

0.0.1 The Net of Brahma

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

pathama brahmajāla-suttaṃ

evaṃ me sutam ekam samayaṃ bhagavā antarā ca rājagahaṃ antarā ca nālandaṃ addhānamaggapaṭi-panno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamat-tehi bhikkhusatehi. suppiyo'pi kho pa-ribbājako antarā ca rājagahaṃ antarā ca nālandaṃ addhānamaggapaṭi-panno hoti saddhiṃ antevāsinā brahmadattena māṇavena. tatra su-ḍaṃ suppiyo parib-bājako anekapari-yāyena buddhassa avaṇṇaṃ bhāsatī, dhammassa avaṇṇaṃ bhāsatī, saṅghassa avaṇṇaṃ bhāsatī. suppiyassa pana paribbājakassa antevāsī brahma-

hind the Auspicious One and the Bhikkhu Sangha.

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

datto māṇavo anekapariyāyena budhassa vaṇṇaṃ bhāsatī, dhammassa vaṇṇaṃ bhāsatī, saṅghassa vaṇṇaṃ bhāsatī. itiha te ubho ācariyantevāsī aññaṃaññassa ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubaddhā¹ honti bhikkhusaṅgham ca.

atha kho bhagavā ambalaṭṭhikāyaṃ rājāgāraṃ ekarativāsaṃ upagañchi saddhiṃ bhikkhusaṅghena. suppiyo'pi kho paribbājako ambalaṭṭhikāyaṃ rājāgāraṃ ekarativāsaṃ upagañchi saddhiṃ antevāsinā brahmadattena māṇavena. tatra'pi su-

¹anubandhā, machasaṃ. ■

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.

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,

dam suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsatī, dhammassa avaṇṇaṃ 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.

atha kho sambahulānaṃ bhikkhūnaṃ rattiyaṃ paccūsasamayam paccuṭṭhitānaṃ maṇḍalamāle sannisinnaṇaṃ san-nipatitānaṃ ayaṃ

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."

saṅkhiyādhhammo udapādi: "acchariyaṃ āvuso, abbhutaṃ āvuso, yāvañci daṃ 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

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

honti bhikkhusaṅghaṃ cā"ti.

atha kho bhagavā tesam bhikkhūnaṃ imaṃ saṅkhiyādhamaṃ viditvā yena maṇḍalamālo tenu-pasaṅkami. upasaṅkamtivā paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: "kāya nu'ttha bhikkhave etarahi kathāya san-nisinnā sannipatitā? kā ca pana vo antarā kathā vippakatā?"ti. evaṃ vutte te bhikkhū bhagavantam etadavocuṃ: "idha bhante amhākaṃ rattiyā paccūsasama-yam paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyādhammo uda-

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."

pādi "acchariyaṃ āvuso, abbhutaṃ āvuso yāvañcidaṃ tena bhagavatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭividitā. 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. iti ha'me ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubaddhā honti bhikkhusaṅghañcā'ti. ayaṃ

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

kho no bhante anta-
rākathā vippakatā.
atha bhagavā anup-
patto"ti.

"mamaṃ vā bhik-
khave pare avaṇṇaṃ
bhāseyyuṃ, dham-
massa vā avaṇṇaṃ
bhāseyyuṃ, saṅghassa
vā avaṇṇaṃ bhā-
seyyuṃ, tatra tum-
hehi na āghāto na
appaccayo na ce-
taso anabhiraddhi
karaṇīyā. mamaṃ
vā bhikkhave pare
avaṇṇaṃ bhāsey-
yuṃ, dhammassa
vā avaṇṇaṃ bhā-
seyyuṃ, saṅghassa
vā avaṇṇaṃ bhāsey-
yuṃ, tatra ce tumhe
assatha kupitā vā
anattamanā vā, tum-
haṃ yevassa tena
antarāyo. mamaṃ
vā bhikkhave pare

[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."

avaṇṇaṃ bhāsey-
yūṃ, dhammassa
vā avaṇṇaṃ bhā-
seyyūṃ, saṅghassa
vā avaṇṇaṃ bhāsey-
yūṃ, tatra tumhe as-
satha kupitā vā anat-
tamanā vā, api nu
paresaṃ subhāsitaṃ
dubbhāsitaṃ tumhe
ājāneyyāthā?"ti. "no
hetāṃ bhante. " "ma-
maṃ vā bhikkhave
pare avaṇṇaṃ bhā-
seyyūṃ, dhammassa
vā avaṇṇaṃ bhāsey-
yūṃ, saṅghassa vā
avaṇṇaṃ bhāsey-
yūṃ, tatra tumhehi
abhūtaṃ abhūtato
nibbeṭhetabbāṃ:
'iti'petāṃ abhūtaṃ.
iti'petāṃ atacchaṃ.
natthi cetāṃ am-
hesu. na ca panetaṃ
amhesu saṃvijjatī'ti.
"

ers 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 so-manassaṃ na cetaso ubbilāvitattaṃ² karaṇīyaṃ. mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe as-satha ānandino sumanā ubbilāvino³, tumhaṃ yevassa tena antarāyo. mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā

²ubbillāvitattaṃ, machasaṃ. ■

³ubbillāvino, machasaṃ. ■

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

8. “Having abandoned the killing of living beings, the samana Gotama abstains from the killing of living be-

vaṇṇaṃ bhāseyyuṃ,
tatra vā tumhehi
bhūtaṃ bhūtato pa-
ṭijānitabbam: "iti'pe-
taṃ bhūtaṃ, iti'pe-
taṃ tacchaṃ. atthi
cetaṃ amhesu. saṃ-
vijjati ca panetaṃ
amhesū'ti. "

"appamattakaṃ kho
panetaṃ bhikkhave
oramattakaṃ sīla-
mattakaṃ, yena pu-
thujjano tathāga-
tassa vaṇṇaṃ vada-
māno vadeyya. ka-
tamañca taṃ bhik-
khave appamatta-
kaṃ oramattakaṃ
sīlamattakaṃ, yena
puthujjano tathāga-
tassa vaṇṇaṃ vada-
māno vadeyya. ?

"pāṇātipātāṃ pa-
hāya pāṇātipātā pa-
ṭivirato samaṇo go-
tamo nihitadaṇḍo
nihitasattho lajjī da-

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

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

10. “Having abandoned unchastity, the samana Gotama is a celibate one, living apart, abstaining from sexual intercourse, the villager’s habit.” Or it is indeed thus,

yāpanno sabbapāṇa-bhūtahitānukampī viharatī”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

"abrahmacariyaṃ pahāya brahmacārī samaṇo gotamo ārācārī virato methunā gāmadhammā”ti.

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

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

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 har-

iti vā hi bhikkhave puthujjano tathāgata-ssa vaṇṇaṃ vadamāno vadeyya.

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

"pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato samaṇo gotamo. ito sutvā na amutra akkhātā imesambhedaṃ. amutra vā sutvā na imesaṃ akkhātā amūsaṃbhedaṃ. iti bhinnānaṃ vā sandhātā saṃhi-

mony, is delighted with harmony, rejoices in harmony, utters speech that creates harmony.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

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

14. “Having abandoned senseless prattle, the samana Gotama abstains from senseless prattle. He speaks at the

tānaṃ vā anuppa-
dātā. samaggārāmo
samaggarato samag-
ganandī samagga-
karaṇiṃ vācaṃ bhā-
sitā”ti. iti vā hi bhik-
khave puthujjano ta-
thāgatassa vaṇṇaṃ
vadamāno vadeyya.

"pharusam vācam
pahāya pharusāya
vācāya paṭivirato sa-
maṇo gotamo. yā sā
vācā nelā kaṇṇasu-
khā pemaṇīyā hada-
yaṅgamā porī bahu-
janakantā bahujana-
manāpā, tathārūpiṃ
vācam bhāsitā”ti.
iti vā hi bhikkhave
puthujjano tathāga-
tassa vaṇṇaṃ vada-
māno vadeyya.

"samphappalāpaṃ
pahāya samphappa-
lāpā paṭivirato sa-
maṇo gotamo, kāla-
vādī bhūtavādī at-

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 puthujana speaking in praise of the Tathagata might say.

15. "The samana Gotama abstains from injuring seed life and vegetation. The samana Gotama eats his meal in one sitting, refraining from eating in the evening, abstaining from eating outside the proper time. The samana Gotama abstains from dancing, singing, music and watching shows. The samana Gotama abstains from the establishment of wearing adornments and decorations with garlands, fragrances and oint-

thavādī dhammavādī vinayavādī, nidhānavatīm vācam bhāsītā kālena sāpadesam pariyantavatīm atthasamhitanti" iti vā hi bhikkhave puthujano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"bījagāma bhūtagāmasamārambhā paṭivirato samaṇo gotamo. ekabhattiko samaṇo gotamo rat-tūparato virato vikālabhojanā. nac-cagītavāditavisūka-dassanā paṭivirato samaṇo gotamo. mālāgandhavilepana-dhāraṇamaṇḍana-vibhūsanatṭhānā paṭivirato samaṇo

ments. 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

gotamo. uccāsaya-namahāsayanā paṭivirato samaṇo gotamo. jātarūparajatapaṭiggahaṇā paṭivirato samaṇo gotamo. āmakadhañña-paṭiggahaṇā paṭivirato samaṇo gotamo. āmakamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo. itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo. dāsīdāsapaṭiggahaṇā paṭivirato samaṇo gotamo. ajeḷakapaṭiggahaṇā paṭivirato samaṇo gotamo. kukkuṭasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo. hatthigavāssavaḷava-paṭiggahaṇā paṭivirato samaṇo gotamo. khettavatthupaṭiggahaṇā paṭivirato samaṇo gotamo. dūteyya paṇḍita-

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.

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

nānuyogā paṭivirato samaṇo gotamo. ka-yavikkayā paṭivirato samaṇo gotamo. tu-lākūṭa - kaṃsakūṭa - mānakūṭā paṭivirato samaṇo gotamo. uk-koṭana - vañcananikati - sāciyogā paṭivirato samaṇo gotamo. chedana - vadhabandhana - viparāmosa - ālopasahasākārā paṭivirato samaṇo gotamo "ti. iti vā hi bhikkhave puthuj-jano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñ-jitvā te evarūpaṃ bījagāma bhūtagā-masamārambhaṃ anuyuttā viharanti

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

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

seyyathīdaṃ: mūla-bījaṃ khandhabījaṃ phalubījaṃ aggabījaṃ bījabījameva pañcamaṃ. iti vā iti evarūpā bījagā-mabhūtagāmasamā-rambhā paṭivirato samaṇo gotamo”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ anuyuttā viharanti. seyyathīdaṃ: anna-sannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ āmisasannidhiṃ. iti vā iti evarūpā sannidhikāraparibhogā

jana speaking in praise of the
Tathagata might say.

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

paṭivirato samaṇo
gotamo"ti. iti vā hi
bhikkhave puthuj-
jano tathāgatassa
vaṇṇaṃ vadamāno
vadeyya.

"yathā vā paneke
bhonto samaṇabrāh-
maṇā saddhādeyyāni
bhojanāni bhuñjitvā
te evarūpaṃ visūka-
dassanaṃ anuyuttā
viharanti. seyyathī-
daṃ: naccaṃ gītaṃ
vāditāṃ pekkhaṃ
akkhānaṃ pāṇissa-
raṃ vetālaṃ⁴ kum-
bhathūnaṃ sobha-
naṃ⁵ caṇḍālaṃ
vaṃsaṃ dhovanaṃ
⁶ hatthiyuddhaṃ as-
sayuddhaṃ daṇḍa-
yuddhaṃ muṭṭhiyud-
dhaṃ nibbuddhaṃ
uyyodhikaṃ balag-

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⁴vetālaṃ, [pts].

⁵sobhaṇa garakaṃ, [pts].

⁶dhopanaṃ, [pts].

Tathagata might say.

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

gam senābyuham
anīkadassanaṃ. iti
vā iti evarūpā visū-
kadassanā paṭivirato
samaṇo gotamo"ti.
iti vā hi bhikkhave
puthujjano tathāga-
tassa vaṇṇaṃ vada-
māno vadeyya.

"yathā vā paneke
bhonto samaṇabrāh-
maṇā saddhādeyyāni
bhojanāni bhuñjitvā
te evarūpaṃ jūta-
pamādatṭhānānuyo-
gaṃ anuyuttā viha-
ranti - seyyathidaṃ:
atṭhapadaṃ dasapa-
daṃ ākāsaṃ parihā-
rapathaṃ santikaṃ
khalikaṃ ghaṭikaṃ
salākahatthaṃ ak-
khaṃ paṅgacīraṃ
vaṅkakaṃ mokkhaci-
kaṃ ciṅgulakaṃ pat-
tāḷhakaṃ rathakaṃ
dhanukaṃ akkha-

endulging in gambling that are the bases for negligence.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

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

rikam manesikam yathāvajjam. iti vā iti evarūpā jūtappa-mādatṭhānānuyogā paṭivirato samaṇo gotamo”ti. iti vā hi bhikkhave puthuj-jano tathāgatassa vaṇṇam vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayanam anuyuttā viharanti. seyyathīdam: āsandiṃ pallaṅkam gonakam cittakam paṭikam paṭalikam tulikam vikatikam uddalomiṃ ekantalomiṃ katṭhissam koseyyam kuttakam hatthattharam assattharam rathattharam

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 puthujana speaking in praise of the Tathagata might say.

21. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of indulging in the establishment of wearings, decorations and adornments, such as: rubbing fragrances on the body; massaging with oils; being bathed by others; kneading the limbs; using mirrors; collyrium (for

ajinappaveṇiṃ kādalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ. iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato samaṇo gotamo”ti. iti vā hi bhikkhave puthujano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhusanaṭṭhānānuyogaṃ anuyuttā viharanti - seyyathīdaṃ: ucchādanaṃ parimaddanaṃ nahāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāvilēpanaṃ mukha-

the eyes); garlands; scents; unguents; face-powders; make-up; bracelets; headbands; decorated walking sticks; ornamented medicine-tubes; rapiers; sunshades; embroidered sandals; turbans; diadems; yaktail whisks; and long-fringed white robes. The samana Gotama abstains from such or such forms of indulging in the establishment of wearings, decorations and adornments.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

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

cunṇakam mukha-
lepanam hatthaban-
dham sikhābandham
daṇḍakam nālikam
asiṃ chattam citrū-
pāhanam uṇhīsam
maṇiṃ vālavījanīṃ
odātāni vatthāni dī-
ghadasāni. iti vā iti
evarūpā maṇḍana-
vibhusanaṭṭhānā-
nuyogā paṭivīrato
samaṇo gotamo”ti.
iti vā hi bhikkhave
puthujjano tathāga-
tassa vaṇṇam vada-
māno vadeyya.

"yathā vā paneke
bhonto samaṇabrāh-
maṇā saddhādeyyāni
bhojanāni bhuñjitvā
te evarūpaṃ tirac-
chānakatham anu-
yuttā viharanti. sey-
yathīdam: rājaka-
tham corakatham

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.

mahāmatlakatham
senākatham bhaya-
katham yuddhaka-
tham annakatham
pānakatham vattha-
katham sayanaka-
tham mālākatham
gandhakatham ñāti-
katham yānakatham
gāmakatham niga-
makatham nagara-
katham janapada-
katham itthikatham
sūrakatham visikhā-
katham kumbhatthā-
nakatham pubbape-
takatham nānatta-
katham lokakkhāyi-
kam samuddakkhā-
yikam itibhavābha-
vakatham. iti vā iti
evarūpāya tiracchā-
nakathāya paṭivirato
samaṇo gotamo"ti.
iti vā hi bhikkhave
puthujjano tathāga-
tassa vaṇṇaṃ vada-
māno 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 saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhikakathaṃ anuyuttā viharanti. seyyathidaṃ: na tvaṃ imaṃ dhammavinayaṃ ājānāsi. ahaṃ imaṃ dhammavinayaṃ ājānāmi. kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? micchāpaṭipanno tvamasī, ahamasmi sammā paṭipanno. sahitaṃ me, asahitaṃ te. pure vacanīyaṃ pacchā avaca. pacchā vacanīyaṃ pure avaca. āciṇṇaṃ te viparāvattaṃ. āropito te vādo. niggaḥito tvamasī. cara vādappamokkhāya. nibbeṭhehi vā sace pahosī'ti. iti vā iti evarūpāya viggāhikakathāya paṭivirato

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.

samaṇo gotamo'ti.
iti vā hi bhikkhave
puthujjano tathāga-
tassa vaṇṇaṃ vada-
māno vadeyya.

"yathā vā paneke
bhonto samaṇabrāh-
maṇā saddhādeyyāni
bhojanāni bhuñjitvā
te evarūpaṃ dūteyya-
yapaṇṇagamanā-
nuyogaṃ anuyuttā
viharanti. seyyathā-
daṃ: raññaṃ rā-
jamaḥamattānaṃ
khattiyānaṃ brāh-
maṇānaṃ gahapa-
tikānaṃ kumārā-
naṃ 'idha gaccha.
amutrāgaccha. idaṃ
hara. amutra idaṃ
āharā'ti. iti vā iti
evarūpā dūteyyapa-
ṇṇagamanānuyogā
paṭivirato samaṇo
gotamo'ti. iti vā hi
bhikkhave puthuj-
jano tathāgatassa
vaṇṇaṃ vadamāno

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

26. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: [interpreting:] signs on limbs, unusual events, dreams, characteristic marks, cloths gnawed by mice; [of-

vadeyya.

"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 kuhana-lapanā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgata-ssa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathidaṃ: aṅgaṃ nimittaṃ up-

fering:] 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.

pātaṃ supinaṃ lak-
khaṇaṃ mūsikac-
chinnam agghihomaṃ
dabbihomaṃ thusa-
homaṃ kaṇahomaṃ
taṇḍulahomaṃ sap-
pihomaṃ telahomaṃ
muckhahomaṃ lohi-
tahomaṃ aṅgavijjā
vatthuvijjā khatta-
vijjā sivavijjā bhūta-
vijjā bhurivijjā ahi-
vijjā visavijjā vicchi-
kavijjā mūsikavijjā
sakuṇavijjā vāyasa-
vijjā pakkajjhānaṃ
saraparittānaṃ mi-
gapakkhaṃ. iti vā iti
evarūpāya tiracchā-
navijjāya micchājīvā
paṭivirato samaṇo
gotamo”ti. iti vā hi
bhikkhave puthuj-
jano tathāgatassa
vaṇṇaṃ vadamāno
vadeyya.

27. “Whereas some honorable samanās 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

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathīdaṃ: maṇilakkhaṇaṃ daṇḍalakkhaṇaṃ vatthalakkhaṇaṃ asilakkhaṇaṃ usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ purisalakkhaṇaṃ kumāralakkhaṇaṃ kumārīlakkhaṇaṃ dāsālakkaṇaṃ dāsīlakkaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahisalakkhaṇaṃ usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭalakkhaṇaṃ godhālakkhaṇaṃ kaṇṇikālakkhaṇaṃ kaccha-

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

28. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: the king will march forth; the king will not march forth; our king will attack and the foreign king will retreat; the foreign king will attack and our king will retreat; our king will triumph and the foreign king will be defeated; the foreign king will triumph and our king will be defeated; thus there will be victory for one and defeat for the other.

palakkhaṇaṃ miga-lakkhaṇaṃ. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathidaṃ: raññaṃ niyyānaṃ bhavissati. raññaṃ atiyānaṃ bhavissati. abbhantarānaṃ raññaṃ upayānaṃ bhavissati. bāhirānaṃ raññaṃ apayānaṃ bhavissati. bāhirānaṃ raññaṃ upa-

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.

yānaṃ bhavissati. abbhantarānaṃ raññaṃ apayānaṃ bhavissati. abbhantarānaṃ raññaṃ jayo bhavissati. bāhirānaṃ raññaṃ parājayo bhavissati. bāhirānaṃ raññaṃ jayo bhavissati. abbhantarānaṃ raññaṃ parājayo bhavissati. iti imassa jayo bhavissati. imassa parājayo bhavissati. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. iti vā bhikkhave puthujano 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

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā

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

te evarūpāya tiracchānavijjāya micchājīvena jīvikam kap-penti - seyyathīdam: candaggāho bhavissati, suriyaggāho bhavissati, nakkhat-taggaḥo bhavissati, candimasuriyānaṃ pathagamaṃ bhavissati, candimasuriyānaṃ uppathagamaṃ bhavissati, nakkhattānaṃ pathagamaṃ bhavissati, nakkhattānaṃ uppathagamaṃ bhavissati, ukkāpāto bhavissati, disāḍḍāho bhavissati, bhūmicālo bhavissati, devadundubhi bhavissati, candimasuriyanakkhattānaṃ uggamaṃ ogamaṃ saṃkilesaṃ vodānaṃ bhavissati. evaṃvipāko candaggāho bhavissati, evaṃvipāko su-

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 puthujana speaking in praise of the Tathagata might say.

riyaggāho bhavissati, evaṃvipāko nakkhat-taggaḥo bhavissati, evaṃvipākaṃ candimasuriyānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ candimasuriyānaṃ uppathagamaṇaṃ bhavissati, evaṃ vipākaṃ nakkhattānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ uppathagamaṇaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍḍāho bhavissati, evaṃvipāko bhūmicālo bhavissati. evaṃvipāko deva-
duṇḍubhi bhavissati, evaṃvipākaṃ candimasuriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṅkilesaṃ vodānaṃ bhavissati. iti vā iti eva-
rūpāya tiracchāna-

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

vijjāya micchājīvā
paṭivirato samaṇo
gotamo'ti. " iti vā hi
bhikkhave puthuj-
jano tathāgatassa
vaṇṇaṃ vadamāno
vadeyya.

"yathā vā paneke
bhonto samaṇabrāh-
maṇā saddhādeyyāni
bhojanāni bhuñjitvā
te evarūpāya tirac-
chānavijjāya mic-
chājīvena jīvikaṃ
kappenti - seyyathī-
daṃ: subbuṭṭhikā
bhavissati, dubbuṭ-
ṭhikā bhavissati, su-
bhikkhaṃ bhavissati,
dubbhikkhaṃ bha-
vissati, khemaṃ bha-
vissati, bhayaṃ bha-
vissati, rogo bhavis-
sati, ārogyaṃ bhavis-
sati. muddā gaṇanā
saṅkhānaṃ kāvey-
yaṃ lokāyataṃ. iti

puthujjana speaking in praise of the Tathagata might say.

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

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

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kapenti - seyyathīdam: āvāhanaṃ vivāhanaṃ saṃvadanam vivadanam saṅkīraṇam vikīraṇam subhagakaraṇam dubbhagakaraṇam viruddhagabbhakarāṇam jivhānitthambhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsapaṇhaṃ

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

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

kumārikapañhaṃ
devapañhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjanaṃ sirivhānaṃ.
iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. "
iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathīdaṃ: santikammaṃ pañdhikammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vat-

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

33. This, O bhikkhus, is the trifling, insignificant, mere virtue, by which one who is a puthujjana might say

thuparikammaṃ vatthuparikiraṇaṃ ācamaṇaṃ nahāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhavi-recanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ netta-tappanaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākīyaṃ sallakattiyaṃ dāra-katikicchā mūlabhesajjānaṃ anupadānaṃ osadhīnaṃ paṭimokkho. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. "iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

idaṃ kho taṃ bhikkhave appamattakam oramattakam

when speaking in praise of the Tathagata.

34. There are, O bhikkhus, also other dhammas that are deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, 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

sīlamattakam yena puthujjano tathāgata-
tassa vaṇṇaṃ vadamāno vadeyya.

atthi bhikkhave añ-
ñeva dhammā gam-
bhīrā duddasā dura-
nubodhā santā pa-
ṇītā atakkāvacarā
nipuṇā paṇḍitaveda-
nīyā, ye tathāgato
sayam abhiññā sac-
chikatvā pavedeti
yehi tathāgatassa ya-
thābhuccaṃ vaṇṇaṃ
sammā vadamānā
vadeyyuṃ. katame
ca te bhikkhave dhammā
gambhīrā duddasā
duranubodhā santā
paṇītā atakkāvacarā
nipuṇā paṇḍitave-
danīyā ye tathāgato
sayam abhiññā sac-
chikatvā pavedeti
yehi tathāgatassa ya-
thābhuccaṃ vaṇṇaṃ
sammā vadamānā
vadeyyuṃ?

knowledge, causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say?

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

36. There are, O bhikkhus, some samanas and brahmanas whose teaching is eternalism, who declare the

santi bhikkhave eke
samaṇabrāhmaṇā
pubbantakappikā
pubbantānudiṭṭhino
pubbantam ārabba
anekavihitāni adhi-
vuttipadāni abhiva-
danti aṭṭhādasahi
vatthūhi. te ca bhonto
samaṇabrāhmaṇā
kimāgamma kimā-
rabba pubbanta-
kappikā pubbantānu-
diṭṭhino pubbantam
ārabba anekavihi-
tāni adhivuttipadāni
abhivadanti aṭṭhāra-
sahi vatthūhi?

santi bhikkhave eke
samaṇabrāhmaṇā
sassatavādā sassa-

self and the world [to be] eternal by four grounds. Owning to what, having regard for what, [do] those honorable samanas and brahmanas declare the self and the world [to be] eternal by four grounds?

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

taṃ attānañca lokañca paññāpentī catūhi vatthūhi. te ca bhonto samaṇa-brāhmaṇā kimāgama kimārabba sassata-vādā sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi?

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte anekavihitam pubbenivāsaṃ anussarati, seyyathīdam: ekampi jātiṃ dvepi jātiyo tissopi jātiyo catasopi jātiyo pañcapi

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? Be-

jātiyo dasapi jātiyo
vīsatimpi jātiyo tiṃ-
sampi jātiyo cattā-
rīsampi jātiyo pañ-
ñāsampi jātiyo jāti-
satampi jātisahas-
sampi jātisatasahas-
sampi anekānipi jā-
tisatāni anekānipi
jātisahassāni ane-
kānipi jātisatasa-
hassāni amutrāsiṃ
evannāmo evaṅgotto
evaṃvaṇṇo evamā-
hāro evaṃsukha-
dukkhapaṭisaṃvedī
evamāyupariyanto.
so tato cuto amutra
upapādiṃ tatrāpā-
siṃ evannāmo evaṅ-
gotto evaṃvaṇṇo
evamāhāro evaṃsu-
khadukkhapaṭisaṃ-
vedī evamāyupari-
yanto. so tato cuto
idhūpapanno'ti." iti
sākāraṃ saudde-
saṃ anekavihiṭaṃ
pubbenivāsaṃ anus-
sarati. so evamāha:

cause 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 nu-

'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. taṃ kissa hetu? ahaṃ hi ātapamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi yathā samāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ: ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatiampi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisata-

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

sahassampi anekā-
nīpi jāṭisatāni ane-
kānīpi jāṭisahassāni
anekānīpi jāṭisatasa-
hassāni amutrāsiṃ
evannāmo evaṅgotto
evaṃvaṇṇo evamā-
hāro evaṃsukha-
dukkhapaṭisaṃvedī
evamāyupariyanto.
so tato cuto amutra
upapādiṃ tatrapā-
siṃ evannāmo evaṅ-
gotto evaṃvaṇṇo
evamāhāro evaṃ-
sukhadukkhapaṭi-
saṃvedī evamāyu-
pariyanto. so tato
cuto idhūpappanno'ti.
iti sākāraṃ saudde-
saṃ anekavihiṭṭaṃ
pubbenivāsaṃ anus-
sarāmi. imināma-
haṃ etaṃ jānāmi:
yathā sassato attā
ca loko ca vaṇṇho
kūṭatṭho esikatṭhā-
yitṭhito. teva sattā
sandhāvanti saṃsa-
ranti cavanti upapaj-

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

janti atthitveva satsatisama"nti. idaṃ bhikkhave paṭhamam ṭhānaṃ yaṃ āgamaṃ yaṃ ārabha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññāpenti.

dutiye ca bhonto samaṇabrāhmaṇā kimāgamaṃ kimārabha sassatavādā sassataṃ attānañca lokañca paññāpenti? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhimphusati yathā samāhite citte anekavihitam pubbenivāsam

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,

anussarati, seyyathī-
dam: ekampi saṃ-
vaṭṭavivaṭṭaṃ dvepi
saṃvaṭṭavivaṭṭāni
tīnīpi saṃvaṭṭavivaṭ-
ṭāni cattāripi saṃ-
vaṭṭavivaṭṭāni pañ-
capi saṃvaṭṭavivaṭ-
ṭāni dasapi saṃvaṭ-
ṭavivaṭṭāni amutrā-
siṃ evannāmo evaṇ-
gotto evaṃvaṇṇo
evamāhāro evaṃ-
sukhadukkhapaṭi-
saṃvedī evamāyu-
pariyanto. so tato
cuto amutra upa-
pādiṃ tatrāpāsiṃ
evannāmo evaṇgotto
evaṃvaṇṇo evamā-
hāro evaṃsukha-
dukkhapaṭisaṃvedī
evamāyupariyanto.
so tato cuto idhūpa-
panno'ti. iti sākāraṃ
sauddesaṃ anekavi-
hitaṃ pubbenivāsaṃ
anussarati. so eva-
māha: 'sassato attā
ca loko ca vañjho ku-

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

taṭṭho esikaṭṭhāyiṭṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassati-samaṃ. taṃ kissa hetu? ahaṃ hi ātapamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathā samāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ: ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīnīpi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni amutrāsīṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukha-

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.

dukkhapaṭisaṃvedī
 evamāyupariyanto.
 so tato cuto amutra
 upapādiṃ tatrāpā-
 siṃ evannāmo evaṇ-
 gotto evaṃvaṇṇo
 evamāhāro evaṃsu-
 khadukkhapaṭisaṃ-
 vedī evamāyupari-
 yanto. so tato cuto
 idhūpapanno'ti. " iti
 sākāraṃ sauddesaṃ
 anekavihiṭṭaṃ pub-
 benivāsaṃ anussa-
 rāmi. iminā'pāhaṃ
 etaṃ jānāmi yathā
 sassato attā ca loko
 ca vañjho kuṭaṭṭho
 esikaṭṭhāyitṭhito.
 teva sattā sandhā-
 vanti saṃsaranti ca-
 vanti upapajjanti. at-
 thitveva sassatisa-
 maṃ'ti." idaṃ bhik-
 khave dutiyaṃ tṭhā-
 naṃ yaṃ āgamma
 yaṃ ārabha eke
 samaṇabrāhmaṇā
 sassatavādā sassatā
 attānañca lokañca

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

paññāpentī.

tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabha sassatavādā sassataṃ attānañca lokañca paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdam: dasapi saṃvaṭṭavivaṭṭāni vīsatiṃpi saṃvaṭṭavivaṭṭāni tiṃsapi saṃvaṭṭavivaṭṭāni cattārīsampi saṃvaṭṭavivaṭṭāni amutrāsīṃ

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

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 sauddeśaṃ anekavihiṭṭaṃ pubbenivāsaṃ anusarati. so evamāha: "sassato attā ca loka ca vaṇṇho kūṭaṭṭho esikaṭṭhāyitṭhito. teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisamaṃ. taṃ kissa hetu? ahaṃ hi ātapamanvāya padhānamanvāya anuyogamanvāya appamā-

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

damanvāya sammā-manasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi yathā samāhite citte anekavihitam pubbenivāsaṃ anussarāmi, seyyathidaṃ: dasapi samvaṭṭavivaṭṭāni vīsatiṃpi samvaṭṭavivaṭṭāni tiṃsapi samvaṭṭavivaṭṭāni cattārīsapi samvaṭṭavivaṭṭāni amutrāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ tatrāpāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpanno'ti. iti sākāraṃ sauddesaṃ anekavi-

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

40. And in the fourth place, owing to what, having regard for what, [do] those honorable samanas and brahmanas whose teaching is eternalism, declare the self and the world to be eternal? “Here, O bhikkhus, a certain samana or brahmana is a logician, an investigator. Having ham-

hitam pubbenivāsaṃ anussarāmi. iminā maham etaṃ jānāmi. yathā sassato attā ca loko ca vañjho kū-ṭaṭṭho esikaṭṭhāyiṭṭhito teva sattā sandhāvanti saṃsaranti cavanti upapajjanti atthitveva sassatisamaṃ'ti." idaṃ bhikkhave tatiyaṃ ṭhānaṃ yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti.

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

mered out by argumentations accompanied by investigation according to his own intelligence, he says thus: The self and the world are eternal, barren, permanent, as stable as a pillar, immovable. It is just beings that run through, move about continuously, passing away and re-arising. There is only this forever and ever.” This, O bhikkhus, is the fourth ground owing to which, having regard for which some samanas and brahmanas whose teaching is eternalism declare the self and the world to be eternal.

41. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas whose teaching is eternalism declare the self and the world [to be] eternal by four grounds. Indeed, O bhikkhus, whichever samanas or brahmanas, whose teaching is

so takkapariyāha-
taṃ vīmaṃsānuca-
ritaṃ sayampaṭi-
bhānaṃ evamāha:
'sassato attā ca loko
ca vañjho kūṭaṭṭho
esikaṭṭhāyitṭhito.
teva sattā sandhā-
vanti saṃsaranti
cavanti upapajjanti
atthitveva sassati-
samanti. idaṃ bhik-
khave catutthaṃ tṭhā-
naṃ yaṃ āgama
yaṃ ārabba eke sa-
maṇabrāhmaṇā sas-
satavādā sassataṃ
attānaṃ ca lokaṃ ca
paññāpentī.

imehi kho te bhik-
khave samaṇabrāh-
maṇā sassatavādā
sassataṃ attānañca
lokañca paññāpentī
catūhi vatthūhi. ye
hi keci bhikkhave sa-
maṇā vā brāhmaṇā
vā sassatavādā sas-
satam attānañca lo-

eternalism, who declare the self and the world [to be] eternal, all those [do so] by only these four grounds or by a certain one [among] these. Aside from these there is none.

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

kañca paññāpentī,
sabbe te imeheva
catūhi etesaṃ vā añ-
ñatarena natthi ito
bahiddhā.

tayidaṃ bhikkhave
tathāgato pajānāti:
'ime kho diṭṭhiṭṭhānā
evaṃgahitā evaṃ-
parāmaṭṭhā evaṃ-
gatikā bhavissanti
evaṃabhisamparāyā'ti.
tañca tathāgato pajā-
nāti tato ca uttarita-
raṃ pajānāti. taṃ
ca pajānanam na
parāmasati. aparā-
masato cassa pac-
cattaññeva nibbuti
viditā. vedanānaṃ
samudayañca attha-
gamañca assādañca
ādīnavañca nissara-
ṇaṃ yathābhūtaṃ
viditvā anupādā vi-
mutto bhikkhave ta-

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

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

thāgato.

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

santi bhikkhave eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi. te ca bhonto samaṇabrāhmaṇā ki-

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

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

māgamma kimārab-
bha ekaccasassatikā
ekaccaasassatikā
ekaccaṃ sassataṃ
ekaccaṃ asassataṃ
attānañca lokañca
paññāpenti catūhi
vatthūhi. ?

hoti kho so bhikkhave
samayo yaṃ kadāci
karahaci dīghassa
addhuno accayena
ayaṃ loko saṃvaṭ-
ṭati. saṃvaṭṭamāne
loke yebhuyyena
sattā ābhassarasaṃ-
vattanikā honti. te
tattha honti mano-
mayā pītibhakkhā
sayampabhā anta-
likkhacarā subhaṭ-
ṭhāyino ciraṃ dī-
ghamaddhānaṃ tiṭ-
ṭhanti. hoti kho so
bhikkhave samayo
yaṃ kadāci karahaci
dīghassa addhuno

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

accayena ayam loko vivaṭṭati. vivaṭṭa-māne loka suññaṃ brahmavimānaṃ pātubhavati. athaññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati. so tattha hoti manomayo pītibhakkho sayampabho antalikhacaro 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 saha-vyataṃ. te'pi tattha

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,

honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino ciramaṁ dīghamaddhānaṁ tiṭṭhanti. tatra bhikkhave yo so satto paṭhamaṁ upapanno tassa evamaṁ hoti: ‘ahamasmi brahmā mahābrahmā abhibhū anabhibhūto añña-datthudaso vasa-vattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhavyānaṁ. mayā ime sattā nimmitā. taṁ kissa hetu? mamaṁ hi pubbe etadahosi: aho vata aññe’pi sattā itthat-taṁ āgaccheyyunti. iti mamañca⁷ manopaṇidhi. ime ca sattā itthattaṁ āgatā’ti. ye’pi te sattā pacchā

⁷mama ca. machasaṁ. ■

we arose afterwards.”

46. There, O bhikkhus, the being who arose first is longer lived, more beautiful and possesses greater power. However, those beings who arose afterwards are shorter lived, less beautiful and possess less power. But it is possible, O bhikkhus, it is to be found that a certain

upapannā⁸ tesampi evaṃ hoti: ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto añña-datthudasō vasa-vattī issaro kattā nimmātā seṭṭho sa-jitā vasī pitā bhūta-bhavyānaṃ. iminā mayāṃ bhotā brahmuṇā nimmitā. taṃ kissa hetu? mamaṃ hi mayāṃ addasāma idha paṭhamāṃ upapannaṃ. mayāṃ panamhā pacchā upapannā'ti.

tatra bhikkhave yo so satto paṭhamāṃ upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca. ye pana te sattā pacchā upapannā, te appā-

⁸upapannā. sī mu. 1. ■
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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: “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

yukatarā ca honti
dubbaṇṇatarā ca
appesakkhatarā ca.
tḥānaṃ kho pane-
taṃ bhikkhave vij-
jati yaṃ aññataro
satto tamhā kāyā
cavitvā itthattaṃ
āgacchati. itthattaṃ
āgato samāno agā-
rasmā anagāriyaṃ
pabbajati. agārasmā
anagāriyaṃ pabba-
jito samāno ātappa-
manvāya padhāna-
manvāya anuyoga-
manvāya appamā-
damanvāya sammā-
manasikāramanvāya
tathārūpaṃ cetosa-
mādhiṃ phusati ya-
thā samāhite citte
taṃ pubbenivāsaṃ
anussarati, tato pa-
raṃ nānussarati. so
evamāha: 'yo kho
so bhavaṃ brahmā
mahābrahmā abhi-
bhū anabhibhūto
aññadatthudaso va-

Brahma. He is permanent, stable, eternal, not liable to degenerate. He just remains thus forever and ever. However, we who were created by Brahma, we are impermanent, unstable, short lived, liable to fall away and come to this state of existence.” This, O bhikkhus, is the first ground owing to which, having regard for which some samanas and brahmanas who are partial eternal and partial non-eternal theorizers declare the self and the world to be partially eternal and partially non-eternal.

47. And in the second place, owing to what, having regard

savattī issaro kattā
nimmātā seṭṭho sa-
jitā vasī pitā bhūta-
bhavyānaṃ, yena
mayam bhotā brah-
muṇā nimmitā, so
nicco dhuvo sassato
avipariṇāmadhammo
sassatisamaṃ ta-
theva ṭhassati. ye
pana mayam ahumhā
tena bhotā brahmuṇā
nimmitā, te mayam
aniccā addhuvā ap-
pāyukā cavanadhammā
itthattaṃ āgatā'ti.
idaṃ bhikkhave pa-
ṭhamaṃ ṭhānaṃ yaṃ
āgamma yaṃ ārab-
bha eke samaṇabrāh-
maṇā ekaccasassa-
tikā ekaccaasassa-
tikā ekaccaṃ sassa-
taṃ ekaccaṃ asas-
sataṃ attānañca lo-
kañca paññāpentī.

dutiye ca bhonto sa-

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

maṇabrāhmaṇā ki-māgamma kimārabha ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī? santi bhikkhave khiḍḍāpa-dosikā nāma devā. te ativeლაჲ hassa-khiḍḍāratidhamma-samāpannā viharanti. tesam ativeლაჲ hassakhiḍḍāratidhammasamāpan-nānaṃ viharataṃ sati mussati. satiyā sammosā te devā tamhā kāyā cavanti. ṭhānaṃ kho pane-taṃ bhikkhave vij-jati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. itthat-taṃ āgato samāno agārasmā anagāri-yaṃ pabbajati. agā-rasmā anagāriyaṃ

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 degenerate. They just remain thus forever and ever. However, we who were amusement revelers, dwelling excessively engaged

pabbajito samāno ātappamanvāya pa-
dhānamanvāya anu-
yogamanvāya appa-
mādamanvāya sam-
māmanasikāraman-
vāya tathārūpaṃ
cetosamādhiṃ phu-
sati yathāsamāhite
citte taṃ pubbeni-
vāsaṃ anussarati,
tato paraṃ nānussa-
rati. so evamāha: ye
kho te bhonto devā
na khiḍḍāpadosikā,
te na ativelaṃ has-
saksiḍḍāratidham-
masamāpannā vi-
haranti. tesāṃ na
ativelaṃ hassaksiḍ-
ḍāratidhammasamā-
pannānaṃ vihara-
taṃ sati na mussati.
satiyā asammosā te
devā tamhā kāyā na
cavanti, niccā dhuvā
sassatā avipariṇā-
madhammā sassa-
tisamaṃ tatheva
ṭhassati. ye pana

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

48. And in the third place, owing to what, having regard

mayam ahumbha
khiḍḍāpadosikā, te
mayam ativelam has-
sakhīḍḍāratidham-
masamāpannā viha-
rimbha. tesam no
ativelam hassakhīḍ-
ḍāratidhammasamā-
pannānam vihara-
tam sati mussi. sa-
tiyā sammosā evaṃ
mayam tambhā kāyā
cutā aniccā addhuvā
appāyukā cavana-
dhammā itthattam
āgatā'ti. idaṃ bhik-
khave dutiyaṃ tḥā-
nam yaṃ āgamma
yaṃ ārabba eke
samaṇa brāhmaṇā
ekaccasassatikā ekac-
caasassatikā ekac-
caṃ sassatam ekac-
caṃ asassatam attā-
nañca lokañca pañ-
ñāpentī.

tatiye ca bhonto sa-

for what, [do] those honorable samanas and brahmanas who are partial eternal and partial non-eternal theorists, declare the self and the world [to be] partially eternal and partially non-eternal? There are, O bhikkhus, devas named corrupted in mind. They excessively reflect upon one another. Those excessively reflecting upon one another, they cause to corrupt one another's minds. Those who corrupt one another's minds, their bodies become tired and their minds become tired. Those devas pass away from that group. But it is possible, O bhikkhus, it is to be found, that a certain being from that group, having passed away, comes to this state of existence. Having come to this state of existence, he is one who goes forth from the house [life] into homelessness. Being one who has gone forth from the house [life] into home-

maṇabrāhmaṇā ki-māgama kimārabha ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī? santi bhikkhave manopadāsikā nāma devā. te ativeḷaṃ añña-maññaṃ upanijjhāyanti. te ativeḷaṃ aññamaññaṃ upanijjhāyantaññamaññaṃhi cittāni padūsenti. te aññamaññaṃhi paduṭṭhacittā kilantakāyā kilantacittā. te devā tamhā kāyā cavanti. tñānaṃ kho bhikkhave vijjati yaṃ aññataraṃ satta tamhā kāyā cavitvā itthattaṃ āgacchati. itthatataṃ āgato samāno agārasmā anagāriyaṃ pabbajati. agārasmā anagāriyaṃ

lessness, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, he mentally touches such a form of samadhi where in that state of mind, he recollects his former abode, [but apart] from there, he does not recollect others. He says thus: “Those honorable devas who are not corrupted in mind, they do not excessively reflect upon one another. Those not excessively reflecting upon one another, they do not cause to corrupt one another’s minds. Those who do not corrupt one another’s minds, their bodies do not become tired and their minds do not become tired. Those devas do not pass away from that group. They are permanent, stable, eternal, not liable to degenerate. They just remain thus forever and ever. However, we who were corrupted

pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya samamāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte taṃ pubbenivāsaṃ anussarati tato paraṃ nānussarati. so evamāha: ye kho te bhonto devā na manopadosikā, te na ativeლა აწნა-მაწნა upanijjhāyanti. te na ativeლა აწნა-მაწნა upanijjhāyantā aññamaññamhi appadutṭhacittā akilantakāyā akilantacittā. te devā tamhā kāyā na cavanti niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhasanti. ye pana mayam ahumha mano-

in mind, we excessively reflected upon one another. Excessively reflecting upon one another, we caused to corrupt one another's minds. We who corrupted one another's minds, our bodies became tired and our minds became tired. We passed away from that group. We are impermanent, unstable, short lived, liable to fall away and come to this state of existence."

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

49. And in the fourth place, owing to what, having regard

padosikā, te mayam
ativelaṃ aññamañ-
ñaṃ upanijjhāyimha.
te mayam ativelaṃ
aññamaññaṃ upa-
nijjhāyantā añña-
maññaṃhi⁹ cittāni
padūsimha. te ma-
yam aññamaññaṃhi
paduṭṭhacittā kilan-
takāyā kilantacittā
evaṃ tamhā kāyā
cutā aniccā addhuvā
appāyukā cavana-
dhammā itthattaṃ
āgatā'ti. idaṃ bhik-
khave tatiyaṃ ṭhā-
naṃ yaṃ āgamma
yaṃ ārabbhā eke
samaṇabrāhmaṇā
ekaccasassatikā ekac-
caasassatikā ekac-
caṃ sassataṃ ekac-
caṃ asassataṃ attā-
nañca lokañca pañ-
ñāpentī.

⁹aññamaññaṃ. sīmu. ■
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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? 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 degenerate. “And that which is the mental or the mind or consciousness, this self is permanent, stable, eternal, not liable to degenerate. 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

catutthe ca bhonto
samaṇabrāhmaṇā ki-
māgamma kimārab-
bha ekaccasassatikā
ekacca asassatikā
ekaccaṃ sassataṃ
ekaccaṃ asassataṃ
attatāṇaṇca lokaṇca
paññāpentī? idha
bhikkhave ekacco sa-
maṇo vā brāhmaṇo
vā takkī hoti vīmaṃsī.
so takkapariyāha-
taṃ vimaṃsānuca-
ritaṃ sayampaṭi-
bhānaṃ evamāhaṃ:
yaṃ kho idaṃ vuc-
cati cakkhūti'pi so-
tanti'pi ghāṇaṃ'ti'pi
kāyo'ti'pi, ayaṃ attā
anicco addhuvo asas-
sato vipariṇāmadhammo.
yaṃ ca kho idaṃ
vuccati cittanti vā
mano'ti vā viññā-
ṇanti vā ayaṃ attā
nicco dhuvo sassato
avipariṇāmadhammo
sassatisamaṃ ta-
theva ṭhassatī ti. idaṃ

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

50. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas whose teaching is partial eternal and partial non-eternal theorists declare the self and the world [to be] partially eternal and partially non-eternal by four grounds. Indeed, O bhikkhus, whichever samanas or brahmanas are partial eternal and partial non-eternal theorists, who declare the self and the world [to be] partially eternal and partially non-eternal, all those [do so] by only these four grounds or by a certain

bhikkhave catuttham ðhānaṃ yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī.

ime hi kho te bhikkhave samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī, sabbe te imeheva catūhi vatthūhi, etesaṃ vā

one [among] these. Aside from these there is none.

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

52. These, O bhikkhus, are really those dhammas that are deep, difficult to see, dif-

aññatarena. natthi ito bahiddhā.

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 pajānaṃ na parāmasati. aparāmasato cassa paccattaṃ-yeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

ime kho te bhikkhave dhammā gambhīrā

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

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

54. Here, O bhikkhus, a certain samana or brahmana, in consequence of ardour, in

duddasā duranu-
bodhā santā paṇītā
atakkāvacarā nipuṇā
paṇḍitavedanīyā ye
tathāgato sayam
abhiññā sacchika-
tvā pavedeti yehi
tathāgatassa yathā-
bhuccam vaṇṇam
sammā vadamānā
vadeyyum.

santi bhikkhave eke
samaṇabrāhmaṇā
antānantikā antā-
nantam lokassa pañ-
ñāpentī catūhi vat-
thūhi. te ca bhonto
samaṇabrāhmaṇā
kimāgamma kimā-
rabbha antānantikā
antānantam lokassa
paññāpentī catūhi
vatthūhi?

idha bhikkhave ekacco
samaṇo vā brāhmaṇo
vā ātappamanvāya

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.

padhānāmanvāya
 anuyogāmanvāya
 appamādamānāya
 sammāmanasikāra-
 manvāya tathārū-
 paṃ cetosamādhim
 phusati yathāsamā-
 hite citte antasaññī
 lokasmiṃ viharati.
 so evamāha: "an-
 tavā ayaṃ loko pa-
 rivaṭumo. tiṃ kissa
 hetu? ahaṃ hi ātap-
 pamanvāya padhā-
 namanvāya anuyoga-
 manvāya appamāda-
 manvāya sammāma-
 nasikāramānāya ta-
 thārūpaṃ cetosamā-
 dhim phusāmi yathā
 samāhite citte anta-
 saññī lokasmiṃ viha-
 rāmi. iminā maḥaṃ
 etaṃ jānāmi: yathā
 antavā ayaṃ loko pa-
 rivaṭumo"ti. idaṃ
 bhikkhave paṭha-
 maṃ thānaṃ yaṃ
 āgamma yaṃ ārab-
 bha eke samaṇabrāh-

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,

maṇā antānantikā
antānantam lokassa
paññāpentī.

dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha antānantikā antānantam lokassa paññāpentī? idhe bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpam cetosamādhim phusati yathā samāhite citte ananta-saññī lokasmiṃ viharati. so evamāha: "ananto ayam loko apariyanto. ye te samaṇabrāhmaṇā evamāhaṃsu: antavā ayam loko pa-

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.

56. And in the third place, owing to what, having regard for what, [do] those

rivaṭumo'ti, tesam musā. ananto ayaṃ loko अपariyanto. taṃ kissa hetu? ahaṃ hi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi yathāsa-māhite citte anta-saññī lokasmiṃ viharāmi. imināma-haṃ etaṃ jānāmi yathā ananto ayaṃ loko अपariyanto'ti." idaṃ bhikkhave dutiyaṃ tthānaṃ yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpentī.

tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabha antānantikā an-

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

tānantam lokassa paññāpenti? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte uddhamadho antasaññī lokasmiṃ viharati tiriyaṃ anattasaññī. so evamāha: "antavā ca ayaṃ loko ananto ca. ye te samaṇabrāhmaṇā evamāhaṃsu: 'antavā ayaṃ loko parivaṭtumo'ti, tesam musā. ye'pi te samaṇabrāhmaṇā evamāhaṃsu: 'ananto ayaṃ loko apariyanto'ti, tesampi musā. antavā ca ayaṃ loko ananto ca. taṃ kissa hetu? ahaṃ

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

57. And in the fourth place, owing to what, having regard for what, [do] those honorable samanas and brahmanas who are finite or infinite world theorists declare

hi ātappamanvāya
padhānamanvāya
anuyogamanvāya
appamādamanvāya
sammāmanasikāra-
manvāya tathārū-
paṃ cetosamādhiṃ
phuṣāmi yathā sa-
māhite citte uddha-
madho antasaññī
lokasmīṃ viharāmi
tiriyaṃ anantasaññī.
imināmahaṃ etaṃ
jānāmi: yathā an-
tavā ca ayaṃ loko
ananto" cāti. idaṃ
bhikkhave tatiyaṃ
ṭhānaṃ yaṃ āgamma
yaṃ ārabba eke sa-
maṇabrāhmaṇā antā-
nantikā antānantam
lokassa paññāpentī.

catutthe ca bhonto
samaṇabrāhmaṇā
kimāgamma kimā-
rabba antānantikā
antānantam lokassa

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

paññāpentī? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucaritaṃ sayampatibhānaṃ evamāha: "nevāyaṃ loko antavā na paṇānanto. ye te samaṇabrāhmaṇā evamāhaṃsu: 'antavā yaṃ loko parivaṭtuma'ti, tesam musā. ye'pi te samaṇabrāhmaṇā evamāhaṃsu: 'ananto yaṃ loko apariyanta'ti, tesampi musā. ye'pi te samaṇabrāhmaṇā evamāhaṃsu: 'antavā ca yaṃ loko ananto cā'ti tesampi musā. nevāyaṃ loko antavā na paṇānanto'ti. idaṃ bhikkhave cattutthaṃ ṭhānaṃ yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā antānantikā

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

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

antānantam lokassa
paññāpentī.

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

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃ gatikā bhavissanti evaṃ abhisamparāyā"ti. tañca tathā-

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

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

gato pajānāti, tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa paccattaññeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādā vimutto bhikkhave tathāgato.

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

truth might say.

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

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

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

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

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]

pajānāmi. 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 musāvādadabhayā musāvādaparijegucchā nevidaṃ kusala'nti vyākaroti. na pañidaṃ akusala'nti vyākaroti. tattha tattha

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

63. And in the second place, owing to what, having regard for what, [do] those honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation? Here, O bhikkhus, a certain samana

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 ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? idha

or brahmana does not understand as it has come to be, “this is wholesome.” He does not understand as it has come to be, “this is unwholesome.” It occurs to him thus: “I do not understand as it has come to be, “this is wholesome.” I do not understand as it has come to be, “this is unwholesome.” But [if] I, simply not understanding as it has come to be, “this is wholesome,” not understanding as it has come to be, “this is unwholesome,” were to declare: “This is wholesome” or were to declare: “This is unwholesome,” there might be a desire or lust or hate or aversion for me therein. Wherein there might be a desire or lust or hate or aversion for me, that is holding of mine. That which is a holding of mine, that is a vexation for me. That which is a vexation for me, that is an obstacle for me.” Thus, for fear of holding, disgust with

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

holding, he neither declares: “This is wholesome,” and yet nor declares: “This is unwholesome.” [When] so and so question is asked, he sets about confusing statements and endless equivocation: Thus, is not [declared] by me. “Just so” too, is not [declared] by me. “Otherwise” too, is not [declared] by me. “Not so” too, is not [declared] by me. “Not not so” too, is not [declared] by me.” This, O bhikkhus is the second ground, owing to which, having regard for which some honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation.

upādānaṃ, so ma-massa vighāto. yo mamassa vighāto, so mamassa anta-rāyo"ti. iti so upādā-nabhayā upādāna-parijegucchā nevi-daṃ kusala'nti vyā-karoti. na panidaṃ akusala'nti vyāka-roti. tattha tattha pañhaṃ puṭṭho sa-māno vācāvikkhe-paṃ āpajjati amarā-vikkhepaṃ: "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 du-tiyaṃ ṭhānaṃ yaṃ āgamma yaṃ ārab-bha eke samaṇabrāh-maṇā amarāvikkhe-pikā tattha tattha pañhaṃ puṭṭhā sa-mānā vācāvikkhe-paṃ āpajjanti amarā-

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

vikkhepaṃ.

tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? idha bhikkhave ekacco samaṇo vā brāhmaṇo vā idaṃ kusala'nti yathābhūtaṃ nappajānāti. idaṃ akusala'nti yathābhūtaṃ nappajānāti. tassa evaṃ hoti: "ahaṃ kho idaṃ kusala'nti yathābhūtaṃ nappajānāmi. idaṃ akusala'nti yathābhūtaṃ nappajānāmi. ahañceva kho pana idaṃ kusala'nti yathābhūtaṃ nappajānanto, idaṃ aku-

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

sala'nti yathābhū-
taṃ nappajānanto,
idaṃ kusala'nti vā
vyākareyyaṃ, idaṃ
akusala'nti vā vyā-
kareyyaṃ, santi hi
kho pana samaṇa-
brāhmaṇā paṇḍitā
nipuṇā kataparappa-
vādā vāavedhirūpā
vobhindantā maññe
caranti paññāgatena
diṭṭhigatāni, te maṃ
tattha samanuyuñ-
jeyyaṃ samanugā-
heyyaṃ samanubhā-
seyyaṃ, tesāhaṃ na
sampāyeyyaṃ. yesā-
haṃ na sampāyey-
yaṃ, so mamassa
vighāto. yo mamassa
vighāto, so mamassa
antarāyo"ti. iti so
anuyogabhayā anu-
yogaparijegucchā
nevidaṃ kusala'nti
vyākaroti. na pani-
daṃ akusala'nti vyā-
karoti. tattha tattha
pañhaṃ puṭṭho sa-

[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.

65. And in the fourth place, owing to what, having regard for what, [do] those honorable samanas and brahmanas give evasive answers [when] so and so questions are brought up, and set about confusing statements and endless equivocation? Here, O bhikkhus, a certain samana or brahmana is stupid and

māno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: "evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no"ti. idaṃ bhikkhave tatiyaṃ t̥hānaṃ yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? idha bhikkhave ekacco sa-

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]

maṇo vā brāhmaṇo vā mando hoti momuho. so mandattā momuhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: "atthi paro loko'ti iti ce maṃ pucchasi, atthi paro loko'ti iti ce me assa, atthi paro loko'ti iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. natthi paro loko'ti? iti ce maṃ pucchasi, natthi paro loko'ti iti ce me assa, natthi paro loko'ti iti te naṃ vyākareyyaṃ. evampi me no. tathā'ti'pi me no. aññathā'ti'pi me no. no'ti'pi me no. no'ti'pi me no. no no'ti'pi me no. at-

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]

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

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

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

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 sponta-

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

neously,” 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?”

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

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

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 sukaṭadu-
 kkaṭānaṃ kammānaṃ
 phalaṃ vipāko iti ce
 me assa, nevatthi na
 natthi sukaṭadukka-
 ṭānaṃ kammānaṃ
 phalaṃ vipāko iti te
 naṃ vyākareyyaṃ.
 evampi me no. ta-
 thā'ti'pi me no. añ-
 ñathā'ti'pi me no.
 no'ti'pi me no. no
 no'ti'pi me no. "hoti
 tathāgato param-
 maraṇā iti ce maṃ
 pucchasi, hoti tathā-
 gato parammaraṇā
 iti ce me assa, hoti
 tathāgato paramma-
 raṇā iti te naṃ vyā-
 kareyyaṃ. evampi
 me no. tathā'ti'pi

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

me no. aññathā'pi
 me no. no'ti'pi me
 no. no no'ti'pi me
 no. hoti tathāgato
 parammaraṇā na
 hoti tathāgato pa-
 rammaraṇā iti ce
 maṃ pucchasi, na
 hoti tathāgato pa-
 rammaraṇā iti ce
 me assa, na hoti ta-
 thāgato paramma-
 raṇā iti te naṃ vyā-
 kareyya. 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 pa-
 rammaraṇā? hoti
 ca na hoti ca tathā-
 gato parammaraṇā
 iti ce maṃ pucchasi,
 hoti ca na hoti ca ta-
 thāgato paramma-
 raṇā iti ce me assa,
 hoti ca na hoti ca ta-
 thāgato paramma-
 raṇā iti te naṃ vyā-
 kareyya. evampi me

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

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

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 nei-

ñathā'ti'pi me no.
no'ti'pi me no. no
no 'ti'pi me no'ti.
idaṃ bhikkhave ca-
tutthaṃ ṭhānaṃ yaṃ
āgamma yaṃ ārab-
bha eke samaṇabrāh-
maṇā amarāvikkhe-
pikā tattha tattha
puṭṭhā samānā vācā-
vikkhepaṃ āpajjanti
amarāvikkhepaṃ.

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

66. Indeed, it is these, O bhikkhus, by which those samanas and brahmanas who give evasive answers [when] so and so questions are brought up, set about confusing statements and endless equivocation by four grounds. Indeed, O bhikkhus,

imehi kho te bhikkhave samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi. ye hi keci bhikkhave samaṇā

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

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

vā brāhmaṇā vā amarāvikkhepiḥ tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti, amarāvikkhepaṃ, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃ gatikā bhavissanti evaṃ abhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. aparāmasato cassa pacattamaṃ yeva nibbuti veditā. vedanānaṃ samudayañca attha-gamañca assādañca

out of feelings, not having appropriated, the Tathagata, O bhikkhus, is liberated.

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

69. There are, O bhikkhus, some samanās and brahmanas who are fortuitous origination theorists, who declare the self and the world to have originated fortuitously by two grounds. Ow-

ādīnavañca nissara-
ṇaṇca yathābhūtaṃ
viditvā anupādā vi-
mutto bhikkhave ta-
thāgato.

ime kho te bhikkhave
dhammā gambhīrā
duddasā duranu-
bodhā santā paṇitā
atakkāvacarā nipuṇā
paṇḍitavedaniyā ye
tathāgato sayam
abhiññā sacchika-
tvā pavedeti yehi
tathāgatassa yathā-
bhuccaṃ vaṇṇaṃ
sammā vadamānā
vadeyyuṃ.

santi bhikkhave eke
samaṇabrāhmaṇā
adhiccasamuppan-
nikā adhiccasamup-
pannaṃ attānañca
lokañca paññāpentī

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

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

dvīhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpenti dvīhi vatthūhi?

santi bhikkhave asaṇṇasattā nāma devā. saññuppadā ca pana te devā tamhā kāyā cavanti. tñānaṃ kho panetaṃ bhikkhave vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati. agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya samamāmanasikāraman-

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

71. And in the second place, owing to what, having regard for what, [do] those honorable samanas and brahmanas

vāya tathārūpaṃ
cetosamādhim̐ phu-
sati yathā samāhite
citte saññuppādaṃ
anussarati tato pa-
raṃ nānussarati. so
evamāha: "adhicca-
samuppanno attā ca
loko ca. taṃ kissa
hetu? ahaṃ hi pubbe
nāhosim̐. so'mhi eta-
rahi ahutvā santat-
tāya¹⁰ pariṇato"ti.
idaṃ bhikkhave pa-
ṭhamaṃ ṭhānaṃ yaṃ
āgamma yaṃ ārab-
bha eke samaṇabrāh-
maṇā adhiccasamup-
pannikā adhiccasa-
muppannaṃ attā-
nañca lokañca pañ-
ñāpentī.

dutiye ca bhonto
samaṇabrāhmaṇā

¹⁰sattattāya, katthaci. ■
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who are fortuitous origination theorists, declare the self and the world to have originated fortuitously. Here, O bhikkhus, a certain samana or brahmana is a logician, an investigator. Having hammered out by argumentations accompanied by investigation according to his own intelligence, he says thus: "The self and the world have arisen without a cause." This, O bhikkhus, is the second ground owing to which, having regard for which some samanas and brahmanas declare the self and the world to have originated fortuitously.

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

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

imehi kho te bhikkhave samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca pañ-

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

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

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

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃगतिकā bhavissanti evaṃ abhisamparāyā"ti. tañca tathāgato pajānāti. tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. aparāmasato cassa pacattaṃ yeva nibbuti veditā. vedanānaṃ samudayañca attha-gamañca assādañca

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

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

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

ādinavañca nissara-
ñañca yathābhūtaṃ
viditvā anupādā vi-
mutto bhikkhave ta-
thāgato.

ime kho te bhikkhave
dhammā gambhīrā
duddasā duranu-
bodhā santā paṇitā
atakkāvacarā nipuṇā
paṇḍitavedanīyā ye
tathāgato sayam
abhiññā sacchika-
tvā pavedeti yehi
tathāgatassa yathā-
bhuccaṃ vaṇṇaṃ
sammā vadamānā
vadeyyuṃ.

imehi kho te bhik-
khava samaṇabrāh-
maṇā pubbantakap-
pikā pubbantānudiṭ-
ṭhino pubbantaṃ
ārabba anekavihi-

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

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

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

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 paccattam yeva nibbuti

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

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

78. There are, O bhikkhus, some samanas and brahmanas who are future world-cycle theorizers, who [hold]

viditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādā vimutto bhikkhave tathāgato.

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

santi bhikkhave eke samaṇabrāhmaṇā aparantakappikā

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

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

aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhi-vutti-padāni abhivadanti catucattārī-sāya vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivutti-padāni abhivadanti catucattārīsāya vatthūhi?

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

after death theorizers, whose teaching is percipient [immortality], declare the self to be immortal and percipient after death by sixteen grounds?

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

attānaṃ paññāpenti
soḷasahi vatthūhi?

rūpī attā hoti arogo
parammaraṇā sañ-
ñīti naṃ paññāpenti.
arūpī attā hoti arogo
parammaraṇā sañ-
ñīti naṃ paññāpenti.
rūpī ca arūpī ca attā
hoti arogo param-
maraṇā saññīti naṃ
paññāpenti. neva
rūpī na rūpī attā hoti
arogo parammaraṇā
saññīti naṃ paññā-
penti. antavā attā
hoti arogo param-
maraṇā saññīti naṃ
paññāpenti. anan-
tavā attā hoti arogo
parammaraṇā sañ-
ñīti naṃ paññāpenti.
antavā ca anantavā
ca attā hoti arogo
parammaraṇā sañ-

nite, 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

ñīti naṃ paññāpenti. nevantavā¹¹ ca nānantavā ca attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. ekattasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. nānattasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. parittasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. apamāṇasaññī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. ekanta-sukhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. ekantadukkhī attā hoti arogo parammaraṇā saññīti naṃ paññāpenti. sukha-dukkhī attā hoti arogo

¹¹nevantavā ca. katthaci. ■

and free from sickness after death.”

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.

82. That, O bhikkhus, the

parammaraṇā sañ-
ñīti naṃ paññāpenti.
adukkhamasukhī
attā hoti arogo pa-
rammaraṇā saññīti
naṃ paññāpenti.

imehi kho te bhik-
khave samaṇabrāh-
maṇā uddhamāghā-
tanikā saññivādā ud-
dhamāghātanā sañ-
ñiṃ attānaṃ paññā-
penti soḷasahi vat-
thūhi. ye hi keci bhik-
khave samaṇā vā
brāhmaṇā vā ud-
dhamāghātanikā
saññivādā uddha-
māghātanā saññiṃ
attānaṃ paññāpenti
sabbe te imeheva so-
ḷasahi vatthūhi, ete-
saṃ vā aññatarena.
natthi ito bahiddhā.

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.

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,

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

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā ye tathāgato sayāṃ

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.

84. There are, O bhikkhus, some samanas and brahmanas who are immortality after death theorists, 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 theorists, whose teaching is non-percipient [immortality], declare the self to be immortal and non-percipient after death by eight grounds?

abhiññā sacchikativā pavedeti yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

santi bhikkhave eke samaṇabrāhmaṇā uddhamāghātanikā asaṇṇīvādā uddhamāghātanā asaṇṇiṃ attānaṃ paṇṇāpenti aṭṭhahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgama kimārabha uddhamāghātanikā asaṇṇīvādā uddhamāghātanā asaṇṇiṃ attānaṃ paṇṇāpenti 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 asaṅṇī'ti naṃ paññāpenti. 'arūpī attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'rūpī ca arūpī ca attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'neva rūpī nā-rūpī attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'an-tavā attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'anan-tavā attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'an-tavā ca anantavā ca attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti. 'ne-vantavā nānantavā attā hoti arogo parammaraṇā asaṅṇī'ti naṃ paññāpenti.

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

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 Tatha-

imehi kho te bhikkhave samaṇabrāhmaṇā uddhamāghātānikā asaṅṇīvādā uddhamāghātānā asaṅṇiṃ attānaṃ paṇṇāpentī aṭṭhahi vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā uddhamāghātānikā asaṅṇīvādā uddhamāghātānā asaṅṇiṃ attānaṃ paṇṇāpentī, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

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

gata 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.

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

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

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

truth might say.

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

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

santi bhikkhave eke samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññīnāsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññīnāsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi?

"rūpi attā hoti arogo parammaraṇā nevasaññī nāsaññī'ti naṃ paññāpenti. 'arūpī attā hoti arogo parammaraṇā neva-

cipient 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 af-
 ter 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 per-
 cipient nor non-percipient
 and free from sickness after
 death.” They declare: “The
 self is both finite and infi-
 nite, neither percipient nor
 non-percipient and free from
 sickness after death.” They
 declare: “The self is neither
 finite nor infinite, neither per-
 cipient nor non-percipient
 and free from sickness after
 death.”

saññī nāsaññī'ti naṃ
 paññāpenti. 'rūpī
 ca arūpī ca attā hoti
 arogo parammaraṇā
 nevasaññī nāsaññī'ti
 naṃ paññāpenti. 'ne-
 varūpī nārūpī attā
 hoti arogo param-
 maraṇā nevasaññī
 nāsaññī'ti naṃ pañ-
 ñāpenti. 'antavā attā
 hoti arogo param-
 maraṇā nevasaññī
 nāsaññī'ti naṃ pañ-
 ñāpenti. 'anantavā
 attā hoti arogo pa-
 rammaraṇā neva-
 saññī nāsaññī'ti naṃ
 paññāpenti. 'antavā
 ca anantavā ca attā
 hoti arogo param-
 maraṇā nevasaññī
 nāsaññī'ti naṃ pañ-
 ñāpenti. '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.

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

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

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

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.

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,

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.

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā ye tathāgato sayama abhiññā sacchikativā pavedeti yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā

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

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

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

vadeyyum.

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

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi: 'yato kho bho ayaṃ attā rūpī cātummahābhūtika mātāpetti-

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.

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 extent 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,

kasambhavo kāyassa bhedā ucchiḥjati vi-nassati na hoti pa-rammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hoti’ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

tamañño evamāha: ‘atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinto hoti. atthi kho bho añño attā dibbo rūpī kāmāvacaro kabalīṅkāra¹² hārabhakkho, taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato

¹²kabalīkārahāra bhakkho, machasaṃ. ■

sir, that this self is rightly well-annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

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

kāyassa bheda ucchijjati vinassati na hoti parammaraṇa. ettāvatā kho bho ayaṃ attā sammā samucchinno hotī’ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

tamañño evamāha: ‘atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā dibbo rūpī manomayo sabbaṅgapaccāṅgī ahīnindriyo. taṃ tvaṃ na jānāsi na passasi. tamaḥaṃ jānāmi passāmi. so kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti parammaraṇa.

sir, that this self is rightly well-annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

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

ettāvatā kho bho
ayaṃ attā sammā
samucchinno hotī’ti.
ittheke sato sattassa
ucchedaṃ vināsaṃ
vibhavaṃ paññā-
penti.

tamañño evamāha:
'atthi kho bho eso
attā yaṃ tvaṃ va-
desi. neso natthīti
vadāmi. no ca kho
bho ayaṃ attā ettā-
vatā sammā samuc-
chinno hoti. atthi
kho bho añño attā
sabbaso rūpaññā-
naṃ samatikkamā
paṭighasaññānaṃ at-
thagamā nānāttasañ-
ñānaṃ amanasikārā
ananto ākāso ākā-
sānañcāyatanūpago.
taṃ tvaṃ na jānāsi
na passasi. tama-
haṃ jānāmi passāmi.
so kho bho attā yato
kāyassa bheda uc-
chijjati vinassati na

ter death, it is to this extend, sir, that this self is rightly well-annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

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

hoti parammaraṇā.
ettāvatā kho bho
ayaṃ attā sammā
samucchinno hoti’ti.
ittheke sato sattassa
ucchedaṃ vināsaṃ
vibhavaṃ paññā-
penti.

tamañño evamāha:
'atthi kho bho eso
attā yaṃ tvaṃ va-
desi. neso natthīti
vadāmi. no ca kho
bho ayaṃ attā ettā-
vatā sammā samuc-
chinno hoti. atthi
kho bho añño attā
sabbaso ākāsaṇa-
cāyatanaṃ samatik-
kamma anantaṃ viñ-
ñānanti viññaṇa-
cāyatanūpago. taṃ
tvaṃ na jānāsi na
passasi. tamahaṃ
jānāmi passāmi. so
kho bho attā yato
kāyassa bheda uc-

rightly well-annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

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

chijjati vinassati na hoti parammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hotī’ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

tamañño evamāha: ‘atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso viññāṇañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanūpago taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato

extend, sir, that this self is rightly annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

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

kāyassa bheda ucchijjati vinassati na hoti parammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hotī’ti. ittheke sato sattassa ucchedaṃ vināsaṃ veditvā paññāpenti.

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 ākiñcaññāyatanaṃ samatikkamma santame-taṃ pañītametanti nevasaññānāsaññā-yatanūpago. taṃ tvaṃ na jānāsi na passasi. tamahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bheda uc-

sir, that this self is rightly well-annihilated.” In this way, some declare the annihilation, destruction, non-being of an existing being.

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

103. That, O bhikkhus,

chijjati vinassati na hoti parammaraṇā. ettāvatā kho bho ayaṃ attā sammā samucchinno hotī'ti. ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

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

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

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,

tayidaṃ bhikkhave
tathāgato pajānāti:
"ime diṭṭhiṭṭhānā
evaṃ gahitā evaṃ
parāmaṭṭhā evaṃ-
gatiṃ bhavissanti
evaṃ abhisamparāyā"ti.
tañca tathāgato pa-
jānāti. tato ca ut-
taritaraṃ pajānāti.
tañca pajānanaṃ na
parāmasati. aparā-
masato cassa pac-
cattaṃ yeva nibbuti
viditā. vedanānaṃ
samudayañca attha-
gamañca assādañca
ādinavañca nissara-
ṇaṃ yathābhūtaṃ
viditvā anupādā vi-
mutto bhikkhave ta-
thāgato.

ime kho te bhikkhave
dhammā gambhīrā
duddasā duranu-
bodhā santā paṇītā
atakkāvacarā nipuṇā
paṇḍitavedanīyā ye
tathāgato sayamaṃ

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.

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

106. Here, O bhikkhus, a certain samana or brahmana

abhiññā sacchika-
tvā pavedeti yehi
tathāgatassa yathā-
bhuccaṃ vaṇṇaṃ
sammā vadamānā
vadeyyuṃ.

santi bhikkhave eke
samaṇabrāhmaṇā
diṭṭhadhammanibbā-
navādā sato sattassa
paramadiṭṭhadham-
manibbānaṃ paññā-
penti pañcahi vat-
thūhi. te ca bhonto
samaṇabrāhmaṇā ki-
māgamma kimārab-
bha diṭṭhadhamma
nibbānavādā sato
sattassa paramadiṭ-
ṭhadhammanibbā-
naṃ paññāpenti pañ-
cahi vatthūhi?

idha bhikkhave ekacco
samaṇo vā brāhmaṇo
vā evaṃvādī hoti

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.

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 degenerate. Their changing and becoming otherwise give rise to sorrow, lamentation, physical suffering, mental suffering and

evaṃdiṭṭhi ' yato kho bho ayaṃ attā pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreti, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti'ti. ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ vadesi. neso natthīti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti taṃ kissa hetu? kāmā hi bho aniccā dukkhā vipariṇāmadhammā tesam vipariṇāmaññathābhāvā uppaj-

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.

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 de-

janti sokaparideva-
dukkhadomanassu-
pāyāsā yato kho bho
ayaṃ attā vivicceva
kāmehi vivicca aku-
salehi dhammehi
savitakkaṃ savicā-
raṃ vivekajaṃ pīti-
sukhaṃ paṭhamañ
jhānaṃ upasampajja
viharati. ettāvatā
kho bho ayaṃ attā
paramadiṭṭhadham-
manibbānaṃ patto
hoti'ti. ittheke sato
sattassa paramadiṭ-
ṭhadhammanibbā-
naṃ paññāpentī.

tamañño evamāha:
' atthi kho bho eso
attā yaṃ tvaṃ va-
desi. neso natthiti
vadāmi. no ca kho
bho ayaṃ attā ettā-
vatā paramadiṭṭha-
dhammanibbānaṃ
patto hoti. taṃ kissa

clared 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.

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

hetu? yadeva tattha vitakkitam vicāritam etenetaṃ oḷārikaṃ akkhāyati. yato kho bho ayaṃ attā vitak-kavicārānaṃ vūpa-samā ajjhataṃ sam-pasādanaṃ cetaso ekodibhāvaṃ avitak-kam avicāraṃ samā-dhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upa-sampajja viharati. et-tāvata kho bho ayaṃ attā paramadiṭṭha-dhammanibbānaṃ patto hoti'ti. ittheke sato sattassa para-madiṭṭhadhamma-nibbānaṃ paññā-penti.

tamañño evamāha: 'atthi kho bho eso attā yaṃ tvaṃ va-desi. neso natthiti vadāmi. no ca kho bho ayaṃ attā et-tāvata paramadiṭṭhadhammanibbā-

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.

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

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

tamañño evamāha:
'atthi kho bho eso

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.

attā, yaṃ tvaṃ vadesi, neso natthiti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. taṃ kissa hetu? yadeva tattha sukhamiti cetaso ābhogo etenetāṃ oḷārikaṃ akkhāyati. yato kho bho ayaṃ attā sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanas-sānaṃ atthagamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti'ti. ittheke sato sattassa paramadiṭṭhadhammanibbā-

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.

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

naṃ paññāpentī.

imehi kho te bhikkhave samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ 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.

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃ-gatikā bhavissanti

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.

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

evama**bhisam**parāyā"ti. tañca tathāgato pa-jānāti. tato ca ut-taritam pajānāti. tañca pajānanam na parāmasati. aparāmasato cassa pac-cattam yeva nibbuti veditā. vedanānam samudayañca attha-gamañca assādañca ādīnavañca nissara-ṇaṇca yathābhūtam veditvā anupādā vi-mutto bhikkhave ta-thāgato.

ime kho te bhikkhave dhammā gambhīrā duddasā duranu-bodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā ye tathāgato sayam abhiññā sacchika-tvā pavedeti yehi tathāgatassa yathā-bhuccam vaṇṇam sammā vadamānā vadeyyum.

speak in praise of the Tathagata in conformity with the truth might say.

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

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

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

tayidaṃ bhikkhave tathāgato pajānāti: "ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ

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.

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,

parāmatṭhā evaṃ-
gatikā bhavissanti
evaṃabhisamparāyā"ti.
tañca tathāgato pa-
jānāti. tato ca ut-
taritaraṃ pajānāti.
tañca pajānanaṃ na
parāmasati. aparā-
masato cassa pac-
cattaṃ yeva nibbuti
viditā. vedanānaṃ
samudayañca attha-
gamañca assādañca
ādīnavañca nissara-
ṇaṃ yathābhūtaṃ
viditvā anupādā vi-
mutto bhikkhave ta-
thāgato.

ime kho te bhikkhave
dhammā gambhīrā
duddasā duranu-
bodhā santā paṇitā
atakkāvacarā nipuṇā
paṇḍitavedaniyā ye
tathāgato sayam
abhiññā sacchika-
tvā pavedeti yehi
tathāgatassa yathā-
bhuccaṃ vaṇṇaṃ

causes to make them known, by which those who rightly speak in praise of the Tathagata in conformity with the truth might say.

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

sammā vadamānā
vadeyyuṃ.

imehi kho te bhikkhave samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbhānekaavihitāni adhi-vuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbhānekaavihi-

or a certain one [among] these. Aside from these there is none.

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

tāni adhivuttipadāni
abhivadanti, sabbe
te imeheva dvāsaṭ-
ṭhiyā vatthūhi, ete-
saṃ vā aññatarena.
natthi ito bahiddhā.

tayidaṃ bhikkhave
tathāgato pajānāti:
ime diṭṭhiṭṭhānā evaṃ
āgatā evaṃ parāmaṭ-
ṭhā evaṃ gahitā bha-
vissanti evaṃabhi-
samparāyā'ti. tañca
tathāgato pajānāti
tato ca uttaritaraṃ
pajānāti. tañca pa-
jānanam na parāma-
sati. aparāmasato
cassa paccattaññeva
nibbuti veditā. veda-
nānaṃ samudayañca
atthagamañca assā-
dañca ādīnavañca
nissaraṇaṃ yathā-
bhūtaṃ veditvā anu-
pādāvimutto bhik-
khava 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.

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

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

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā sassa-
taṃ attānañca lo-
kañca paññāpentī
catūhi vatthūhi, ta-
dapi tesaṃ bhava-
taṃ samaṇabrāh-
maṇānaṃ ajānataṃ
apassataṃ vedayi-
taṃ taṇhāgatānaṃ
paritasitavipphandi-

121. Therein, O bhikkhus, those samanas and brahmanas who are partial eternal and partial non-eternal theorists, who declare the self and the world [to be] partially eternal and partially non-eternal by four grounds, 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.

113. Therein, O bhikkhus, those samanas and brahmanas who are finite or infinite world theorists, 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 samanas and brahmanas who, not knowing,

tameva.

tatra bhikkhave ye
te samaṇabrāhmaṇā
ekaccasassatikā ekac-
caasassatikā ekac-
caṃ asassataṃ attā-
nañca lokañca pañ-
ñāpentī catūhi, ta-
dapi tesāṃ bhava-
taṃ samaṇabrāh-
maṇānaṃ ajānataṃ
apassataṃ vedayi-
taṃ taṇhāgatānaṃ
paritasitavipphandi-
tameva.

tatra bhikkhave ye
te samaṇabrāhmaṇā
antānantikā antā-
nantaṃ lokassa pañ-
ñāpentī catūhi vat-
thūhi, tadapi tesāṃ
bhavataṃ samaṇa-
brāhmaṇānaṃ ajāna-
taṃ apassataṃ veda-
yitaṃ taṇhāgatānaṃ

not seeing, are well-settled in thirst.

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.

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,

paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī dvīhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ

not knowing, not seeing, are well-settled in thirst.

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

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 six-

apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantāṃ ārabbhā anekavihitāni adhi-vuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi te saṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanā saññiṃ at-tānaṃ paññāpenti soḷasahi vatthūhi, tadapi te saṃ bhavataṃ samaṇabrāh-

teen 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.

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.

118. Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorizers, whose teaching is neither per-

maṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātānikā asaṇṇīvādā uddhamāghātānā asaṇṇiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātānikā nevasaṇṇināsāṇṇīvādā uddhamāghā-

ipient nor non-ipient
[immortality], who declare
the self to be immortal and
neither ipient nor non-
ipient after death by
eight grounds, that too is
only [expressing] the experi-
ence of disturbance and per-
turbation of those honourable
samanas and brahmanas who,
not knowing, not seeing, are
well-settled in thirst.

119. Therein, O bhikkhus,
those samanasa and brah-
manasa whose teaching is the
annihilation of an existing be-
ing, who declare the annihila-
tion, destruction, non-being
by seven grounds, that too is
only [expressing] the experi-
ence of disturbance and per-
turbation of those honourable
samanasa and brahmanasa who,
not knowing, not seeing, are
well-settled in thirst.

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

tanā neva saññiṃ
nāsaññiṃ attānaṃ
paññāpenti atthahi
vatthūhi, tadapi te-
saṃ bhavataṃ sa-
maṇabrāhmaṇānaṃ
ajānataṃ apassataṃ
vedayitaṃ, taṇhāga-
tānaṃ paritasitavip-
phanditameva.

tatra bhikkhave ye
te samaṇabrāhmaṇā
ucchedavādā sato
sattassa ucchedaṃ
vināsaṃ vibhavaṃ
paññāpenti satta-
hi vatthūhi, tadapi te-
saṃ bhavataṃ sa-
maṇabrāhmaṇānaṃ
ajānataṃ apassataṃ
vedayitaṃ, taṇhāga-
tānaṃ paritasitavip-
phanditameva.

tatra bhikkhave ye

manas whose teaching is nibbana in this life, who declare the supreme nibbana of an existing being in this life by five grounds, that too is only [expressing] the experience of disturbance and perturbation of those honourable samanas and brahmanas who, not knowing, not seeing, are well-settled in thirst.

121. 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 the future by these forty 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.

te samaṇabrāhmaṇā
diṭṭhadhammanib-
bānavādā sato sat-
tassa paramadiṭṭha-
dhammanibbānaṃ
paññāpenti pañcahi
vatthūhi, tadapi te-
saṃ bhavataṃ sa-
maṇabrāhmaṇānaṃ
ajānataṃ apassataṃ
vedayitaṃ, taṇhāga-
tānaṃ paritasitavip-
phanditameva.

tatra bhikkhave ye
te samaṇabrāhmaṇā
aparantakappikā
aparantānudiṭṭhino
aparantaṃ ārabha
anekavihitāni adhi-
vuttipadāni abhiva-
danti catucattārī-
sāya vatthūhi, tadapi
tesaṃ bhavataṃ sa-
maṇabrāhmaṇānaṃ
ajānataṃ apassataṃ
vedayitaṃ, taṇhāga-
tānaṃ paritasitavip-

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.

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.

phanditameva.

tatra bhikkhave ye
te samaṇabrāhmaṇā
pubbantakappikā ca
aparantakappikā ca
pubbantāparanta-
kappikā ca pubban-
tāparantānudiṭṭhino
pubbantāparantaṃ
ārabbha anekavihi-
tāni adhivuttipadāni
abhivadanti dvāsaṭ-
ṭhiyā vatthūhi, ta-
dapi tesam bhava-
taṃ samaṇabrāh-
maṇānaṃ ajānataṃ
apassataṃ vedayi-
taṃ, taṇhāgatānaṃ
paritasitavipphandi-
tameva.

tatra bhikkhave ye
te samaṇabrāhmaṇā
sassatavādā sassa-
taṃ attānañca lo-
kañca paññāpentī
catūhi vatthūhi, ta-

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

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

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

dapi phassapaccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
ekaccasassatikā ekac-
caasassatikā ekac-
caṃ sassataṃ ekac-
caṃ asassataṃ attā-
nañca lokañca pañ-
ñāpentī catūhi vat-
thūhi, tadapi phassa-
paccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
antānantikā antā-
nantam lokassa pañ-
ñāpentī catūhi vat-
thūhi, tadapi phassa-
paccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
amarāvikkhepikā tat-
tha tattha pañham
puṭṭhā samānā vācā-
vikkhepaṃ āpajjanti

four grounds, that too is in dependence on contact.

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

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

129. Therein, O bhikkhus, those samanas and brahmanas who are immortality after death theorizers, whose teaching is percipient [im-

amarāvikkhepaṃ ca-
tūhi vatthūhi, tadapi
phassapaccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
adhiccasamuppan-
nikā adhiccasamup-
pannaṃ attānañca
lokañca paññāpenti
dvīhi vatthūhi, ta-
dapi phassapaccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
pubbantakappikā
pubbantānudiṭṭhino
pubbantaṃ ārabha
anekavihitāni adhi-
vuttipadāni abhiva-
danti aṭṭhārasahi
vatthūhi, tadapi phas-
sapaccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
uddhamāghātanikā
saññīvādā uddha-
māghātanā saññim

mortality], who declare the self to be immortal and percipient after death by sixteen grounds, that too is in dependence on contact.

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

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

attānaṃ paññāpentī
soḷasahi vatthūhi, ta-
dapi phassapaccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
uddhamāghātanikā
asaññivādā uddha-
māghātanā asaññiṃ
attānaṃ paññāpentī
aṭṭhahi vatthūhi, ta-
dapi phassapaccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
uddhamāghātanikā
nevasaññināsaññi-
vādā uddhamāghā-
tanā nevasaññiṃ nā-
saññiṃ attānaṃ pañ-
ñāpeti aṭṭhahi vat-
thūhi, tadapi phassa-
paccayā.

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

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

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

tatra bhikkhave ye
te samaṇabrāhmaṇā
ucchedavādā sato
sattassa ucchedaṃ
vināsaṃ vibhavaṃ
paññāpenti sattahi
vatthūhi, tadapi phas-
sapaccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
diṭṭhadhammanibbā-
navādā sato sattassa
paramadiṭṭhadham-
manibbānaṃ paññā-
penti pañcahi vat-
thūhi, tadapi phassa-
paccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
aparantakappikā
aparantānudīṭṭhino
aparantaṃ ārabha
anekavihitāni adhi-
vuttipadāni abhiva-
danti catucattārī-
sāya vatthūhi, tadapi

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

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

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

phassapaccayā.

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

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā sassa-taṃ attānañca lokañca paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantī netam ṭhānaṃ vij-jati.

tatra bhikkhave ye

manas 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.

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.

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

te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭi-saṃvedissantīti nettaṃ tṭhānaṃ vijjati.

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

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ ca-

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

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.

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.

tūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

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

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhi-vuttipadāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti ne-

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.

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.

tam ṭhānaṃ vijjati.

tatra bhikkhave ye
te samaṇabrāhmaṇā
uddhamāghātanikā
saññīvādā uddha-
māghātanā saññiṃ
attānaṃ paññāpenti
soḷasahi vatthūhi, te
vata aññatra phassā
paṭisaṃvedissantīti
netam ṭhānaṃ vij-
jati.

tatra bhikkhave ye
te samaṇabrāhmaṇā
uddhamāghātanikā
asaññīvādā uddha-
māghātanā asaññiṃ
attānaṃ paññāpenti
aṭṭhahi vatthūhi, te
vata aññatra phassā
paṭisaṃvedissantīti
netam ṭhānaṃ vij-
jati.

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.

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

146. Therein, O bhikkhus, those samanas and brahmanas whose teaching is nibbana in this life, who declare

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

tatra bhikkhave ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi, te vata aññatra phassā paṭi-saṃvedissantīti ne-taṃ ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sat-

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.

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.

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

tassa paramadiṭṭha-dhammanibbānaṃ paññāpentī pañcahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbhā anekavihitāni adhi-vutti-padāni abhivadanti catucattārīsāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

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

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

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

ārabbbha anekavihi-
tāni adhivuttipadāni
abhivadanti dvāsaṭ-
ṭhiyā vatthūhi, te
vata aññatra phassā
paṭisaṃvedissantīti
netam ṭhānam vij-
jati.

tatra bhikkhave ye
te samaṇabrāhmaṇā
sassatavādā sassa-
tam attānañca lo-
kañca paññāpentī
catūhi vatthūhi, ye'pi
te samaṇabrāhmaṇā
ekaccasassatikā ekac-
caasassatikā, ye'pi
te samaṇabrāhmaṇā
antānantikā, ye'pi
te samaṇabrāhmaṇā
amarāvikkhepikā,
ye'pi te samaṇabrāh-
maṇā adhiccasamup-
pannikā, ye'pi te sa-
maṇabrāhmaṇā pub-
bantakappikā, ye'pi
te samaṇabrāhmaṇā

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

uddhamāghātanikā saññīvādā, ye'pi te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā, ye'pi te samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññīvādā, ye'pi te samaṇabrāhmaṇā ucchedavādā, ye'pi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā, ye'pi te samaṇabrāhmaṇā aparantakappikā, ye'pi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca, pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti. te-

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].

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

saṃ vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāma-
raṇaṃ sokaparideva-
dukkhadomanassu-
pāyāsā sambhavanti.
yato kho bhikkhave
bhikkhu channaṃ
phassāyatanānaṃ
samudayaṃ ca at-
thagamaṃ ca assā-
daṃ ca ādīnavaṃ ca
nissaraṇaṃ ca ya-
thābhūtaṃ pajānāti,
ayaṃ imehi sabbe-
heva uttaritaraṃ pa-
jānāti.

ye hi keci bhikkhave
samaṇā vā brāhmaṇā
vā pubbantakappikā

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

vā aparantakappikā
vā pubbantāparanta-
kappikā vā pubban-
tāparantānuditthino
pubbantāparantaṃ
ārabbha anekavihi-
tāni adhivuttipadāni
abhivadanti, sabbe
te imeheva dvāsaṭ-
ṭhiyā vatthūhi anto-
jālīkatā ettha sitā'va
ummujjamānā um-
mujjanti, (nimujja-
mānā nimujjanti.)
ettha pariyāpannā
antojālīkatā'va um-
mujjamānā ummu-
jjanti, (nimujjamānā
nimujjanti.) * sey-
yathāpi bhikkhave
dakkho kevaṭṭo vā
kevaṭṭantevāsī vā
sukhumacchikena
jālena parittaṃ uda-
kadahaṃ otthareyya,
tassa evamassa: "ye
kho keci imasmim
udakadahe oḷārikā
pāṇā, sabbe te anto-
jālīkatā ettha sitā'va

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.

ummujjamānā um-
mujjanti, (nimujja-
mānā nimujjanti). et-
tha pariyāpannā an-
tojālīkatā 'va ummu-
jjamānā ummujjanti,
(nimujjamānā nimuj-
janti"ti)* evameva
kho bhikkhave ye hi
keci samaṇā vā brāh-
maṇā vā pubbanta-
kappikā vā aparān-
takappikā vā pub-
bantāparantakap-
pikā vā pubbantā-
parantānudiṭṭhino
pubbantāparantaṃ
ārabha anekavihi-
tāni adhivuttipadāni
abhivadanti, sabbe
te imeheva dvāsaṭ-
ṭhiyā vatthūhi anto-
jālīkatā ettha sitā'va
ummujjamānā um-
mujjanti, (nimujja-
mānā nimujjanti.)
* ettha pariyāpannā
antojālīkatā'va um-
mujjamānā ummu-
jjanti, (nimujjamānā

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.

“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.”

nimujjanti.)*

ucchinnabhavanet-
tiko bhikkhave tathā-
gatassa kāyo tiṭṭhati.
yāvassa kāyo ṭhas-
sati, tāva naṃ dak-
khinti devamanussā.
kāyassa bhedaṃ ud-
dham jīvitapariyā-
dānā na naṃ dak-
khinti devamanussā.

seyyathāpi bhikkhave
ambapiṇḍiyā vaṇṭac-
chinnāya yāni kānici
ambāni vaṇṭapaṭi-
baddhāni, sabbāni
tāni tadanvayāni
bhavanti, evameva
kho bhikkhave uc-
chinnabhavanettiko
tathāgatassa kāyo
tiṭṭhati. yāvassa kāyo
ṭhassati, tāva naṃ
dakkhinti devama-
nussā. kāyassa bhedaṃ
uddham jīvitapari-

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.”

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

yādānā na naṃ dak-
khinti devamanussā'ti.

evaṃ vutte āyasmā
ānando bhagavan-
taṃ etadavoca: 'ac-
chariyaṃ bhante,
abbhutaṃ bhante,
ko nāmāyaṃ bhante
dhammapariyāyo?'ti.
"tasmātiha tvaṃ ānanda
imaṃ dhammapari-
yāyaṃ atthajālanti'pi
naṃ dhārehi. dham-
majālanti'pi naṃ
dhārehi. brahmajā-
lanti'pi naṃ dhārehi.
diṭṭhijālanti'pi naṃ
dhārehi. anuttaro
saṅgāma vijayo'ti'pi
naṃ dhārehī'ti.

idamavoca bhagavā.
attamanā te bhikkhū
bhagavato bhāsitaṃ
abhinanduntī. ima-
miṃ ca pana veyyā-
karaṇasmiṃ bhañ-
ñamāne dasasahassī
lokadhātu akampit-

quaked.”

thāti.
