibhogā paṭivirato samaṇo gotamo"ti.
iti vā hi bhikkhave puthujjano tathāgatassa vaṇ-
ṇaṃ vadamāno vadeyya.

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

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-
dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ vi-
sūkadassanaṃ anuyuttā viharanti. seyyathidaṃ:
naccaṃ gītaṃ vāḍitaṃ pekkhaṃ akkhānaṃ pā-
ṇissaraṃ vetālaṃ⁴ kumbhathūnaṃ sobhanakaṃ⁵
caṇḍālaṃ vaṃsaṃ dhovanaṃ⁶ hatthiyuddhaṃ as-
sayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nib-
buddhaṃ uyyodhikaṃ balaggaṃ senābyuhaṃ anī-
kadassanaṃ. iti vā iti evarūpā visūkadassanā pa-

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⁴vetālaṃ, [pts].

⁵sobhaṇa garakaṃ, [pts].

⁶dhovanaṃ, [pts].

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

19. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of indulging in gambling that are the bases for negligence, such as: eight-row chess; ten-row chess; checkers in the air; hopscotch; spillikins; board-games; tip-cat; drawing straws; dice; leaf-flutes; toy plows; somersaults; pinwheels; toy measures; toy carts; toy bows; guessing words from syllables; and guessing another's thoughts. The samana Gotama abstains from such or such forms of indulging in gambling that are the bases for negligence." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādaṭṭhānānuyogaṃ anuyuttā viharanti - seyyathīdaṃ: aṭṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ paṅgacīraṃ vaṅkakaṃ makkhacikaṃ ciṅgulakaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ. iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano

tathāgatassa vaṇṇaṃ vadamāno vadeyya.

20. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of high and large beds and seats, such as: spacious couches; thrones with animal figures carved on the supports; long-haired coverlets; multi-coloured patchwork coverlets; white woollen coverlets; woollen coverlets embroidered with flowers; quilts stuffed with cotton; woollen coverlets embroidered with animal figures; woollen coverlets with hair on both sides or on one side; bedspreads embroidered with gems; silk coverlets; dance-hall carpets; elephant, horse or chariot rugs; rugs of antelope-skins; choice spreads made of kadali-deer hides; spreads with red awnings overhead; couches with red cushions for the head and feet. The samana Gotama abstains from such or such forms of high and large beds and seats.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uc-cāsayanamahāsayanam anuyuttā viharanti. seyyathidaṃ: āsandiṃ pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ paṭalikaṃ tulikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kaṭṭhissaṃ koseyyaṃ kuttakaṃ hatthattharam assattharam rathattharam ajinappa-

veṇiṃ kādaliṃigapavarapaccattharaṇaṃ sautta-
racchadaṃ ubhatolohitakūpadhānaṃ. iti vā iti
evarūpā uccāsayanamahāsayanā paṭivirato samaṇo
gotamo"ti. iti vā hi bhikkhave puthujjano tathā-
gatassa vaṇṇaṃ vadamāno vadeyya.

21. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of indulging in the establishment of wearings, decorations and adornments, such as: rubbing fragrances on the body; massaging with oils; being bathed by others; kneading the limbs; using mirrors; collyrium (for the eyes); garlands; scents; unguents; face-powders; make-up; bracelets; head-bands; decorated walking sticks; ornamented medicine-tubes; rapiers; sunshades; embroidered sandals; turbans; diadems; yaktail whisks; and long-fringed white robes. The samana Gotama abstains from such or such forms of indulging in the establishment of wearings, decorations and adornments." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-
dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇ-
ḍanavibhusanaṭṭhānānuyogaṃ anuyuttā viharanti
- seyyathīdaṃ: ucchādanaṃ parimaddanaṃ na-
hāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāvi-
lepanaṃ mukhacunṇakaṃ mukhalepanaṃ hattha-
bandhaṃ sikhābandhaṃ daṇḍakaṃ nāḷikaṃ asiṃ

chattam citrūpāhanam uṇhīsam maṇim vālavīja-
 nim odātāni vatthāni dīghadasāni. iti vā iti eva-
 rūpā maṇḍanavibhusanaṭṭhānānuyogā paṭivirato
 samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano
 tathāgatassa vaṇṇam vadamāno vadeyya.

22. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of animal talk, such as: talk about kings, talk about thieves, talk about ministers, talk about armies, talk about dangers, talk about battles, talk about food, talk about drinks, talk about garments, talk about lodgings, talk about garlands, talk about perfumes, talk about lineages, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about those of former days who are dead, talk about diverse topics, speculate about the world, speculate about the sea, talk about being or non-being as such. The samana Gotama abstains from such or such forms of animal talks." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-
 dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ ti-
 racchānakathaṃ anuyuttā viharanti. seyyathīdaṃ:
 rājakathaṃ corakathaṃ mahāmattakathaṃ senā-

katham bhayakatham yuddhakatham annakatham
 pānakatham vatthakatham sayanakatham mālā-
 katham gandhakatham ñātikatham yānakatham
 gāmakatham nigamakatham nagarakatham jana-
 padakatham itthikatham sūrakatham visikhāka-
 tham kumbhaṭṭhānakatham pubbapetakatham nā-
 nattakatham lokakkhāyikaṃ samuddakkhāyikaṃ
 itibhavābhavakatham. iti vā iti evarūpāya tirac-
 chānakathāya paṭivirato samaṇo gotamo"ti. iti
 vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ
 vadamāno vadeyya.

23. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of quarrelsome talk, such as: “You don’t understand this dhamma and discipline. I understand this dhamma and discipline. How can you understand this dhamma and discipline? You have entered the wrong path. I have entered the right path. I’m consistent. You are inconsistent. What should have been said first, you said last, what should have been said last, you said first. That practice of yours has been overturned. Your doctrine has been invalidated. You are defeated. Go on and save your doctrine, or disentangle yourself now if you can.” The samana Gotama abstains from such or such forms of quarrelsome talk.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ vig-gāhikakathaṃ anuyuttā viharanti. seyyathidaṃ: na tvaṃ imaṃ dhammavinayaṃ ājānāsi. ahaṃ imaṃ dhammavinayaṃ ājānāmi. kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? micchāpaṭipanno tva-masi, ahamasmi sammā paṭipanno. sahitam me, asahitam te. pure vacanīyaṃ pacchā avaca. pac-chā vacanīyaṃ pure avaca. āciṇṇam te viparā-vattam. āropito te vādo. niggahito tvamasi. cara vādappamokkhāya. nibbeṭhehi vā sace pahosī'ti. iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

24. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of the practice of going on errands and going as a messenger, such as: running errands for kings, king's ministers, khattiyas, brahmins, householders, or young men who say: "Go here, go to such and such a place. Take this, bring that from such and such a place." The samana Gotama abstains from such or such forms of practice of going on errands and going as a messenger." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ dū-

teyyapahiṇagamanānuyogaṃ anuyuttā viharanti. seyyathīdaṃ: raññaṃ rājamahāmattānaṃ khat-tiyānaṃ brāhmaṇānaṃ gahapatikānaṃ kumārānaṃ 'idha gaccha. amutrāgaccha. idaṃ hara. amutra idaṃ āharā'ti. iti vā iti evarūpā dūteyya-pahiṇagamanānuyogā paṭivirato samaṇo gotamo'ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena lābhaṃ nijigimsitāro. iti vā iti evarūpā kuhanalapanā paṭivirato samaṇo gotamo'ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

26. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living

by such forms of wrong livelihood of animal sciences such as: [interpreting:] signs on limbs, unusual events, dreams, characteristic marks, cloths gnawed by mice; [offering:] fire oblations, oblations from a ladle, grain husk oblations, broken rice oblations, rice-grain oblations, ghee oblations, oil oblations, oblations from the mouth, blood oblations; palmistry, the science of identifying auspicious sites for building, the science of identifying auspicious fields, the science of interpreting the cries of jackals, the science of exorcism, the science of earthen house, the science of snakes, the science of poisons, the science of scorpions, the science of rats, the science of birds, the science of crows, predicting the number of years left to live, protective charms against arrows, commanding animals. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathīdam: aṅgam nimittam uppātam supinam lakkaṇam mūsikacchinnaṃ agghomaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ muckhahomaṃ lohita-homaṃ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhū-tavijjā bhurivijjā ahivijjā visavijjā vicchikavijjā mū-sikavijjā sakuṇavijjā vāyasavijjā pakkajjhānam sa-raparittānam migapakkham. iti vā iti evarūpāya

tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgata-
tassa vaṇṇaṃ vadamāno vadeyya.

27. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: telling a person's fortune from the characteristics of gems, characteristics of a walking stick, characteristics of a garment, characteristics of a sword, characteristics of an arrow, characteristics of a bow, characteristics of a weapon, characteristics of a woman, characteristics of a man, characteristics of a boy, characteristics of a girl, characteristics of a male slave, characteristics of a female slave, characteristics of an elephant, characteristics of a horse, characteristics of a buffalo, characteristics of a bull, characteristics of a cow, characteristics of a goat, characteristics of a sheep, characteristics of a cock, characteristics of a quail, characteristics of an iguana, characteristics of a rabbit, characteristics of a turtle, characteristics of a deer. The samana Gotama abstains from such or such forms of wrong livelihood." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti -

seyyathīdam: maṇilakkhaṇaṃ daṇḍalakkhaṇaṃ
 vatthalakkhaṇaṃ asilakkhaṇaṃ usulakkhaṇaṃ dha-
 nulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ
 purisalakkhaṇaṃ kumāralakkhaṇaṃ kumārīlakkha-
 ṇaṃ dāsālakḥhaṇaṃ dāsīlakḥhaṇaṃ haṭṭhilakḥha-
 ṇaṃ assalakkhaṇaṃ mahisalakkhaṇaṃ usabhalak-
 khaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkha-
 ṇaṃ kukkuṭalakkhaṇaṃ vaṭṭalakkhaṇaṃ godhā-
 lakḥhaṇaṃ kaṇṇikālakkhaṇaṃ kacchapalakkhaṇaṃ
 migalakkhaṇaṃ. iti vā iti evarūpāya tiracchāna-
 vijjāya micchājīvā paṭivirato samaṇo gotamo'ti. iti
 vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ
 vadamāno vadeyya.

28. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: the king will march forth; the king will not march forth; our king will attack and the foreign king will retreat; the foreign king will attack and our king will retreat; our king will triumph and the foreign king will be defeated; the foreign king will triumph and our king will be defeated; thus there will be victory for one and defeat for the other. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-
dhādeyyāni bhojanāni bhuñjitvā te evarūpāya ti-
racchānavijjāya micchājīvena jīvikaṃ kappenti -
seyyathīdam: raññaṃ niyyānaṃ bhavissati. rañ-
ñaṃ atiyānaṃ bhavissati. abbhantarānaṃ rañ-
ñaṃ upayānaṃ bhavissati. bāhirānaṃ raññaṃ
apayānaṃ bhavissati. bāhirānaṃ raññaṃ upa-
yānaṃ bhavissati. abbhantarānaṃ raññaṃ apa-
yānaṃ bhavissati. abbhantarānaṃ raññaṃ jayo
bhavissati. bāhirānaṃ raññaṃ parājayo bhavis-
sati. bāhirānaṃ raññaṃ jayo bhavissati. abbhan-
tarānaṃ raññaṃ parājayo bhavissati. iti imassa
jayo bhavissati. imassa parājayo bhavissati. iti
vā iti evarūpāya tiracchānavijjāya micchājīvā pa-
ṭivirato samaṇo gotamo'ti. iti vā bhikkhave pu-
tthujjano tathāgatassa vaṇaṇaṃ vadamāno vadeyya.

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

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

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathidaṃ: candaggāho bhavissati, suriyaggāho bhavissati, nakkhattaggāho bhavissati, candima-suriyānaṃ pathagamaṇaṃ bhavissati, candima-suriyānaṃ uppathagamaṇaṃ bhavissati, nakkhat-

tānaṃ pathagamaṇaṃ bhavissati, nakkhattānaṃ uppathagamaṇaṃ bhavissati, ukkāpāto bhavissati, disāḍḍāho bhavissati, bhūmicālo bhavissati, deva-
 dundubhi bhavissati, candimasuriyanakkhattānaṃ
 uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bha-
 vissati. evaṃvipāko candaggāho bhavissati, evaṃ-
 vipāko suriyaggāho bhavissati, evaṃvipāko nak-
 khattaggāho bhavissati, evaṃvipākaṃ candima-
 suriyānaṃ pathagamaṇaṃ bhavissati, evaṃvipā-
 kaṃ candimasuriyānaṃ uppathagamaṇaṃ bhavis-
 sati, evaṃ vipākaṃ nakkhattānaṃ pathagamaṇaṃ
 bhavissati, evaṃvipākaṃ nakkhattānaṃ uppatha-
 gamaṇaṃ bhavissati, evaṃvipāko ukkāpāto bha-
 vissati, evaṃvipāko disāḍḍāho bhavissati, evaṃ-
 vipāko bhūmicālo bhavissati. evaṃvipāko deva-
 dundūbhi bhavissati, evaṃvipākaṃ candimasuri-
 yanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṅki-
 lesaṃ vodānaṃ bhavissati. iti vā iti evarūpāya ti-
 racchānavijjāya micchājīvā paṭivirato samaṇo go-
 tamo'ti. " iti vā hi bhikkhave puthujjano tathāga-
 tassa vaṇṇaṃ vadamāno vadeyya.

30. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: there will be abundant rain; there will be a drought; there will be abundant food; there will be a famine; there will be security; there will be danger; there will be

sickness; there will be health; or they earn their living by accounting, computation, calculation, the composing of poetry, and moral philosophy. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathidaṃ: subbuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkham bhavissati, dubbhikkham bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, roga bhavissati, ārogyaṃ bhavissati. muddā gaṇanā saṅkhānaṃ kāveyyaṃ lokāyataṃ. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

31. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: getting a wife for a young man; getting a husband for a young woman; arranging engagements; arranging divorces; advising on times for savings; advising on times for spending; invoking good luck; invoking bad luck; reviving fetuses; [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.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathidaṃ: āvāhanaṃ vivāhanaṃ saṃvadanāṃ vivadanāṃ saṅkīraṇaṃ vīkīraṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jivhānitthambhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsa-paṇhaṃ kumārikapaṇhaṃ devapaṇhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjālanaṃ sirivhānaṃ. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

32. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: [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.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti - seyyathīdam: santikammaṃ paṇidhikammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ vatthuparikiraṇam ācamaṇam nahāpaṇam juhaṇam vamaṇam virecanaṃ uddhavirecanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ nettatappaṇam natthukammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattiyaṃ dā-rakatikicchā mūlabhesajjāṇam anuppadāṇam osadhīṇam paṭimokkho. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti.

"iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

idaṃ kho taṃ bhikkhave appamattakaṃ oramattakaṃ sīlamattakaṃ yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

atthi bhikkhave aññeva dhammā gambhīrā dud-

dasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhuc-
cam vaṇṇaṃ sammā vadamānā vadeyyuṃ. ka-
tame ca te bhikkhave dhammā gambhīrā duddasā
duranubodhā santā paṇītā atakkāvacarā nipuṇā
paṇḍitavedanīyā ye tathāgato sayam abhiññā sac-
chikatvā pavedeti yehi tathāgatassa yathābhuc-
cam vaṇṇaṃ sammā vadamānā vadeyyuṃ?

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

santi bhikkhave eke samaṇabrāhmaṇā pubbanta-
kappikā pubbantānudiṭṭhino pubbantaṃ ārabbha
anekavihitāni adhivuttiṭṭhāni abhivadanti aṭṭhā-
dasahi vatthūhi. te ca bhonto samaṇabrāhmaṇā
kimāgamma kimārabba pubbantaṃ kappikā pub-
bantānudiṭṭhino pubbantaṃ ārabbha anekavihi-
tāni adhivuttiṭṭhāni abhivadanti aṭṭhārasahi vat-
thūhi?

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

santi bhikkhave eke samaṇabrāhmaṇā sassatavādā
 sassataṃ attānañca lokañca paññāpentī catūhi
 vatthūhi. te ca bhonto samaṇabrāhmaṇā kimā-
 gamma kimārabbaḥ sassatavādā sassataṃ attā-
 nañca lokañca paññāpentī catūhi vatthūhi?

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

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

movable, beings run through, move about continuously, passing away and re-arising, there is only this forever and ever." This, O bhikkhus, is the first ground owing to which, having regard for which, some samanas and brahmanas whose teaching is eternalism declare the self and the world to be eternal.

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya ta-thārūpaṃ cetosamādhim phusati yathā samāhite citte anekavihitam pubbenivāsaṃ anussarati, seyyathīdam: ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsātimpi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi 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 anekavihitam pubbenivāsaṃ anussarati. so evamāha: 'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cāvanti upapajjanti, atthitveva sassatisamaṃ. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sam-

māmanasikāramanvāya tathārūpaṃ cetosamādhim
 phusāmi yathā samāhite citte anekavihitam pub-
 benivāsaṃ anussarāmi, seyyathīdaṃ: ekampi jā-
 tim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañ-
 capi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṃsampi
 jātiyo cattārīsampi jātiyo paññāsampi jātiyo jāti-
 satampi jātisahassampi jātisatasahassampi ane-
 kānipi jātisatāni anekānipi jātisahassāni anekā-
 nipi jātisatasahassāni amutrāsiṃ evannāmo evaṇ-
 gotto evaṃvaṇṇo evamāhāro evaṃsukhadukkha-
 paṭisaṃvedī evamāyupariyanto. so tato cuto amutra
 upapādim tatrāpāsiṃ evannāmo evaṇgotto evaṃ-
 vaṇṇo evamāhāro evaṃsukhadukkhapāṭisaṃvedī
 evamāyupariyanto. so tato cuto idhūpapanno'ti.
 iti sākāraṃ sauddesaṃ anekavihitam pubbenivā-
 saṃ anussarāmi. imināmaḥaṃ etaṃ jānāmi: ya-
 thā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭ-
 ṭhāyiṭṭhito. teva sattā sandhāvanti saṃsaranti
 cavanti upapajjanti atthitveva sassatisama"nti. idaṃ
 bhikkhave paṭhamam ṭhānam yaṃ āgamma yaṃ
 ārabbha eke samaṇabrāhmaṇā sassatavādā sas-
 satam attānañca lokañca paññāpentī.

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

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

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

dutiye ca bhonto samaṇabrāhmaṇā kimāgama
kimārabba sassatavādā sassataṃ attānañca lo-
kañca paññāpentī? idha bhikkhave ekacco sa-
maṇo vā brāhmaṇo vā ātappamanvāya padhāna-
manvāya anuyogamanvāya appamādamanvāya sam-
māmanasikāramanvāya tathārūpaṃ cetosamādhim
phusati yathā samāhite citte anekavihiṭṭaṃ pub-
benivāsaṃ anussarati, seyyathīdaṃ: ekampi saṃ-
vaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīnapi saṃ-
vaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi
saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni amut-

rāsiṃ evaṇṇāmo evaṅgotto evaṃvaṇṇo evamāhāro
 evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto.
 so tato cuto amutra upapādiṃ tatrāpāsiṃ evan-
 nāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsu-
 khadukkhapaṭisaṃvedī evamāyupariyanto. so tato
 cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ ane-
 kavihitaṃ pubbenivāsaṃ anussarati. so evamāha:
 'sassato attā ca loko ca vañjho kuṭaṭṭho esikaṭṭhā-
 yiṭṭhito. teva sattā sandhāvanti saṃsaranti ca-
 vanti upapajjanti atthitveva sassatisamaṃ. taṃ
 kissa hetu? ahaṃ hi ātappamanvāya padhāna-
 manvāya anuyogamanvāya appamādamanvāya sam-
 māmanasikāramanvāya tathārūpaṃ cetosamādhim-
 phusāmi yathā samāhite citte anekavihitaṃ pub-
 benivāsaṃ anussarāmi, seyyathidaṃ: ekampi saṃ-
 vaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīnupi saṃ-
 vaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi
 saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni amut-
 rāsiṃ evaṇṇāmo evaṅgotto evaṃvaṇṇo evamāhāro
 evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto.
 so tato cuto amutra upapādiṃ tatrāpāsiṃ evan-
 nāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsu-
 khadukkhapaṭisaṃvedī evamāyupariyanto. so tato
 cuto idhūpapanno'ti. " iti sākāraṃ sauddesaṃ
 anekavihitaṃ pubbenivāsaṃ anussarāmi. iminā'pā-
 haṃ etaṃ jānāmi yathā sassato attā ca loko ca
 vañjho kuṭaṭṭho esikaṭṭhāyiṭṭhito. teva sattā san-
 dhāvanti saṃsaranti cavanti upapajjanti. atthi-
 tveva sassatisamaṃ'ti." idaṃ bhikkhave dutiyaṃ
 tṭhānaṃ yaṃ āgamma yaṃ ārabha eke samaṇa-

brāhmaṇā sassatavādā sassatā attānañca lokañca
paññāpentī.

39. And in the third place, owing to what, having regard for what, [do] those honorable samanās and brahmanas whose teaching is eternalism, declare the self and the world to be eternal? “Here, O bhikkhus, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches such a form of samadhi where in that state of mind, he recollects his manifold past abodes, that is: ten world-contraction and expansion, twenty world-contraction and expansion, thirty world-contraction and expansion, forty world-contraction and expansion. “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here.” Thus with their aspects and particulars, he recollects his manifold past abodes. He says thus: The self and the world are eternal, barren, permanent, as stable as a pillar, immovable. It is just beings that run through, move about continuously, passing away and re-arising. There is only this forever and ever.

What is the reason for that? Because I, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touch such a form of samadhi where in that state of mind, I recollect my manifold past abodes, that is: ten world-contraction and expansion, twenty world-contraction and expansion, thirty world-contraction and expansion, forty world-contraction and expansion. "There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here." Thus with their aspects and particulars, I recollect my manifold past abodes. In this way I understand this: Whereas the self and the world are eternal, barren, permanent, as stable as a pillar, immovable, beings, run through, move about continuously, passing away and re-arising, there is only this forever and ever." This, O bhikkhus, is the third ground owing to which, having regard for which some samanas and brahmanas whose teaching is eternalism declare the self and the world to be eternal.

tatiye ca bhonto samaṇabrāhmaṇā kimāgamma
kimārabba sassatavādā sassataṃ attānaṃ lo-
kaṇca paññāpenti? idha bhikkhave ekacco sa-
maṇo vā brāhmaṇo vā ātappamanvāya padhāna-

manvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte anekavihitam pubbenivāsaṃ anussarati, seyyathīdam: dasapi samvaṭṭavivaṭṭāni vīsatiṃpi samvaṭṭavivaṭṭāni tiṃsampi samvaṭṭavivaṭṭāni cattārīsampi samvaṭṭavivaṭṭāni amutrāsīm evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhaṭṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādim tatrāpāsīm evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhaṭṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāram sauddesaṃ anekavihitam pubbenivāsaṃ anussarati. so evamāha: "sassato attā ca loko ca vaṅjho kūṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti samsaranti cavanti upapajjanti atthitveva sassatisaṃmaṃ. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathā samāhite citte anekavihitam pubbenivāsaṃ anussarāmi, seyyathīdam: dasapi samvaṭṭavivaṭṭāni vīsatiṃpi samvaṭṭavivaṭṭāni tiṃsampi samvaṭṭavivaṭṭāni cattārīsampi samvaṭṭavivaṭṭāni amutrāsīm evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhaṭṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādim tatrāpāsīm evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhaṭṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāram sauddesaṃ anekavihitam pubbenivāsaṃ

anussarāmi. iminā maham etam jānāmi. yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisamaṃ'ti." idam bhikkhave tatiyaṃ ṭhānaṃ yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti.

40. And in the fourth place, owing to what, having regard for what, [do] those honorable samanas and brahmanas whose teaching is eternalism, declare the self and the world to be eternal? "Here, O bhikkhus, a certain samana or brahmana is a logician, an investigator. Having hammered out by argumentations accompanied by investigation according to his own intelligence, he says thus: The self and the world are eternal, barren, permanent, as stable as a pillar, immovable. It is just beings that run through, move about continuously, passing away and re-arising. There is only this forever and ever." This, O bhikkhus, is the fourth ground owing to which, having regard for which some samanas and brahmanas whose teaching is eternalism declare the self and the world to be eternal.

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha sassatavādā sassataṃ attānañca lokañca paññāpenti? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so tak-

kapariyāhatam vīmaṃsānucaritam sayampatibhānam evamāha: 'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisamanti. idaṃ bhikkhave catuttham tṭhānam yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā sassatavādā sassatam attānam ca lokam ca paññāpentī.

41. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas whose teaching is eternalism declare the self and the world [to be] eternal by four grounds. Indeed, O bhikkhus, whichever samanas or brahmanas, whose teaching is eternalism, who declare the self and the world [to be] eternal, all those [do so] by only these four grounds or by a certain one [among] these. Aside from these there is none.

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

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 tran-

scends 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.

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

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

ime kho te bhikkhave dhammā gambhīrā duddasā

duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhucam vaṇṇaṃ sammā vadamānā vadeyyuṃ.

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

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

45. At some time or other, O bhikkhus, there comes to be a long lapse of time which this world contracts. In a contracting world, the majority of beings are mostly Abhassara [brahma world] bound. There they are mind-made, feeding on rapture, self-luminous, roaming through the air, ever beautiful, and they remain like that for a

very long time. At some time or other, O bhikkhus, there comes to be a long lapse of time which this world expands. In an expanding world, an empty brahma palace appears. Then a certain being, having passed away from the Abhassara group [due to] the exhaustion of life or exhaustion of merits, arises in the empty brahma palace. There he is mind-made, feeding on rapture, self-luminous, roaming through the air, ever beautiful, and he remains like that for a very long time. Of him being alone in that place for a long time, an uneasiness, discontent and longing arises: "O, that other beings too were to come to this state." Then certain beings too, having passed away from the Abhassara group [due to] the exhaustion of life or exhaustion of merits, arise in the brahma palace in companionship of that being. Those too are mind-made, feeding on rapture, self-luminous, roaming through the air, ever beautiful, and they remain like that for a very long time. There, O bhikkhus, the being who arose first, it occurs to him thus: "I am Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All Seeing, the Wielder of Power, the Master, the Maker and Creator, the Foremost, the Ordainer, the Almighty, the Father of all that are and are to be. These beings are created by me. What is the reason for that? Formerly this occurred to me: "O, that other beings too were to come to this state;" and because of such mental aspiration of mine, these beings have come to this state." Those beings too who arose afterwards, it occurs to those too: "This is Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All Seeing, the Wielder of Power, the Master, the Maker

and Creator, the Foremost, the Ordainer, the Almighty, the Father of all that are and are to be. In this way we were created by Brahma. What is the reason for that? Because we see that he arose here first. However, we arose afterwards.”

hoti kho so bhikkhave samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati. saṃvaṭṭamāne loka yebhuyyena sattā ābhas-sarasamvattanikā honti. te tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti. hoti kho so bhikkhave samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivaṭṭati. vivaṭṭamāne loka suññaṃ brahmavimānaṃ pātubhavati. athaññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati. so tattha hoti manomayo pītibhakkho sayampabho antalikkhacarō subhaṭṭhāyī ciraṃ dīghamaddhānaṃ tiṭṭhati. tassa tattha ekakassa dīgharattaṃ nibbusitattā anabhirati paritassanā uppajjati: 'aho vata aññe'pi sattā itthattaṃ āgaccheyyunti'. atha aññatare'pi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānaṃ upapajjanti tassa sattassa saṃvattamānaṃ. te'pi tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti. tatra bhikkhave yo so satto paṭhamam upapanno tassa evaṃ hoti: 'ahamasmi brahmā mahābrahmā abhibhū

anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhavyānaṃ. mayā ime sattā nimmitā. taṃ kissa hetu? mamaṃ hi pubbe etadahosi: aho vata aññe'pi sattā itthattaṃ āgaccheyyunti. iti mamañca⁷ manopa-
 ṇidhi. ime ca sattā itthattaṃ āgatā'ti. ye'pi te sattā pacchā upapannā⁸ tesampi evaṃ hoti: ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū ana-
 bhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhavyānaṃ. iminā mayāṃ bhotā brahmuṇā nimmitā. taṃ kissa hetu? mamaṃ hi mayāṃ addasāma idha paṭha-
 maṃ upapannaṃ. mayāṃ panamhā pacchā upa-
 pannā'ti.

46. There, O bhikkhus, the being who arose first is longer lived, more beautiful and possesses greater power. However, those beings who arose afterwards are shorter lived, less beautiful and possess less power. But it is possible, O bhikkhus, it is to be found that a certain being, having passed away from that group comes to this state of existence. Having come to this state of existence, he is one who goes forth from the house [life] into homelessness. Being one who has gone forth from the house [life] into homelessness, in consequence of ardour, in consequence of endeavour, in consequence of application, in

⁷mama ca. machasaṃ. ■

⁸upapannā. sī mu. 1. ■

consequence of vigilance, in consequence of right attention, he mentally touches such a form of samadhi where in that state of mind, he recollects his former abode, [but apart] from there, he does not recollect others. He says thus: “He who is Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All Seeing, the Wielder of Power, the Master, the Maker and Creator, the Foremost, the Ordainer, the Almighty, the Father of all that are and are to be, we were created by Brahma. He is permanent, stable, eternal, not liable to change. He just remains thus forever and ever. However, we who were created by Brahma, we are impermanent, unstable, short lived, liable to fall away and come to this state of existence.” This, O bhikkhus, is the first ground owing to which, having regard for which some samanas and brahmanas who are partial eternal and partial non-eternal theorists declare the self and the world to be partially eternal and partially non-eternal.

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

dhim phusati yathā samāhite citte taṃ pubbeni-
vāsaṃ anussarati, tato paraṃ nānussarati. so
evamāha: 'yo kho so bhavaṃ brahmā mahābrahmā
abhibhū anabhibhūto aññadatthudaso vasavattī
issaro kattā nimmātā seṭṭho sajitā vasī pitā bhū-
tabhavyānaṃ, yena mayaṃ bhotā brahmuṇā nim-
mitā, so nicco dhuvo sassato avipariṇāmadhammo
sassatisamaṃ tatheva ṭhassati. ye pana mayaṃ
ahumhā tena bhotā brahmuṇā nimmitā, te ma-
yaṃ aniccā addhuvā appāyukā cavanadhammā it-
thattaṃ āgatā'ti. idaṃ bhikkhave paṭhamāṃ ṭhā-
naṃ yaṃ āgamma yaṃ ārabha eke samaṇabrāh-
maṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ
sassataṃ ekaccaṃ asassataṃ attānañca lokañca
paññāpentī.

47. And in the second place, owing to what, having regard for what, [do] those honorable 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 of laughter and enjoyment, [their] mindfulness become muddled. With muddled mindfulness those devas pass away from that group. But it is possible, O bhikkhus, it is to be found, that a certain being from that group, having

passed away, comes to this state of existence. Having come to this state of existence, he is one who goes forth from the house [life] into homelessness. Being one who has gone forth from the house [life] into homelessness, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, he mentally touches such a form of samadhi where in that state of mind, he recollects his former abode, [but apart] from there, he does not recollect others. He says thus: “Those honorable devas who are not amusement revelers, they do not dwell excessively engaged in the habit of laughter and enjoyment. For those not dwelling excessively engaged in the habit of laughter and enjoyment, their mindfulness is not muddled. With mindfulness not muddled, those devas do not pass away from that group. They are permanent, stable, eternal, not liable to change. They just remain thus forever and ever. However, we who were amusement revelers, dwelling excessively engaged in the habit of laughter and enjoyment, [our] mindfulness became muddled. With muddled mindfulness we passed away from that group. We are impermanent, unstable, short lived, liable to fall away and come to this state of existence.” This, O bhikkhus, is the second ground owing to which, having regard for which some samanas and brahmanas who are partial eternal and partial non-eternal theorizers declare the self and the world to be partially eternal and partially non-eternal.

dutiye ca bhonto samaṇabrāhmaṇā kimāgamma

kimārabbhā ekaccasassatikā ekaccaasassatikā ekac-
 caṃ sassataṃ ekaccaṃ asassataṃ attānañca lo-
 kañca paññāpentī? santi bhikkhave khiḍḍāpado-
 sikā nāma devā. te ativelāṃ hassakhiḍḍāratidham-
 masamāpannā viharanti. tesāṃ ativelāṃ hassa-
 khiḍḍāratidhammasamāpannānaṃ viharataṃ sati
 mussati. satiyā sammosā te devā tamhā kāyā ca-
 vanti. tñānaṃ kho panetaṃ bhikkhave vijjati yaṃ
 aññataro satto tamhā kāyā cavitvā itthattaṃ āga-
 chati. itthattaṃ āgato samāno agārasmā anagāri-
 yaṃ pabbajati. agārasmā anagāriyaṃ pabbajito
 samāno ātappamanvāya padhānamanvāya anuyo-
 gamanvāya appamādamanvāya sammāmanasikā-
 ramanvāya tathārūpaṃ cetosamādhiṃ phusati ya-
 thāsamāhite citte taṃ pubbenivāsaṃ anussarati,
 tato paraṃ nānussarati. so evamāha: ye kho te
 bhonto devā na khiḍḍāpadosikā, te na ativelāṃ
 hassakhiḍḍāratidhammasamāpannā viharanti. te-
 saṃ na ativelāṃ hassakhiḍḍāratidhammasamāpan-
 nānaṃ viharataṃ sati na mussati. satiyā asam-
 mosā te devā tamhā kāyā na cavanti, niccā dhuvā
 sassatā avipariṇāmadhammā sassatisamaṃ tatheva
 tthassati. ye pana mayaṃ ahumbha khiḍḍāpado-
 sikā, te mayaṃ ativelāṃ hassakhiḍḍāratidham-
 masamāpannā viharimbha. tesāṃ no ativelāṃ
 hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ
 sati mussi. satiyā sammosā evaṃ mayaṃ tam-
 bhā kāyā cutā aniccā addhuvā appāyukā cavana-
 dhammā itthattaṃ āgatā'ti. idaṃ bhikkhave du-
 tiyaṃ tñānaṃ yaṃ āgamma yaṃ ārabbhā eke sa-

maṇa brāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ lokaṃ paññāpentī.

48. And in the third place, owing to what, having regard for what, [do] those honorable samanas and brahmanas who are partial eternal and partial non-eternal theorizers, declare the self and the world [to be] partially eternal and partially non-eternal? There are, O bhikkhus, devas named corrupted in mind. They excessively reflect upon one another. Those excessively reflecting upon one another, they cause to corrupt one another's minds. Those who corrupt one another's minds, their bodies become tired and their minds become tired. Those devas pass away from that group. But it is possible, O bhikkhus, it is to be found, that a certain being from that group, having passed away, comes to this state of existence. Having come to this state of existence, he is one who goes forth from the house [life] into homelessness. Being one who has gone forth from the house [life] into homelessness, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, he mentally touches such a form of samadhi where in that state of mind, he recollects his former abode, [but apart] from there, he does not recollect others. He says thus: "Those honorable devas who are not corrupted in mind, they do not excessively reflect upon one another. Those not exces-

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

tatiye ca bhonto samaṇabrāhmaṇā kimāgama
kimārabba ekaccasassatikā ekaccaasassatikā ekac-
caṃ sassataṃ ekaccaṃ asassataṃ attānañca lo-
kañca paññāpenti? santi bhikkhave manopadā-
sika nāma devā. te ativelaṃ aññamaññaṃ upa-
nijjhāyanti. te ativelaṃ aññamaññaṃ upanijjhā-
yantā aññamaññaṃhi cittāni padūsentī. te añña-
maññaṃhi paduṭṭhacittā kilantakāyā kilantacittā.
te devā tamhā kāyā cavanti. ṭhānaṃ kho bhik-
khava vijjati yaṃ aññataro satto tamhā kāyā cavi-
tvā itthattaṃ āgacchati. itthattaṃ āgato samāno

agārasmā anagāriyaṃ pabbajati. agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte taṃ pubbenivāsaṃ anussarati tato paraṃ nānussarati. so evamāha: ye kho te bhonto devā na manopadosikā, te na ativelaṃ aññamaññaṃ upanijjhāyanti. te na ativelaṃ aññamaññaṃ upanijjhāyantā aññamaññaṃhi appaduṭṭhacittā akilantakāyā akilantacittā. te devā tamhā kāyā na cavanti niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti. ye pana mayaṃ ahumha manopadosikā, te mayaṃ ativelaṃ aññamaññaṃ upanijjhāyimha. te mayaṃ ativelaṃ aññamaññaṃ upanijjhāyantā aññamaññaṃhi⁹ cittāni padūsimsa. te mayaṃ aññamaññaṃhi paduṭṭhacittā kilantakāyā kilantacittā evaṃ tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā'ti. idaṃ bhikkhave tatiyaṃ ṭhānaṃ yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃca lokaṃca paññāpentī.

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

⁹ aññamaññaṃ. simu. ■
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theorizers, 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 consciousness, this self is permanent, stable, eternal, not liable to change. It just remains thus forever and ever.” This, O bhikkhus, is the fourth ground owing to which, having regard for which some samanas and brahmanas who are partial eternal and partial non-eternal theorizers declare the self and the world to be partially eternal and partially non-eternal.

catutthe ca bhonto samaṇabrāhmaṇā kimāgama
kimārabbha ekaccasassatikā ekacca asassatikā ekac-
caṃ sassataṃ ekaccaṃ asassataṃ attatāṇaṃ
lokaṇca paññāpentī? idha bhikkhave ekacco sa-
maṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so tak-
kapariyāhataṃ vimaṃsānucaritaṃ sayampaṭibhā-
naṃ evamāhaṃ: yaṃ kho idaṃ vuccati cakkhūti'pi
sotanti'pi ghāṇaṃ'ti'pi kāyo'ti'pi, ayaṃ attā anicco
addhuvo asassato vipariṇāmadhammo. yaṃ ca
kho idaṃ vuccati cittanti vā mano'ti vā viññāṇanti
vā ayaṃ attā nicco dhuvo sassato avipariṇāma-
dhammo sassatisamaṃ tatheva ṭhassatī ti. idaṃ
bhikkhave catutthaṃ ṭhānaṃ yaṃ āgama yaṃ

ārabbhā eke samaṇabrāhmaṇā ekaccasassatikā
ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asas-
sataṃ attānañca lokañca paññāpentī.

50. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas whose teaching is partial eternal and partial non-eternal theorizers declare the self and the world [to be] partially eternal and partially non-eternal by four grounds. Indeed, O bhikkhus, whichever samanas or brahmanas are partial eternal and partial non-eternal 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.

ime hi kho te bhikkhave samaṇabrāhmaṇā ekac-
casassatikā ekaccaasassatikā ekaccaṃ sassataṃ
ekaccaṃ asassataṃ attānañca lokañca paññāpentī
catūhi vatthūhi. ye hi keci bhikkhave samaṇā
vā brāhmaṇā vā ekaccasassatikā ekaccaasassa-
tikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attā-
nañca lokañca paññāpentī, sabbe te imeheva ca-
tūhi vatthūhi, etesaṃ vā aññatarena. natthi ito
bahiddhā.

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

state.” And that the Tathagata understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃ-gatikā bhavissanti evaṃ abhisamparāyā"ti. taṃ ca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. taṃ ca pajānanaṃ na parāmasati. aparāmasato cassa paccattaṃyeva nibbuti veditā. vedanānaṃ samudayaṇca atthagamaṇca assādaṇca ādīnaṇca nissaraṇaṇca yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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

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

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

santi bhikkhave eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpentī catūhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbhā antānantikā antānantaṃ lokassa paññāpentī catūhi vatthūhi?

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

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

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā 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 maḥaṃ etaṃ jānāmi: yathā antavā ayaṃ loko parivaṭumo"ti. idaṃ bhikkhave paṭhamam ṭhānam yaṃ āgamma yaṃ ārabba eke samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpentī.

55. And in the second place, owing to what, having regard for what, [do] those honorable samanas and brahmanas who are finite or infinite world theorists declare the world [to be] finite or infinite? Here, O bhikkhus, a

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

dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantam lokassa paññāpentī? 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 अपariyanto. ye te samaṇabrāhmaṇā evamāhaṃsu: antavā ayaṃ loko parivaṭumo'ti, tesam musā. ananto ayaṃ loko अपariyanto. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya ap-

pamādamanvāya sammāmanasikāramanvāya ta-
 thārūpaṃ cetosamādhiṃ phusāmi yathāsamāhite
 citte antasaññī lokasmiṃ viharāmi. imināmahaṃ
 etaṃ jānāmi yathā ananto ayaṃ loko अपariyanto'ti."
 idaṃ bhikkhave dutiyaṃ t̥hānaṃ yaṃ āgama
 yaṃ ārabba eke samaṇabrāhmaṇā antānantikā
 antānantam lokassa paññāpenti.

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

In this way I understand just how this world is both finite and infinite.” This, O bhikkhus, is the third ground, owing to which, having regard for which some samanas and brahmanas who are finite or infinite world theorists declare the world [to be] finite or infinite.

tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba antānantikā antānantam lokassa paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte uddhamadho antasaññī lokasmiṃ viharati tiriyaṃ anattasaññī. so evamāha: "antavā ca ayaṃ loko ananto ca. ye te samaṇabrāhmaṇā evamāhaṃsu: 'antavā ayaṃ loko parivaṭtuma'ti, tesam musā. ye'pi te samaṇabrāhmaṇā evamāhaṃsu: 'ananto ayaṃ loko apariyanta'ti, tesampi musā. antavā ca ayaṃ loko ananto ca. tam kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathā samāhite citte uddhamadho antasaññī lokasmiṃ viharāmi tiriyaṃ anattasaññī. imināmahaṃ etaṃ jānāmi: yathā antavā ca ayaṃ loko ananto" cāti. idaṃ bhikkhave tatiyaṃ tṭhānaṃ yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī.

57. And in the fourth place, owing to what, having regard for what, [do] those honorable samanās and brahmanas who are finite or infinite world theorists declare the world [to be] finite or infinite? Here, O bhikkhus, a certain samana or brahmana is a logician, an investigator. Having hammered out by argumentations accompanied by investigation according to his own intelligence, he says thus: "This world is neither finite nor infinite. Those samanās and brahmanas who say thus: "This world is finite and bounded" lie. Those samanās and brahmanas who also say thus: "This world is infinite and boundless" also lie. Those samanās 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 samanās and brahmanas who are finite or infinite world theorists declare the world [to be] finite or infinite.

catutthe ca bhonto samaṇabrāhmaṇā kimāgama
kimārabha antānantikā antānantaṃ lokassa pañ-
ñāpentī? idha bhikkhave ekacco samaṇo vā brāh-
maṇo vā takkī hoti vīmaṃsī. so takkapariyāha-
taṃ vīmaṃsānucaritaṃ sayampañibhānaṃ evamāha:
"nevāyaṃ loko antavā na panānanto. ye te sa-
maṇabrāhmaṇā evamāhaṃsu: 'antavā yaṃ loko
parivaṭṭuma' ti, tesāṃ musā. ye'pi te samaṇabrāh-
maṇā evamāhaṃsu: 'ananto yaṃ loko apariyanta' ti,
tesampi musā. ye'pi te samaṇabrāhmaṇā evamā-
haṃsu: 'antavā ca yaṃ loko ananto cā' ti tesampi

musā. nevāyaṃ loko antavā na panānanto"ti. idaṃ bhikkhave catutthaṃ t̥hānaṃ yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī.

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

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

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

having known 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.

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

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

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhuc-

cam vaṇṇaṃ sammā vadamānā vadeyyuṃ.

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

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

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

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

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā idaṃ kusala'nti yathābhūtaṃ nappajānāti. idaṃ akusala'nti yathābhūtaṃ nappajānāti. tassa evaṃ hoti: "ahaṃ kho idaṃ kusala'nti yathābhūtaṃ nappajānāmi. idaṃ akusala'nti yathābhūtaṃ nappajānāmi. ahañceva kho pana idaṃ kusala'nti yathābhūtaṃ nappajānanto, idaṃ akusala'nti yathābhūtaṃ nappajānanto, idaṃ kusala'nti vā vyākareyyaṃ, idaṃ akusala'nti vā vyākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. yattha me assa chando vā rāgo vā doso vā paṭigho

vā. taṃ mamassa musā. yaṃ mamassa musā, so mamassa vighāto. yo mamassa vighāto, so mamassa antarāyo'ti. iti so musāvādabhayā musāvādaparijegucchā nevidaṃ kusala'nti vyākaroti. na panidaṃ akusala'nti vyākaroti. tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: "evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no'ti. idaṃ bhikkhave paṭhamam ṭhānam yaṃ āgama yaṃ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

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

sire or lust or hate or aversion for me therein. Wherein there might be a desire or lust or hate or aversion for me, that is holding of mine. That which is a holding of mine, that is a vexation for me. That which is a vexation for me, that is an obstacle for me.” Thus, for fear of holding, disgust with holding, he neither declares: “This is wholesome,” and yet nor declares: “This is unwholesome.” [When] so and so question is asked, he sets about confusing statements and endless equivocation: Thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not so” too, is not [declared] by me. “Not not so” too, is not [declared] by me.” This, O bhikkhus is the second ground, owing to which, having regard for which some honorable samanās and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation.

dutiye ca bhonto samaṇabrāhmaṇā kimāgama
kimārabba amarāvikkhepikā tattha tattha pañ-
haṃ puṭṭhā samānā vācāvikkhepaṃ āpajanti ama-
rāvikkhepaṃ? idha bhikkhave ekacco samaṇo vā
brāhmaṇo vā idaṃ kusala'nti yathābhūtaṃ nap-
pajānāti. idaṃ akusala'nti yathābhūtaṃ nappajā-
nāti. tassa evaṃ hoti: "ahaṃ kho idaṃ kusala'nti
yathābhūtaṃ nappajānāmi. idaṃ akusala'nti ya-
thābhūtaṃ nappajānāmi. ahañceva kho pana idaṃ
kusala'nti yathābhūtaṃ nappajānanto, idaṃ aku-
sala'nti yathābhūtaṃ nappajānanto, idaṃ kusala'nti
vā vyākareyyaṃ, idaṃ akusala'nti vā vyākarey-

yaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. yattha me assa chando vā rāgo vā doso vā paṭigho vā. taṃ mamassa upādānaṃ. yaṃ mamassa upādānaṃ, so mamassa vighāto. yo mamassa vighāto, so mamassa antarāyo"ti. iti so upādānabhayā upādānaparijegucchā nevidaṃ kusala'nti vyākaroti. na 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 dutiyaṃ tṥānaṃ yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

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

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

tatiye ca bhonto samaṇabrāhmaṇā kimāgama
kimārabba amarāvikkhepikā tattha tattha pañ-
haṃ puttā samānā vācāvikkhepaṃ āpajjanti ama-
rāvikkhepaṃ? idha bhikkhave ekacco samaṇo vā
brāhmaṇo vā idaṃ kusala'nti yathābhūtaṃ nap-

pajānāti. idaṃ akusala'nti yathābhūtaṃ nappajānāti. tassa evaṃ hoti: "ahaṃ kho idaṃ kusala'nti yathābhūtaṃ nappajānāmi. idaṃ akusala'nti yathābhūtaṃ nappajānāmi. ahañceva kho pana idaṃ kusala'nti yathābhūtaṃ nappajānanto, idaṃ akusala'nti yathābhūtaṃ nappajānanto, idaṃ kusala'nti vā vyākareyyaṃ, idaṃ akusala'nti vā vyākareyyaṃ, santi hi kho pana samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vāavedhirūpā vobhindantā maññe caranti paññāgatena diṭṭhigatāni, te maṃ tattha samanuyuñjeyyūṃ samanugāheyyūṃ samanubhāseyyūṃ, tesāhaṃ na sampāyeyyaṃ. yesāhaṃ na sampāyeyyaṃ, so mamaṃ vi-ghāto. yo mamaṃ vi-ghāto, so mamaṃ anta-rāyo"ti. iti so anuyogabhayaṃ anuyogaparijegucchā nevidaṃ kusala'nti vyākaroti. na panidaṃ akusala'nti vyākaroti. tattha tattha pañhaṃ puṭṭho samāno vācāvikkhapaṃ āpajjati amarāvikkhepaṃ: "evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no"ti. idaṃ bhikkhave tatiyaṃ tṭhānaṃ yaṃ āgama yaṃ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhapaṃ āpajjanti amarāvikkhepaṃ.

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

tions are brought up, and set about confusing statements and endless equivocation? Here, O bhikkhus, a certain samana or brahmana is stupid and dull. [Due to] his stupidity and dullness, [when] so and so question is asked, he sets about confusing statements and endless equivocation: "Is there another world?" If you ask of me thus, if of me thus [occurs]: "There is another world," "there is another world," would be declared for you thus. [But] thus, is not [declared] by me. "Just so" too, is not [declared] by me. "Otherwise" too, is not [declared] by me. "Not so" too, is not [declared] by me. "Not not so" too, is not [declared] by me." "Is there not another world?" If you ask of me thus, if of me thus [occurs]: "There is not another world," "there is not another world," would be declared for you thus. [But] thus, is not [declared] by me. "Just so" too, is not [declared] by me. "Otherwise" too, is not [declared] by me. "Not so" too, is not [declared] by me. "Not not so" too, is not [declared] by me." "Is there both another world and not another world?" If you ask of me thus, if of me thus [occurs]: "There is both another world and not another world," "there is both another world and not another world," would be declared for you thus. [But] thus, is not [declared] by me. "Just so" too, is not [declared] by me. "Otherwise" too, is not [declared] by me. "Not so" too, is not [declared] by me. "Not not so" too, is not [declared] by me." "Is there neither another world nor not another world?" If you ask of me thus, if of me thus [occurs]: "There is neither another world nor not another world," "there is neither another world nor not another world," would

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

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

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

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

catutthe ca bhonto samaṇabrāhmaṇā kimāgama

kimārabbbha amarāvikkhepikā tattha tattha pañ-
 haṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti ama-
 rāvikkhepaṃ? idha bhikkhave ekacco samaṇo vā
 brāhmaṇo vā mando hoti momuho. so mandattā
 momuhattā tattha tattha pañhaṃ puṭṭho samāno
 vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: "atthi
 paro loko'ti iti ce maṃ pucchasi, atthi paro loko'ti
 iti ce me assa, atthi paro loko'ti iti te naṃ vyāka-
 reyyaṃ. evampi me no. tathā'ti'pi me no. añña-
 thā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no.
 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 opa-
 pātikā 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 opapā-
 tikā 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 nat-
 thi 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, ne-
 vatthi na natthi sattā opapātikā iti ce me assa, ne-
 vatthi na natthi sattā opapātikā iti te naṃ vyāka-
 reyyaṃ. evampi me no. tathā'ti'pi me no. añña-
 thā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no.
 "atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vi-
 pāko? iti ce maṃ pucchasi, atthi sukaṭadukka-
 ṭānaṃ kammānaṃ phalaṃ vipāko iti ce me assa,
 atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vi-
 pāko iti te naṃ vyākareyyaṃ. evampi me no. ta-
 thā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me
 no. no no'ti'pi me no. "natthi sukaṭadukkaṭā-
 naṃ kammānaṃ phalaṃ vipāko? iti ce maṃ puc-
 chasi, natthi sukaṭadukkaṭānaṃ kammānaṃ pha-
 laṃ vipāko iti ce me assa, natthi sukaṭadukkaṭā-
 naṃ kammānaṃ phalaṃ vipāko iti te naṃ vyāka-
 reyyaṃ. evampi me no. tathā'ti'pi me no. añ-
 ñathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me
 no. "atthi ca natthi ca sukaṭadukkaṭānaṃ kam-
 mānaṃ phalaṃ vipāko? iti ce maṃ pucchasi, at-
 thi 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 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 pa-

rammaraṇā 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 catutthaṃ tṭhānaṃ yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

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

imehi kho te bhikkhave samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā

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

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

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

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

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

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

santi bhikkhave eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī dvīhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba adhic-

casamuppannikā adhiccasamuppannam attānañca
lokañca paññāpentī dvīhi vatthūhi?

70. There are indeed, O bhikkhus, devas who are non-percipient beings. However, those devas pass away from that group upon the coming into existence of perception. But it is possible, O bhikkhus, it is to be found, that a certain being, having passed away from that group, comes to this state of existence. Having come to this state of existence, he is one who goes forth from the house [life] into homelessness. Being one who has gone forth from the house [life] into homelessness, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, he mentally touches such a form of samadhi where in that state of mind, he recollects his former abode [but apart] from there, he does not recollect others. He says thus: “The self and the world have arisen without a cause. What is the reason for that? Because formerly, I was not. At present, I am. Not having been, [I] was transformed into the state of having existence.” This, O bhikkhus, is the first ground owing to which, having regard for which some samanas and brahmanas declare the self and the world to have originated fortuitously.

santi bhikkhave asaññasattā nāma devā. saññup-
pādā ca pana te devā tamhā kāyā cavanti. tñā-
nam kho panetaṃ bhikkhave vijjati yaṃ aññataro
satto tamhā kāyā cavitvā itthattaṃ āgacchati. it-

thattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte saññuppādaṃ anussarati tato paraṃ nānussarati. so evamāha: "adhiccasamuppanno attā ca loko ca. taṃ kissa hetu? ahaṃ hi pubbe nāhosim. so'mhi etarahi ahutvā santattāya¹⁰ pariṇato"ti. idaṃ bhikkhave paṭhamam ṭhānaṃ yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī.

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.

¹⁰sattattāya, katthaci. ■

dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucariṭaṃ sayampaṭibhānaṃ evamāha: "adhiccasamuppanno attā ca loko cā"ti. idaṃ bhikkhave dutiyaṃ t̥hānaṃ yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī.

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.

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

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

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

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

might say.

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

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.

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

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

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

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

might say.

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

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

santi bhikkhave eke samaṇabrāhmaṇā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivutti-padāni abhivadanti catucattārīsāya vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabba aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivutti-padāni abhivadanti catucattārīsāya vatthūhi?

79. There are, O bhikkhus, some samanas and brah-

manas who are immortality after death theorizers, whose teaching is percipient [immortality], who declare the self to be immortal and percipient after death by sixteen grounds. Owing to what, having regard for what, do those honorable samanas and brahmanas who are immortality after death theorizers, whose teaching is percipient [immortality], declare the self to be immortal and percipient after death by sixteen grounds?

santi bhikkhave eke samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanā saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabbha uddhamāghātanika saññivādā uddhamāghātanā saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi?

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

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

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

¹¹nevantavā ca. katthaci. ■

nattasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. parittasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. appamāṇasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. ekantasukhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. ekantadukkhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. sukhadukkhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. adukkhamasukhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti.

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

imehi kho te bhikkhave samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanā saññim attānaṃ paññāpenti soḷasahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā uddhamāghā-

tanikā saññivādā uddhamāghātanā saññiṃ attā-
naṃ paññāpentī sabbe te imeheva soḷasahi vat-
thūhi, etesaṃ vā aññatarena. natthi ito bahid-
dhā.

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

tayidaṃ bhikkhave tathāgato pajānāti "ime diṭ-
ṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃ-
gatiṃ bhavissanti evaṃ abhisamparāyā"ti. tañca
tathāgato pajānāti tato ca uttaritaraṃ pajānāti.
tañca pajānanaṃ na parāmasati. aparāmasato
cassa paccattaññeva nibbuti veditā. vedanānaṃ
samudayañca atthagamañca assādañca ādīnavañca
nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto
bhikkhave tathāgato.

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

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

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

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

santi bhikkhave eke samaṇabrāhmaṇā uddhamāghātanikā asaṅñivādā uddhamāghātanā asaṅñiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabbha uddhamāghātanikā asaṅñivādā uddhamāghātanā asaṅ-

ñiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi?

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

'rūpī attā hoti arogo parammaraṇā asaṅñī'ti naṃ paññāpenti. 'arūpī attā hoti arogo parammaraṇā asaṅñī'ti naṃ paññāpenti. 'rūpī ca arūpī ca attā hoti arogo parammaraṇā asaṅñī'ti naṃ paññāpenti. 'neva rūpī nārūpī attā hoti arogo parammaraṇā asaṅñī'ti naṃ paññāpenti. 'antavā attā hoti arogo parammaraṇā asaṅñī'ti naṃ paññāpenti. 'anantavā attā hoti arogo parammaraṇā asaṅñī'ti naṃ paññāpenti. 'antavā ca anantavā ca attā hoti arogo parammaraṇā asaṅñī'ti naṃ paññāpenti. 'nevantavā nānantavā attā hoti arogo parammaraṇā asaṅñī'ti

naṃ paññāpentī.

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

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

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

that understanding, and not holding to it, he has just known personal extinguishing by final knowledge. And having known 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.

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

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

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā ye tathāgato sayamaṃ abhiññā sac-

chikatvā pavedeti yehi tathāgatassa yathābhuc-
caṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

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

santi bhikkhave eke samaṇabrāhmaṇā uddhamā-
ghātanikā nevasaññīnāsaññīvādā uddhamāghātanā
nevasaññīnāsaññiṃ attānaṃ paññāpenti aṭṭhahi
vatthūhi. te ca bhonto samaṇabrāhmaṇā kimā-
gamma kimārabba uddhamāghātanikā nevasañ-
ñīnāsaññīvādā uddhamāghātanā nevasaññīnāsañ-
ñiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi?

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

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

"rūpī attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'arūpī attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'rūpī ca arūpī 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 parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'nevantavā nānantavā attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti.

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

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

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

known personal extinguishing by final knowledge. And having known 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.

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

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

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā ye tathāgato sayama abhiññā sacchikatvā pavedeti yehi tathāgatassa yathābhuc-

caṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

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

santi bhikkhave eke samaṇabrāhmaṇā uccheda-vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabbha uccheda-vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi?

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

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

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

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinto hoti. atthi kho bho añño attā dibbo rūpī kāmāvacaro kabalīkārā¹² hārabhakkho, taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bheda ucchiṃjati vinassati

¹²kabalīkārāhāra bhakkho, machasaṃ. ■

na hoti parammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hoti'ti. ittheke sato sat-tassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

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

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī 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 sat-tassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

98. To him, another says thus: “Sir, there exists that

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

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinnō hoti. atthi kho bho añño attā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānā-tasaññānaṃ amanasikārā ananto ākāso ti ākāsa-nañcāyatanūpago. taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param-maraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinnō hoti'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

99. To him, another says thus: “Sir, there exists that

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

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

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

well-annihilated. Sir, there exists another self which, having completely surmounted the domain of infinite consciousness, “there is nothing,” reaches the domain of nothingness. You don’t know it, you don’t see it. I know it, I see it. Sir, since, with the breakup of the body, that self becomes annihilated and destroyed and does not exist after death, it is to this extend, sir, that this self is rightly annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvam vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso viññāṇañcāyatanam 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. To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist. But sir, it is not to this extend that this self is rightly well-annihilated. Sir, there exists another self which, having completely surmounted the domain of nothingness, reaches the domain of neither perception nor non-perception. You don’t know it, you don’t see it. I know

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

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso ākiñcaññāyatanam samatikkamma santametam pañītametanti neva-saññānāsaññāyatanūpago. 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 sat-tassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

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

imehi kho te bhikkhave samaṇabrāhmaṇā ucche-

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

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

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

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

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

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

santi bhikkhave eke samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabha diṭṭhadhamma nibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi

vatthūhi?

106. Here, O bhikkhus, a certain samana or brahmana is of such doctrine, such view: “Really, sir, from the time this self, causes to amuse itself furnished and provided with the five cords of sensual pleasure, it is to this extend, sir, that this self has attained supreme nibbana in this life.” In this way, some declare the supreme nibbana of an existing being in this life.

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi ' yato kho bho ayaṃ attā pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreti, ettāvatā kho bho ayaṃ attā parama-diṭṭhadhammanibbānaṃ patto hotī'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

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

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

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti taṃ kissa hetu? kāmā hi bho aniccā dukkhā vipariṇāmadhammā tesaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā yato kho bho ayaṃ attā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī.

108. To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist.” But sir, it is not to this extend that this self attains supreme nibbana in this life. What is the reason for that? Because sir, it is just the thinking and pondering therein, that is declared coarse. “Sir, from the time this self, from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to]

the absence of thinking and pondering, enters upon and abides in the rapture and pleasure born of samadhi, the second jhana, it is to this extend, sir, that this self has attained supreme nibbana in this life.” In this way, some declare the supreme nibbana of an existing being in this life.

tamañño evamāha: ' atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthi vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. taṃ kissa hetu? yadeva tattha vitakkaṃ vicāritaṃ etenetāṃ oḷārikaṃ akkhāyati. yato kho bho ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. etāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī.

109. To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist.” But sir, it is not to this extend that this self attains supreme nibbana in this life. What is the reason for that? Because sir, it is just the elation of mind well-settled in rapture therein, that is declared coarse. “Sir, from the time that with detachment from rapture, dwelling mindful and clearly comprehending, this self [while] looking on with equanimity experiences pleasure in the body, of which

the Noble Ones say: “He is a mindful one who [looks on with] equanimity, one who dwells in pleasure,” enters upon and abides in the third jhana, it is to this extend, sir, that this self has attained supreme nibbana in this life.” In this way, some declare the supreme nibbana of an existing being in this life.

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

110. To him, another says thus: “Sir, there exists that self which you speak of. I do not say it does not exist.” But sir, it is not to this extend that this self attains supreme nibbana in this life. What is the reason for that? Because sir, it is just the mental concern, “I am in pleasure” therein, that is declared coarse. “Sir, from the time this self, from the abandoning of [physical] pleasure and

pain, from the extinction of former mental pleasure and mental pain, enters upon and abides in the utter purity of mindfulness and equanimity without pain and pleasure, the fourth jhana, it is to this extend, sir, that this self has attained supreme nibbana in this life.” In this way, some declare the supreme nibbana of an existing being in this life.

tamañño evamāha: 'atthi kho bho eso attā, yaṃ tvaṃ vadesi, neso natthiti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. taṃ kissa hetu? yadeva tattha sukkhamiti cetaso ābhogo etenetāṃ oḷārikaṃ akkhāyati. yato kho bho ayaṃ attā sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhamasukkhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

111. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas whose teaching is nibbana in this life, declare the supreme nibbana of an existing being in this life by five grounds. Indeed, O bhikkhus, whichever samanas or brahmanas, whose teaching is nibbana in this life, declare the supreme nibbana of an

existing being in this life, all those [do so] by only these five grounds or by a certain one [among] these. Aside from these there is none.

imehi kho te bhikkhave samaṇabrāhmaṇā diṭṭha-dhammanibbānavādā sato sattassa paramadiṭṭha-dhammanibbānaṃ paññāpentī pañcahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī, sabbe te imeheva pañcahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

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

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmatṭhā evaṃ-gatikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti.

tañca pajānanam na parāmasati. aparāmasato
 cassa paccattam yeva nibbuti veditā. vedanānam
 samudayañca atthagamañca assādañca ādīnavañca
 nissaraṇaṇca yathābhūtam veditvā anupādā vimutto
 bhikkhave tathāgato.

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

ime kho te bhikkhave dhammā gambhīrā duddasā
 duranubodhā santā paṇītā atakkāvacarā nipuṇā
 paṇḍitavedanīyā ye tathāgato sayam abhiññā sac-
 chikatvā pavedeti yehi tathāgatassa yathābhuc-
 cam vaṇṇam sammā vadamānā vadeyyum.

114. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas who are future world-cycle theorizers, who [hold] views in line with the future, assert various theories concerning the future by these forty four grounds. Indeed, O bhikkhus, whichever samanas or brahmanas, who are future world-cycle theorizers, who [hold] views in line with the future, assert various theories concerning the future, all those [do so] by only these

forty four grounds or by a certain one [among] these. Aside from these there is none.

imehi kho te bhikkhave samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti cattatārīsāya 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. 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmatṭhā evaṃ-gatikā bhavissanti evaṃabhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti.

tañca pajānanam na parāmasati. aparāmasato
 cassa paccattam yeva nibbuti veditā. vedanānam
 samudayañca atthagamañca assādañca ādīnavañca
 nissaraṇaṇca yathābhūtam veditvā anupādā vimutto
 bhikkhave tathāgato.

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

ime kho te bhikkhave dhammā gambhīrā duddasā
 duranubodhā santā paṇītā atakkāvacarā nipuṇā
 paṇḍitavedanīyā ye tathāgato sayam abhiññā sac-
 chikatvā pavedeti yehi tathāgatassa yathābhuc-
 cam vaṇṇam sammā vadamānā vadeyyum.

117. Those samanas and brahmanas, O bhikkhus, who are past world-cycle theorizers, future world-cycle theorizers, and past and future world-cycle theorizers, who [hold] views in line with the past and the future, they assert various theories concerning the past and the future by these sixty-two grounds. Indeed, O bhikkhus, whichever samanas or brahmanas are past world-cycle

theorizers, and future world-cycle theorizers, and past and future world-cycle theorizers, who [hold] views in line with the past and the future, assert various theories concerning the past and the future, all those [do so] by only these sixty-two grounds, or a certain one [among] these. Aside from these there is none.

imehi kho te bhikkhave samaṇabrāhmaṇā pub-
banta-kappikā ca aparanta-kappikā ca pubbantā-
paranta-kappikā ca pubbantāparantānudiṭṭhino pub-
bantāparantaṃ ārabba anekavihitāni adhvutti-
padāni abhivadanti dvāsaṭṭhiyā vatthūhi. ye hi
keci bhikkhave samaṇā vā brāhmaṇā vā pubban-
takappikā ca aparanta-kappikā ca pubbantāparan-
takappikā ca pubbantāparantānudiṭṭhino pubban-
tāparantaṃ ārabba anekavihitāni adhvuttipadāni
abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vat-
thūhi, etesaṃ vā aññatarena. natthi ito bahid-
dhā.

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

tayidaṃ bhikkhave tathāgato pajānāti: ime diṭṭhiṭṭhānā evaṃ āgatā evaṃ parāmaṭṭhā evaṃ ga-hitā bhavissanti evaṃabhisamparāyā'ti. tañca tathāgato pajānāti tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. aparāmasato cassa paccattaññeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nisaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto bhikkhave tathāgato.

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

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

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

manas whose teaching is eternalism, who declare the self and the world to be eternal by four grounds, that is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā sassata-vādā sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

121. Therein, O bhikkhus, those samanas and brahmanas who are partial eternal and partial non-eternal theorizers, who declare the self and the world [to be] partially eternal and partially non-eternal by four grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā ekacca-sassatikā ekaccaasassatikā ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

113. Therein, O bhikkhus, those samanās and brahmanas who are finite or infinite world theorizers, who declare the world to be finite or infinite by four grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanās and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānam ajānataṃ apassataṃ vedayitaṃ taṇhāgatānam paritasitavipphanditameva.

113. Therein, O bhikkhus, those samanās and brahmanas who give evasive answers when so and so questions are brought up, who set about confusing statements and endless equivocation by four grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanās and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānam ajānataṃ apassataṃ vedayitaṃ taṇhāgatānam paritasitavipphanditameva.

114. Therein, O bhikkhus, those samanās and brahmanas who assert that things originate fortuitously, who declare the self and the world to be fortuitously originated by two grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanās and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī dvīhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apasataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

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

tatra bhikkhave ye te samaṇabrāhmaṇā pubban-takappikā pubbantānudiṭṭhino pubbantaṃ ārab-bha anekavihitāni adhivuttipadāni abhivadanti aṭ-ṭhārasahi vatthūhi, tadapi tesāṃ bhavataṃ sama-ṇabrāhmaṇānaṃ ajānataṃ apasataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

116. Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorizers, whose teaching is percipient [immortality], who declare the self to be immortal and percipient after death by sixteen grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

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

117. Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorizers, whose teaching is percipient [immortality], who declare the self to be immortal and percipient after death by eight grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanā asaññiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ

apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasita-vipphanditameva.

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

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātānaṃ nevasaññīṃ nāsaññīṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

119. Therein, O bhikkhus, those samanas and brahmanas whose teaching is the annihilation of an existing being, who declare the annihilation, destruction, non-being by seven grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā uccheda-
vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ
paññāpentī sattahi vatthūhi, tadapi tesāṃ bhava-
taṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ
vedayitaṃ, taṇhāgatānaṃ paritasitavipphandita-
meva.

120. Therein, O bhikkhus, those samanas and brah-
manas whose teaching is nibbana in this life, who de-
clare the supreme nibbana of an existing being in this
life by five grounds, that too is only [expressing] the
experience of disturbance and perturbation of those hon-
ourable samanas and brahmanas who, not knowing, not
seeing, are well-settled in thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭha-
dhammanibbānavādā sato sattassa paramadiṭṭha-
dhammanibbānaṃ paññāpentī pañcahi vatthūhi,
tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajā-
nataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ pari-
tasitavipphanditameva.

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

thirst.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti cattārīsāya vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

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

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

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

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

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

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

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

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

126. Therein, O bhikkhus, those samanas and brahmanas who give evasive answers when so and so questions are brought up, who set about confusing statements and endless equivocation by four grounds, that too is in dependence on contact.

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

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

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

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

tatra bhikkhave ye te samaṇabrāhmaṇā pubban-

takappikā pubbantānudiṭṭhino pubbantam ārabha anekavihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

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

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

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

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

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

manas who are immortality after death theorizers, whose teaching is neither percipient nor non-percipient [immortality], who declare the self to be immortal and neither percipient nor non-percipient after death by eight grounds, that too is in dependence on contact.

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

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

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

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

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭha-

dhammanibbānaṃ paññāpentī pañcahi vatthūhi,
tadapi phassapaccayā.

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

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbhā
anekavihitāni adhivuttipadāni abhivadanti catu-
cattārīsāya vatthūhi, tadapi phassapaccayā.

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

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

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

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

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

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

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

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

139. Therein, O bhikkhus, those samanas and brahmanas who give evasive answers when so and so questions are brought up, who set about confusing statements and endless equivocation by four grounds, “indeed, that they will experience apart from contact,” this possibility is not to be found.

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

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

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

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

tatra bhikkhave ye te samaṇabrāhmaṇā pubban-takappikā pubbantānudiṭṭhino pubbantam ārab-bha anekavihitāni adhivuttipadāni abhivadanti aṭ-ṭhārasahi vatthūhi, te vata aññatra phassā paṭi-saṃvedissantīti netam ṭhānam vijjati.

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

tatra bhikkhave ye te samaṇabrāhmaṇā uddha-māghātanikā saññīvādā uddhamāghātanaṇ saññiṃ attānam paññāpentī soḷasahi vatthūhi, te vata añ-ñatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

143. Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorizers, whose

teaching is non-percipient [immortality], who declare the self to be immortal and non-percipient after death by eight grounds, “indeed, that they will experience apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaṅṇīvādā uddhamāghātanā asaṅṇiṃ attānaṃ paṇṇāpentī aṭṭhahi vatthūhi, te vata aṅṇatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

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

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaṅṇīnāsaṅṇīvādā uddhamāghātanā nevasaṅṇiṃ nāsaṅṇiṃ attānaṃ paṇṇāpentī aṭṭhahi vatthūhi, te vata aṅṇatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

145. Therein, O bhikkhus, those samanas and brahmanas whose teaching is the annihilation of an existing being, who declare the annihilation, destruction, non-being by seven grounds, “indeed, that they will expe-

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

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

146. Therein, O bhikkhus, those samanas and brahmanas whose teaching is nibbana in this life, who declare the supreme nibbana of an existing being in this life by five grounds, “indeed, that they will experience apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhaddhammanibbānavādā sato sattassa paramadiṭṭhaddhammanibbānaṃ paññāpenti pañcahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

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

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha

anekavihitāni adhivuttipadāni abhivadanti catu-
cattārīsāya vatthūhi, te vata aññatra phassā paṭi-
saṃvedissantīti netam ṭhānam vijjati.

148. Therein, O bhikkhus, those samanas and brah-
manas who are past world-cycle theorizers and future
world-cycle theorizers, who [hold] views in line with the
past and future, who assert various theories concerning
the past and future, by these sixty-two grounds, “indeed,
that they will experience apart from contact,” this possi-
bility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā pubban-
takappikā ca aparantakappikā ca pubbantāparan-
takappikā ca pubbantāparantānudiṭṭhino pubban-
tāparantam ārabbhā anekavihitāni adhivuttipadāni
abhivadanti dvāsaṭṭhiyā vatthūhi, te vata aññatra
phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

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

inate fortuitously, also those samanas and brahmanas who are immortality after death theorizers, whose teaching is percipient [immortality], also those samanas and brahmanas who are immortality after death theorizers, whose teaching is non-percipient [immortality], also those samanas and brahmanas who are immortality after death theorizers, whose teaching is neither percipient nor non-percipient [immortality], also those samanas and brahmanas whose teaching is the annihilation of an existing being, also those samanas and brahmanas whose teaching is nibbana in this life, also those samanas and brahmanas who are future world-cycle theorizers, also those samanas and brahmanas who are past world-cycle theorizers and future world-cycle theorizers, who [hold] views in line with the past and future, who assert various theories concerning the past and future by these sixty-two grounds, all those are caused to experience by contacting again and again the six domains of contact. In dependence on feeling, thirst comes to be. In dependence on thirst, holding comes to be. In dependence on holding, being comes to be. In dependence on being, birth comes to be. In dependence on birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair arise. From when, O bhikkhus, a bhikkhu wisely understands the arising, the extinction, the gratification, the liability and the stepping out of the six domains for contact as it has come to be, he wisely understands what simply transcends all these [views].

tatra bhikkhave ye te samaṇabrāhmaṇā sassata-

vādā sassatam attānañca lokañca paññāpentī ca-
tūhi vatthūhi, ye'pi te samaṇabrāhmaṇā ekacca-
sassatikā ekaccaasassatikā, ye'pi te samaṇabrāh-
maṇā antānantikā, ye'pi te samaṇabrāhmaṇā ama-
rāvikkhepikā, ye'pi te samaṇabrāhmaṇā adhicca-
samuppannikā, ye'pi te samaṇabrāhmaṇā pubban-
takappikā, ye'pi te samaṇabrāhmaṇā uddhamā-
ghātanikā saññīvādā, ye'pi te samaṇabrāhmaṇā
uddhamāghātanikā asaññīvādā, ye'pi te samaṇa-
brāhmaṇā uddhamāghātanikā nevasaññīnāsaññī-
vādā, ye'pi te samaṇabrāhmaṇā ucchedavādā, ye'pi
te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā,
ye'pi te samaṇabrāhmaṇā aparantakappikā, ye'pi
te samaṇabrāhmaṇā pubbantakappikā ca aparant-
takappikā ca pubbantāparantakappikā ca, pub-
bantāparantānudiṭṭhino pubbantāparantaṃ ārab-
bha anekavihitāni adhivuttipadāni abhivadanti dvā-
saṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi
phussa phussa paṭisaṃvedenti. tesam vedanā-
paccayā taṇhā, taṇhāpaccayā upādānaṃ, upādā-
napaccayā bhavo, bhavapaccayā jāti, jātīpaccayā
jarāmaṇaṃ sokaparidevadukkhadomanassupā-
yāsā sambhavanti. yato kho bhikkhave bhikkhu
channaṃ phassāyatanānaṃ samudayaṃ ca attha-
gamaṃ ca assādaṃ ca ādīnavaṃ ca nissaraṇaṃ
ca yathābhūtaṃ pajānāti, ayaṃ imehi sabbeheva
uttaritaraṃ pajānāti.

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

ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pub-
banta-kappikā vā aparanta-kappikā vā pubbantā-
paranta-kappikā vā pubbantāparantānudiṭṭhino pub-
bantāparantaṃ ārabha anekavihitāni adhvutti-
padāni 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 parittam udakadahaṃ otthareyya, tassa evamassa: "ye kho keci imasmiṃ udakadahe oḷārikā pāṇā, sabbe te antojālīkatā ettha sitā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti). ettha pariyāpannā antojālīkatā 'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti)* evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.) * ettha pariyāpannā antojālīkatā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.) *

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

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

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

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

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

in mind as the net of views; also bear it in mind as the unsurpassed victory in battle.”

evaṃ vutte āyasmā ānando bhagavantam etadavoca: 'acchariyaṃ bhante, abbhutaṃ bhante, ko nāmāyaṃ bhante dhammapariyāyo?'ti. "tasmātiha tvaṃ ānanda imaṃ dhammapariyāyaṃ atthajālanti'pi naṃ dhārehi. dhammajālanti'pi naṃ dhārehi. brahmajālanti'pi naṃ dhārehi. diṭṭhijālanti'pi naṃ dhārehi. anuttaro saṅgāma vijayo'ti'pi naṃ dhārehī"ti.

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

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī. imasmim ca pana veyyākaraṇasmim bhaññamāne dasasahassī lokadhātu akampitthāti.

