

0.0.1 Standpoints

0. Source: Savathi.

1. These three standpoints, O bhikkhus, when being cross-questioned, being cross-examined, being scrutinized to its conclusion by the wise, is established on non-doing. What three? There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past.” There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by God’s creation.” There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is conditioned without a cause.”

2. Therein, O bhikkhus, those samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past,” having approached them, I say thus: “Is it true as reported, O venerables, that you hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor

pleasure, all that is caused by what was done in the past”? Being asked by me thus, if they acknowledge “yes”, I say to them thus: if that is so, O venerables, the killing of living beings will be caused by what was done in the past, the taking of what is not given will be caused by what was done in the past, non-celibacy will be caused by what was done in the past, [uttering of] false speech will be caused by what was done in the past, [uttering of] divisive speech will be caused by what was done in the past, [uttering of] harsh speech will be caused by what was done in the past, [uttering of] senseless prattle will be caused by what was done in the past, being covetous will be caused by what was done in the past, harboring the mind of ill-will will be caused by what was done in the past.

3. For those, O bhikkhus, who rely on what was done in the past as the essence, there is not the desire or effort: this ought to be done, this ought not to be done. Since what ought to be done and what ought not to be done is not being found [by them] as real and actual, their mindfulness is muddled, they dwell unguarded, and the designation as samana by their Dhamma companions does not personally apply to them. This, O bhikkhus, is my first reproach as a Dhamma companion among those samanas and brahmanas who hold such doctrine, such view.

4. Therein, O bhikkhus, those samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by God’s creation,” having approached them, I say thus: “Is it true as reported, O venerables, that you hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by God’s creation”? Being asked by me thus, if they acknowledge “yes”, I say to them thus: if that is so, O venerables, the killing of living beings will be caused by God’s creation, the taking of what is not given will be caused by God’s creation, non-celibacy will be caused by God’s creation, [uttering of] false speech will be caused by God’s creation, [uttering of] divisive speech will be caused by God’s creation, [uttering of] harsh speech will be caused by God’s creation, [uttering of] senseless prattle will be caused by God’s creation, being covetous will be caused by God’s creation, harboring the mind of ill-will will be caused by God’s creation.

5. For those, O bhikkhus, who rely on God’s creation as the essence, there is not the desire or effort: this ought to be done, this ought not to be done. Since what ought to be done and what ought not to be done is not being found [by them] as real and actual, their mindfulness is muddled, they dwell unguarded, and the designation as samana by their Dhamma companions does not personally apply to them. This, O bhikkhus, is my second

reproach as a Dhamma companion among those samanas and brahmanas who hold such doctrine, such view.

6. Therein, O bhikkhus, those samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is conditioned without a cause,” having approached them, I say thus: “Is it true as reported, O venerables, that you hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is conditioned without a cause?” Being asked by me thus, if they acknowledge “yes”, I say to them thus: if that is so, O venerables, the killing of living beings will be conditioned without a cause, the taking of what is not given will be conditioned without a cause, non-celibacy will be conditioned without a cause, [uttering of] false speech will be conditioned without a cause, [uttering of] divisive speech will be conditioned without a cause, [uttering of] harsh speech will be conditioned without a cause, [uttering of] senseless prattle will be conditioned without a cause, being covetous will be conditioned without a cause, harboring the mind of ill-will will be conditioned without a cause.

7. For those, O bhikkhus, who rely on non-causality as the essence, there is not the desire or effort: this ought to be done, this ought not to be done. Since what ought to be done and what ought not to be done is not being

found [by them] as real and actual, their mindfulness is muddled, they dwell unguarded, and the designation as samana by their Dhamma companions does not personally apply to them. This, O bhikkhus, is my third reproach as a Dhamma companion among those samanas and brahmanas who hold such doctrine, such view.

8. These, O bhikkhus, are the three standpoints which when being cross-questioned, being cross-examined, being scrutinized to its conclusion by the wise, is established on non-doing.

9. On the other hand, O bhikkhus, this Dhamma taught by me is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. And What, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. “These are the six elements”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas or brahmanas. “These are the six contact domains”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. “These are the eighteen mental ponderings”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. “These are the four noble truths”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise

samanas and brahmanas.

10. ““These are the six elements”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanass and brahmanas.” Yet this was said thus. On account of what was this said? These, O bhikkhus, are the six elements: the earth element, the water element, the fire element, the air element, the space element, the consciousness element. ““These are the six elements”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanass and brahmanas.” That which was said thus, it is on account of this here that it was said.

11. ““These are the six contact domains”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanass and brahmanas.” Yet this was said thus. On account of what was this said? These, O bhikkhus, are the six contact domains: the eye contact domain, the ear contact domain, the nose contact domain, the tongue contact domain, the body contact domain, the mind contact domain. ““These are the six contact domains”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanass and brahmanas.” That which was said thus, it is on account of this here that it was said.

12. ““These are the eighteen mental ponderings”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” Yet this was said thus. On account of what was this said? Having seen forms with the eye, one ponders a mental pleasure based on forms, one ponders a mental pain based on forms, one ponders equanimity based on forms. Having heard sounds with the ear, one ponders a mental pleasure based on sounds, one ponders a mental pain based on sounds, one ponders equanimity based on sounds. Having smelled aromas with the nose, one ponders a mental pleasure based on aromas, one ponders a mental pain based on aromas, one ponders equanimity based on aromas. Having tasted flavors with the tongue, one ponders a mental pleasure based on flavors, one ponders a mental pain based on flavors, one ponders equanimity based on flavors. Having touched tangibles with the body, one ponders a mental pleasure based on tangibles, one ponders a mental pain based on tangibles, one ponders equanimity based on tangibles. Having cognized dhammas with the mind, one ponders a mental pleasure based on dhammas, one ponders a mental pain based on dhammas, one ponders equanimity based on dhammas. ““These are the eighteen mental ponderings”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” That which was said thus, it is on account of this here that it was said.

13. ““These are the four noble truths”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” Yet this was said thus. On account of what was this said? Having undertaken the six elements, O bhikkhus, the descent of the embryo comes to be. There being the descent, there is name-and-form. In dependence on name-and-form, there is the six-sense domain, in dependence on the six-sense domain, there is contact, in dependence on contact, there is feeling. Now O bhikkhus, it is for one [experiencing] feeling that I declare: “This is suffering”; that I declare: “This is the origination of suffering”; that I declare: “This is the cessation of suffering”; that I declare: “This is the path leading to the cessation of suffering.”

14. And what, O bhikkhus, is suffering, a noble truth: Birth is suffering, old age is also suffering, sickness is also suffering, death is also suffering, sorrow, lamentation, physical suffering, mental suffering and despair are also suffering, not to gain that which one wishes for is also suffering, in brief, the five stocks of appropriations is suffering. This, O bhikkhus, is called suffering, a noble truth.

15. And what, O bhikkhus, is the origination of suffering, a noble truth? In dependence on ignorance, there are sankharas. In dependence on sankharas, there is consciousness. In dependence on consciousness, there

is name-and-form. In dependence on name-and-form, there is the six-sense domain. In dependence on the six-sense domain, there is contact. In dependence on contact, there is feeling. In dependence on feeling, there is thirst. In dependence on thirst, there is holding. In dependence on holding, there is being. In dependence on being, there is birth. In dependence on birth, there are old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Just so, is the arising of this entire amassment of suffering. This, O bhikkhus, is called the origination of suffering, a noble truth.

16. And what, O bhikkhus, is the cessation of suffering, a noble truth? From the complete fading away and cessation of this very ignorance, there is the cessation of sankharas. From the cessation of sankharas, there is the cessation of consciousness. From the cessation of consciousness, there is the cessation of name-and-form. From the cessation of name-and-form, there is the cessation of the six-sense domain. From the cessation of the six-sense domain, there is the cessation of contact. From the cessation of contact, there is the cessation of feeling. From the cessation of feeling, there is the cessation of thirst. From the cessation of thirst, there is the cessation of holding. From the cessation of holding, there is the cessation of being. From the cessation of being, there is the cessation of birth. From the cessation of birth, there is the cessation of old age and death, sorrow, lamentation, physical suffering, mental suffering and despair.

Just so, is the cessation of this entire stock of suffering. This, O bhikkhus, is called the cessation of suffering, a noble truth.

17. And what, O bhikkhus, is the path leading to the cessation of suffering, a noble truth? It is just this noble eight-fold path. That is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi. This, O bhikkhus, is called the path leading to the cessation of suffering, a noble truth. ““These are the four noble truths”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” That which was said thus, it is on account of this here that it was said.