

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

1. The Chapter on the Aggregate of Morality
(1. Sīlakkhandhavaggapāḷi)

1. The Discourse on the Supreme Net (1. Brahmajālasuttaṃ)

[DN 1, PTS 1.1–1.46]



PaliVerse

1. The Collection of the Long Discourses

1. The Chapter on the Aggregate of Morality

Namo tassa bhagavato arahato sammāsambuddhassa

Homage to the Blessed One, the Worthy One, the One Enlightened by himself

Dīghanikāyo

The Collection of Long Discourses

Sīlakkhandhavaggapāḷi

The Chapter on the Aggregate of Morality

1. Brahmajālasuttaṃ

The Discourse on the Supreme Net

Paribbājakakathā

Talk on the Wandering Ascetics

1. Evaṃ me suttaṃ -

Thus have I heard -

ekaṃ samayaṃ bhagavā antarā ca rājagahaṃ antarā ca nāḷandaṃ
addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi
bhikkhusatehi.

On one occasion the Blessed One 1 was travelling on the highway between Rājagaha and Nāḷanda together with a large Community of monks, about five hundred monks.

Suppiyopi kho paribbājako antarā ca rājagahaṃ antarā ca nāḷandaṃ
addhānamaggappaṭipanno hoti saddhiṃ antevāsīnā brahmadattena māṇavena.
The wandering ascetic Suppiya too was travelling on the highway between Rājagaha and Nāḷanda together with his pupil, the brahmin youth Brahmadatta.

Tatra sudaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati,
dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati;
There the wandering ascetic Suppiya spoke in many ways in dispraise of the Buddha,
in dispraise of the Teaching, in dispraise of the Community;

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena
buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ
bhāsati.

but Suppiya the wandering ascetic's disciple, the brahmin youth Brahmadatta, spoke
in many ways in praise of the Buddha, in praise of the Teaching, in praise of the
Community.

Itiha te ubho ācariyantevāsī aññamaññaṃ ujuvipaccanīkavādā bhagavantaṃ
piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghaṃ.

Thus these two, teacher and disciple, speaking in direct contradiction to each other, followed closely behind the Blessed One and the Community of monks.

2. Atha kho bhagavā ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagacchi saddhiṃ bhikkhusaṅghena.

Then the Blessed One went to spend one night at the royal rest-house in Ambalaṭṭhikā together with the Community of monks.

Suppiyopi kho paribbājako ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagacchi antevāsinaṃ brahmadattena māṇavena.

The wandering ascetic Suppiya too went to spend one night at the royal rest-house in Ambalaṭṭhikā with his pupil, the brahmin youth Brahmadatta.

Tatrapi sudam suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati;

There too the wandering ascetic Suppiya spoke in many ways in dispraise of the Buddha, in dispraise of the Teaching, in dispraise of the Community;

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati.

but Suppiya the wandering ascetic's disciple, the brahmin youth Brahmadatta, spoke in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community.

Itiha te ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā viharanti.

Thus these two, teacher and disciple, dwelt speaking in direct contradiction to each other.

3. Atha kho sambahulānaṃ bhikkhūnaṃ rattiyā paccūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi -

Then, when several monks had risen at dawn and were seated together in the assembly hall, this discussion arose:

“acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭividditā.

"It is wonderful, friends, it is marvellous, friends, how well the Blessed One, who knows and sees, the Worthy One, the One Enlightened by himself, has understood the different dispositions of beings.

Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati;

For this wandering ascetic Suppiya speaks in many ways in dispraise of the Buddha, in dispraise of the Teaching, in dispraise of the Community;

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati.

but Suppiya the wandering ascetic's disciple, the brahmin youth Brahmadatta, spoke in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community.

Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam
piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghaṅcā'ti.

Thus these two, teacher and disciple, speaking in direct contradiction to each other,
follow closely behind the Blessed One and the Community of monks."

4. Atha kho bhagavā tesam bhikkhūnam imaṃ saṅkhiyadhammaṃ viditvā yena
maṇḍalamālo tenupasaṅkami;

Then the Blessed One, having learned of this discussion among the monks, went to
the assembly hall;

upasaṅkamtvā paññatte āsane nisīdi.

having approached, he sat down on the prepared seat.

Nisajja kho bhagavā bhikkhū āmantesi -

Having sat down, the Blessed One addressed the monks:

“kāyanuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo
antarākathā vippakatā'ti?

"Monks, what discussion were you having as you sat together here? What was the
conversation that was interrupted?"

Evaṃ vutte te bhikkhū bhagavantam etadavocum -

When this was said, those monks said to the Blessed One:

“idha, bhante, amhākaṃ rattiyaṃ paccūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāle
sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi -

"Here, venerable sir, when we had risen at dawn and were seated together in the
assembly hall, this discussion arose:

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā
arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭivīditā.

'It is wonderful, friends, it is marvellous, friends, how well the Blessed One, who
knows and sees, the Worthy One, the One Enlightened by himself, has understood the
different dispositions of beings.

Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati,
dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati;

For this wandering ascetic Suppiya speaks in many ways in dispraise of the Buddha,
in dispraise of the Teaching, in dispraise of the Community;

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena
buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ
bhāsati.

but Suppiya the wandering ascetic's disciple, the brahmin youth Brahmadatta, spoke
in many ways in praise of the Buddha, in praise of the Teaching, in praise of the
Community.

Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam
piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghaṅcā'ti.

Thus these two, teacher and disciple, speaking in direct contradiction to each other,
follow closely behind the Blessed One and the Community of monks.'

Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto'ti.

This, venerable sir, was our discussion that was interrupted when the Blessed One arrived."

5. "Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.

"Monks, if others speak in dispraise of me, in dispraise of the Teaching, or in dispraise of the Community, you should not give way to resentment, displeasure, or mental discontent.

Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamanā vā, tumhaṃ yevassa tena antarāyo.

Monks, if others speak in dispraise of me, in dispraise of the Teaching, or in dispraise of the Community, and if you become angry or displeased at that, it would be an obstacle for you yourselves.

Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamanā vā, api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthā'ti?

Monks, if others speak in dispraise of me, in dispraise of the Teaching, or in dispraise of the Community, and if you become angry or displeased at that, would you be able to recognise whether others' speech is well-spoken or ill-spoken?"

"No hetam, bhante".

"No, Venerable Sir."

"Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtato nibbeṭhetabbaṃ -

"Monks, if others speak in dispraise of me, in dispraise of the Teaching, or in dispraise of the Community, you should explain what is untrue as untrue:

'itipetaṃ abhūtaṃ, itipetaṃ atacchaṃ, natthi cetam amhesu, na ca panetaṃ amhesu saṃvijjati'ti.

'For this reason this is untrue, for this reason this is incorrect, this is not found in us, this does not occur among us.'

6. "Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattaṃ karaṇīyaṃ.

"Monks, if others speak in praise of me, in praise of the Teaching, or in praise of the Community, you should not feel joy, pleasure, or mental elation.

Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā uppilāvitā tumhaṃ yevassa tena antarāyo.

Monks, if others speak in praise of me, in praise of the Teaching, or in praise of the Community, and if you become joyful, pleased and elated at that, it would be an obstacle for you yourselves.

Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtato paṭijānitabbaṃ -

Monks, if others speak in praise of me, in praise of the Teaching, or in praise of the Community, you should acknowledge what is true as true:

‘itipetaṃ bhūtaṃ, itipetaṃ tacchaṃ, atthi cetāṃ amhesu, saṃvijjati ca panetaṃ amhesū’ti.

'For this reason this is true, for this reason this is correct, this exists in us, this is found among us.'

Cūḷasīlaṃ

The Basic Part on Morality

7. “Appamattakaṃ kho panetaṃ, bhikkhave, oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"Monks, it is a trifling matter, a mere matter of virtuous behaviour, by which a worldling would praise the Truth-finder when speaking in praise.

Katamañca taṃ, bhikkhave, appamattakaṃ oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya?

And what, monks, is that trifling matter, that mere matter of virtuous behaviour, by which a worldling would praise the Truth-finder when speaking in praise?

8. “Pāṇātipātaṃ pahāya pāṇātipātā paṭivirato samaṇo gotamo nihitadaṇḍo, nihtasattho, lajjī, dayāpanno, sabbapāṇabhūtahitānukampī viharatī’ti -
'Having abandoned the killing of living beings, the ascetic Gotama abstains from killing living beings; with rod laid down, with knife laid down, conscientious, compassionate, he dwells concerned for the welfare of all living beings' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Thus indeed, monks, would a worldling speak when praising the Truth-finder.

“Adinnādānaṃ pahāya adinnādānā paṭivirato samaṇo gotamo dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharatī’ti -

'Having abandoned taking what is not given, the ascetic Gotama abstains from taking what is not given; taking only what is given, expecting only what is given, he dwells in purity through non-stealing' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Thus indeed, monks, would a worldling speak when praising the Truth-finder.

“Abrahmacariyaṃ pahāya brahmacārī samaṇo gotamo ārācārī virato methunā gāmadhammā’ti -

'Having abandoned unchaste conduct, the ascetic Gotama lives the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Thus indeed, monks, would a worldling speak when praising the Truth-finder.

9. “Musāvādaṃ pahāya musāvādā paṭivirato samaṇo gotamo saccavādī saccasandho theto paccayiko avisamvādako lokassā’ti -

'Having abandoned false speech, the ascetic Gotama abstains from false speech; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

“Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato samaṇo gotamo, ito sutvā na amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ.

'Having abandoned divisive speech, the ascetic Gotama abstains from divisive speech; he does not repeat elsewhere what he has heard here to divide these people, nor does he repeat here what he has heard elsewhere to divide those people.

Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā'ti -

Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

“Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato samaṇo gotamo, yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācaṃ bhāsītā'ti -

'Having abandoned harsh speech, the ascetic Gotama abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

“Samphappalāpaṃ pahāya samphappalāpā paṭivirato samaṇo gotamo kālavadī bhūtavādī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhita'nti -

'Having abandoned idle chatter, the ascetic Gotama abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching and the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

10. 'Bījagāmaḥbhūtagāmasamārambhā paṭivirato samaṇo gotamo'ti -
'The ascetic Gotama abstains from damaging seed and plant life' -

iti vā hi, bhikkhave...pe...
Thus indeed, monks... etc...

“Ekabhattiko samaṇo gotamo rattūparato virato vikālabhojanā...
'The ascetic Gotama eats only one meal a day, abstaining from eating at night and from food at improper times...

Naccagītavāditavisūkadassanā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from watching dancing, singing, music and shows...

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from wearing garlands, using perfumes, cosmetics, ornaments and decorations...

Uccāsayanamahāsayanā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from high and luxurious beds...

Jātarūparajatapaṭiggahaṇā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from accepting gold and silver...

Āmakadhaññaṇapaṭiggahaṇā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from accepting raw grain...

Āmakamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from accepting raw meat...

Itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from accepting women and girls...

Dāsīdāsaṇapaṭiggahaṇā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from accepting male and female slaves...

Ajelakapaṭiggahaṇā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from accepting goats and sheep...

Kukkuṭasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from accepting fowl and swine...

Haṭṭhigavassavaḷavapaṭiggahaṇā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from accepting elephants, cattle, horses and mares...

Khettavattṭhupaṭiggahaṇā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from accepting fields and land...

Dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from running messages and errands...

Kayavikkayā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from buying and selling...

Tulākūṭakaṃsakūṭamānakūṭā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from using false weights, false metals, and false measures...

Ukkoṭanavañcananikatisāciyogā paṭivirato samaṇo gotamo...

The ascetic Gotama abstains from cheating, deceiving, fraud and crooked dealings...

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato samaṇo gotamo'ti -

'The ascetic Gotama abstains from cutting, killing, imprisoning, highway robbery, plunder and violence' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Thus indeed, monks, would a worldling speak when praising the Truth-finder.

Majjhimasīlaṃ

The Middle Part on Morality

11. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāmaḥbhūtagāmasamārambhaṃ anuyuttā viharanti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, engage in damaging seed and plant life such as these:

mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījameva pañcamāṃ; iti evarūpā bījagāmaḥbhūtagāmasamārambhā paṭivirato samaṇo gotamo'ti -
root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds as the fifth; the ascetic Gotama abstains from such damaging of seed and plant life' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

12. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ anuyuttā viharanti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, engage in storing up goods for consumption such as these:

annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ āmisasannidhiṃ iti vā iti evarūpā sannidhikāraparibhogā paṭivirato samaṇo gotamo'ti -
storing up food, storing up drink, storing up clothes, storing up vehicles, storing up beds, storing up perfumes, storing up material things - the ascetic Gotama abstains from such storing up of goods for consumption' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

13. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, engage in watching shows such as these:

naccaṃ gītaṃ vāḍitaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetālaṃ kumbhathūṇaṃ sobhanakaṃ caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahimsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo'ti -
dancing, singing, music, plays, story-telling, hand-clapping, cymbals, drums, magic shows, acrobatic shows, bamboo-pole climbing, washing of an elephant, animal fights - elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights - stick fights, fist fights, wrestling matches, military parades, battle arrays, and troop reviews - the ascetic Gotama abstains from watching such shows' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Thus indeed, monks, would a worldling speak when praising the Truth-finder.

14. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādaṭṭhānānuyogaṃ anuyuttā viharanti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, engage in games and recreations such as these:

aṭṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulikaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato samaṇo gotamo'ti -

eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins, dice games, stick games, drawing straws, games with dice, leaf-tubes, toy ploughs, somersaults, toy windmills, toy measures, toy chariots, toy bows, guessing letters, guessing thoughts, mimicking deformities - the ascetic Gotama abstains from such games and recreations' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Thus indeed, monks, would a worldling speak when praising the Truth-finder.

15. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayaṇaṃ anuyuttā viharanti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, engage in using high and luxurious beds such as these:

āsandiṃ pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ paṭalikaṃ tūlikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kaṭṭissaṃ koseyyaṃ kuttakaṃ hatthatharaṃ assattharaṃ rathattharaṃ ajinappaveṇiṃ kadalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ iti vā iti evarūpā uccāsayanamahāsayaṇā paṭivirato samaṇo gotamo'ti -

large couches, divans, woollen covers with long fleece, multicoloured spreads, white spreads, embroidered coverlets, quilts stuffed with cotton wool, spreads decorated with animal figures, rugs with fur on both sides, rugs with fur on one side, gem-studded coverlets, silk coverlets, grand carpets, elephant rugs, horse rugs, chariot rugs, spreads of antelope skins, spreads of kadali-deer hide, couches with awnings, couches with red cushions at both ends - the ascetic Gotama abstains from using such high and luxurious beds' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Thus indeed, monks, would a worldling speak when praising the Truth-finder.

16. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsaṇaṭṭhānānuyogaṃ anuyuttā viharanti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, engage in adorning and beautifying themselves such as these:

ucchādanaṃ parimaddanaṃ nhāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāgandhavilepanaṃ mukhacuṇṇaṃ mukhalepanaṃ hatthabandhaṃ sikhābandhaṃ daṇḍaṃ nālikaṃ asiṃ chattaṃ citrupāhanaṃ uṇhisaṃ maṇiṃ vālabījanaṃ odātāni vatthāni dīghadasāni iti vā iti evarūpā maṇḍanavibhūsaṇaṭṭhānānuyogā paṭivirato samaṇo gotamo'ti -

rubbing, massaging, bathing, kneading, using mirrors, eye-ointments, garlands, scents, cosmetics, face-powders, face-creams, bracelets, head-bands, decorated walking sticks, ornamental containers, swords, sunshades, decorated sandals, turbans, gems, yak-tail fans, long-fringed white robes - the ascetic Gotama abstains from such adorning and beautifying' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

17. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, engage in pointless talk such as these:

rājakathaṃ corakathaṃ mahāmatlakathaṃ senākathaṃ bhayakathaṃ
yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ
gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ
janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ
pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ
itibhavābhavakathaṃ iti vā iti evarūpāya tiracchānakathāya paṭivirato samaṇo
gotamo'ti -

talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, 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 the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence - the ascetic Gotama abstains from such pointless talk' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

18. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhikakathaṃ anuyuttā viharanti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, engage in argumentative talk such as these:

na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchā paṭipanno tvamasī, ahamasmi sammā paṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasī, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo gotamo'ti -

'You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your

doctrine has been refuted, you are proven wrong. Go and free yourself from your doctrine, or disentangle yourself if you can' - the ascetic Gotama abstains from such argumentative talk' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

19. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyyapahiṇagamanānuyogaṃ anuyuttā viharanti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, engage in running messages and errands such as these:

raññaṃ, rājamahāmattānaṃ, khattiyānaṃ, brāhmaṇānaṃ, gahapatikānaṃ, kumārānaṃ ‘‘idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharā’’ti iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo’ti -
for kings, royal ministers, nobles, brahmins, householders, and princes, saying "Go here, go there, take this, bring that from there" - the ascetic Gotama abstains from such running of messages and errands' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

20. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti, lapakā ca nemittikā ca nippesikā ca, lābhena lābhaṃ nijigīṃsitāro ca iti evarūpā kuhanalapanā paṭivirato samaṇo gotamo’ti -
'While some ascetics and brahmins, while living on food offered by the faithful, are fraudulent, deceitful, fortune-telling, and dishonest, seeking to gain profit from profit - the ascetic Gotama abstains from such fraudulent and deceitful practices' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

Majjhimasīlaṃ niṭṭhitaṃ.

The Middle Part on Morality is concluded.

Mahāsīlaṃ

The Greater Part on Morality

21. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these:

aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ mūsikacchinnaṃ agghomaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ mukhahomaṃ lohitaṃ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ saraparittānaṃ migacakkaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti -

reading marks on limbs, reading omens and signs, interpreting celestial events, interpreting dreams, reading marks on the body, reading marks on cloth gnawed by mice, offering fire oblations, offering oblations from a ladle, offering oblations of husks, rice powder, rice grains, ghee, and oil, offering oblations from the mouth,

offering blood sacrifices, palmistry, geomancy, knowledge of protective charms, knowledge of appeasing spirits, exorcism, earth magic, snake charming, poison craft, scorpion craft, rat craft, bird craft, crow craft, foretelling life span, chanting protective spells, interpreting animal calls - the ascetic Gotama abstains from such base arts and wrong livelihood' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

22. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these:

maṇilakkhaṇaṃ vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ satthalakkhaṇaṃ asilakkhaṇaṃ
usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ purisalakkhaṇaṃ
kumāralakkhaṇaṃ kumārilakkhaṇaṃ dāsialakkhaṇaṃ dāsialakkhaṇaṃ
hatthilakkhaṇaṃ assalakkhaṇaṃ mahimsalakkhaṇaṃ usabhalakkhaṇaṃ
golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ
godhālakkhaṇaṃ kaṇṇikālakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ iti vā iti
evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti -
reading marks on gems, reading marks on cloth, reading marks on sticks, reading
marks on knives, reading marks on swords, reading marks on arrows, reading marks
on bows, reading marks on weapons, reading marks on women, reading marks on
men, reading marks on boys, reading marks on girls, reading marks on male slaves,
reading marks on female slaves, reading marks on elephants, reading marks on
horses, reading marks on buffaloes, reading marks on bulls, reading marks on cattle,
reading marks on goats, reading marks on rams, reading marks on fowl, reading
marks on quail, reading marks on lizards, reading marks on earrings, reading marks
on tortoises, reading marks on deer - the ascetic Gotama abstains from such base
arts and wrong livelihood' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

23. “‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these:

raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati, abbhantarānaṃ raññaṃ
upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati, bāhirānaṃ raññaṃ
upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati, abbhantarānaṃ
raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati, bāhirānaṃ raññaṃ
jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati, iti imassa jayo
bhavissati, imassa parājayo bhavissati iti vā iti evarūpāya tiracchānavijjāya
micchājīvā paṭivirato samaṇo gotamo'ti -

"There will be a march forth of the king", "There will not be a march forth of the king",
"There will be an advance of our king", "There will be a retreat of the foreign kings",
"There will be an advance of the foreign kings", "There will be a retreat of our king",
"There will be victory for our king", "There will be defeat for the foreign kings", "There

will be victory for the foreign kings", "There will be defeat for our king", "Thus there will be victory for this one", "There will be defeat for that one" - the ascetic Gotama abstains from such base arts and wrong livelihood' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

24. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti, seyyathidaṃ -
'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these:

candaggāho bhavissati, sūriyaggāho bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṃ pathagamaṃ bhavissati, candimasūriyānaṃ uppathagamaṃ bhavissati, nakkhattānaṃ pathagamaṃ bhavissati, nakkhattānaṃ uppathagamaṃ bhavissati, ukkāpāto bhavissati, disāḍḍho bhavissati, bhūmicālo bhavissati, devadudrabhi bhavissati, candimasūriyanakkhattānaṃ uggamaṃ ogamaṃ saṃkilesaṃ vodānaṃ bhavissati, evaṃvipāko candaggāho bhavissati, evaṃvipāko sūriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati, evaṃvipākaṃ candimasūriyānaṃ pathagamaṃ bhavissati, evaṃvipākaṃ candimasūriyānaṃ uppathagamaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ pathagamaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ uppathagamaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍḍho bhavissati, evaṃvipāko bhūmicālo bhavissati, evaṃvipāko devadudrabhi bhavissati, evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamaṃ ogamaṃ saṃkilesaṃ vodānaṃ bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti -

"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 moon and sun will go on their proper courses, the moon and sun will go on improper courses, the constellations will go on their proper courses, the constellations will go on improper courses, there will be a falling of meteors, there will be a blazing of the directions, there will be an earthquake, there will be thunder from a clear sky, there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations, such will be the result of the moon's eclipse, such will be the result of the sun's eclipse, such will be the result of a constellation's eclipse, such will be the result of the moon and sun going on their proper courses, such will be the result of the moon and sun going on improper courses, such will be the result of the constellations going on their proper courses, such will be the result of the constellations going on improper courses, such will be the result of the falling of meteors, such will be the result of the blazing of the directions, such will be the result of an earthquake, such will be the result of thunder from a clear sky, such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations" - the ascetic Gotama abstains from such base arts and wrong livelihood' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

25. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti, seyyathidaṃ -

'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these:

suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati, muddā, gaṇanā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti -

"There will be good rainfall, there will be poor rainfall, there will be plenty, there will be famine, there will be security, there will be peril, there will be disease, there will be health", counting, accounting, calculation, composing poetry, philosophising - the ascetic Gotama abstains from such base arts and wrong livelihood' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Thus indeed, monks, would a worldling speak when praising the Truth-finder.

26. ""Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ -

'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these:

āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ vivaraṇaṃ saṃkīraṇaṃ vikīraṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jivhānibandhanaṃ hanusaṃhananaṃ hatthābhijappaṇaṃ hanujappaṇaṃ kaṇṇajappaṇaṃ ādāsapañhaṃ kumārikapañhaṃ devapañhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjalanaṃ sirivhāyanaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti -

arranging marriages, arranging divorces, bringing together, breaking apart, collecting debts, lending money on interest, making lucky, making unlucky, causing miscarriage, paralysing the tongue, locking the jaws, casting spells on hands, casting spells on jaws, casting spells on ears, consulting a mirror, consulting young girls, consulting deities, sun-worship, great-being-worship, breathing fire, invoking the goddess of fortune - the ascetic Gotama abstains from such base arts and wrong livelihood' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Thus indeed, monks, would a worldling speak when praising the Truth-finder.

27. ""Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ -

'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these:

santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ ācamanaṃ nhāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ nettatappaṇaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattiyaṃ dāraatikicchā mūlabhesajjānaṃ anuppadānaṃ osadhīnaṃ paṭimokkho iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti -

pacification rites, vow-fulfilling rites, spirit rites, earth magic, rain-making, drought-making, building consecration, ritual bathing, ceremonial washing, fire oblations, administering emetics, administering purgatives, administering expectorants,

administering enemas, administering head treatments, preparing ear-oils, making eye-drops, administering nose treatments, applying collyrium, counter-applying collyrium, eye surgery, surgery, pediatrics, administering root medicines, binding on medicinal herbs - the ascetic Gotama abstains from such base arts and wrong livelihood' -

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.
Thus indeed, monks, would a worldling speak when praising the Truth-finder.

“Idaṃ kho, bhikkhave, appamattakaṃ oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"This, monks, is that trifling matter, that mere matter of virtuous behaviour, by which a worldling would praise the Truth-finder when speaking in praise.

Mahāsīlaṃ niṭṭhitaṃ.

The Greater Part on Morality is concluded.

Pubbantakappikā

Theorists About the Past

28. “Atthi, bhikkhave, aññeva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

"Monks, there are other things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Katame ca te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ?
And what, monks, are these things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality?

29. “Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino, pubbantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi.
"Monks, there are some ascetics and brahmins who theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past based on eighteen grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past based on eighteen grounds?

Sassatavādo

Eternalism

30. “Santi, bhikkhave, eke samaṇabrāhmaṇā sassatavādā, sassataṃ attānañca lokañca paññapenti catūhi vatthūhi.

"Monks, there are some ascetics and brahmins who are eternalists and who proclaim the self and the world to be eternal on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins who are eternalists proclaim the self and the world to be eternal on four grounds?

31. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarati.

"Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he recollects manifold past lives.

Seyyathidaṃ -

That is:

ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni -

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 -

‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro

evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ;

'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there.

tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro

evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti.

There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.'

Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

Thus with aspects and terms he recollects manifold past lives.

“So evamāha -

"He speaks thus:

‘sassato attā ca loka ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;

'The self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar;

te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ.
and those beings transmigrate and wander through the round of rebirths, they pass
away and arise, yet these persist eternally.

Taṃ kissa hetu?

What is the reason for this?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya
sammāmanasikāramanvāya tathārūpaṃ cetosamādhīṃ phusāmi, yathāsamāhite
citte anekavihiṭaṃ pubbenivāsaṃ anussarāmi seyyathidaṃ -

For I, through ardour, striving, pursuit, diligence, and right attention, attain such a
concentration of mind that when my mind is concentrated, I recollect manifold past
lives, that is -

ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo
vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi
jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni
anekānipi jātisatasahassāni -

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 -

amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ;
There I was, having such a name, such a clan, such beauty, such food, experiencing
such pleasure and pain, with such a life span; passing away from there, I arose there.

tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti.
There too I was, having such a name, such a clan, such beauty, such food,
experiencing such pleasure and pain, with such a life span; passing away from there, I
arose here.

Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.
Thus with aspects and terms I recollect manifold past lives.

Imināmaṃ etaṃ jānāmi “yathā sassato attā ca loko ca vañjho kūṭaṭṭho
esikaṭṭhāyitṭhito;

By this I know that the self and the world are eternal, barren, steadfast as a mountain
peak, standing firm like a pillar;

te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama”nti.
and those beings transmigrate and wander through the round of rebirths, they pass
away and arise, yet these persist eternally.'

Idaṃ, bhikkhave, paṭhamam ṭhānam, yaṃ āgama yaṃ ārabha eke
samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

This, monks, is the first position based on which, with reference to which, some
ascetics and brahmins who are eternalists proclaim the self and the world to be
eternal.

32. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba sassatavādā sassataṃ attānañca lokañca paññapenti?

"And based on what, with reference to what, do these good ascetics and brahmins who are eternalists proclaim the self and the world to be eternal in the second case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihiṭṭaṃ pubbenivāsaṃ anussarati. Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he recollects manifold past lives.

Seyyathidaṃ -

That is:

ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīṇipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni - one world-contraction and expansion, two world-contractions and expansions, three world-contractions and expansions, four world-contractions and expansions, five world-contractions and expansions, ten world-contractions and expansions -

‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there.

tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.'

Iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.

Thus with aspects and terms he recollects manifold past lives.

“So evamāha -

"He speaks thus:

‘sassato attā ca loka ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito; 'The self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar;

te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally.

Taṃ kissa hetu?

What is the reason for this?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi yathāsamāhite citte anekavihiṭṭaṃ pubbenivāsaṃ anussarāmi.

For I, through ardour, striving, pursuit, diligence, and right attention, attain such a concentration of mind that when my mind is concentrated, I recollect manifold past lives.

Seyyathidaṃ -
That is:

ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīnipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni.
one world-contraction and expansion, two world-contractions and expansions, three world-contractions and expansions, four world-contractions and expansions, five world-contractions and expansions, ten world-contractions and expansions.

Amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ;
There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there.

tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti.
There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.

Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.
Thus with aspects and terms I recollect manifold past lives.

Imināmaḥaṃ etaṃ jānāmi “yathā sassato attā ca loko ca vañjho kūṭaṭṭho
esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva
sassatisama”nti.

By this I know that the self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar, and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally.'

Idaṃ, bhikkhave, dutiyaṃ tṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā
sassatavādā sassataṃ attānañca lokañca paññapenti.

This, monks, is the second position based on which, with reference to which, some ascetics and brahmins who are eternalists proclaim the self and the world to be eternal.

33. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba sassatavādā
sassataṃ attānañca lokañca paññapenti?

"And based on what, with reference to what, do these good ascetics and brahmins who are eternalists proclaim the self and the world to be eternal in the third case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarati.
Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he recollects manifold past lives.

Seyyathidaṃ -

That is:

dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni
cattālīsampi saṃvaṭṭavivaṭṭāni -
ten world-contractions and expansions, twenty world-contractions and expansions,
thirty world-contractions and expansions, forty world-contractions and expansions -

‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ;
'There I was, having such a name, such a clan, such beauty, such food, experiencing
such pleasure and pain, with such a life span; passing away from there, I arose there.

tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti.
There too I was, having such a name, such a clan, such beauty, such food,
experiencing such pleasure and pain, with such a life span; passing away from there, I
arose here.'

Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.
Thus with aspects and terms he recollects manifold past lives.

“So evamāha -
"He speaks thus:

‘sassato attā ca loka ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;
'The self and the world are eternal, barren, steadfast as a mountain peak, standing
firm like a pillar;

te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ.
and those beings transmigrate and wander through the round of rebirths, they pass
away and arise, yet these persist eternally.

Taṃ kissa hetu?
What is the reason for this?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya
sammāmanasikāramanvāya tathārūpaṃ cetosamādhīṃ phusāmi, yathāsamāhite
citte anekavihiṭaṃ pubbenivāsaṃ anussarāmi.
For I, through ardour, striving, pursuit, diligence, and right attention, attain such a
concentration of mind that when my mind is concentrated, I recollect manifold past
lives.

Seyyathidaṃ -
That is:

dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni
cattālīsampi saṃvaṭṭavivaṭṭāni -
ten world-contractions and expansions, twenty world-contractions and expansions,
thirty world-contractions and expansions, forty world-contractions and expansions -

‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ;
'There I was, having such a name, such a clan, such beauty, such food, experiencing
such pleasure and pain, with such a life span; passing away from there, I arose there.

tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti.
There too I was, having such a name, such a clan, such beauty, such food,
experiencing such pleasure and pain, with such a life span; passing away from there, I
arose here.

Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.
Thus with aspects and terms I recollect manifold past lives.

Imināmaḥaṃ etaṃ jānāmi “yathā sassato attā ca loko ca vañjho kūṭaṭṭho
esikaṭṭhāyitṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva
sassatisama”nti.

By this I know that the self and the world are eternal, barren, steadfast as a mountain
peak, standing firm like a pillar, and those beings transmigrate and wander through
the round of rebirths, they pass away and arise, yet these persist eternally.'

Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā
sassatavādā sassataṃ attānañca lokañca paññapenti.

This, monks, is the third position based on which, with reference to which, some
ascetics and brahmins who are eternalists proclaim the self and the world to be
eternal.

34. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba sassatavādā
sassataṃ attānañca lokañca paññapenti?

"And based on what, with reference to what, do these good ascetics and brahmins
who are eternalists proclaim the self and the world to be eternal in the fourth case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī, so
takkapariyāhataṃ vīmaṃsānucaritaṃ sayamaṃ paṭibhānaṃ evamāha -

Here, monks, some ascetic or brahmin is a reasoner, an inquirer. Having beaten out
his theory through reasoning and following his line of inquiry, as a result of his own
ingenuity he says:

‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;

'The self and the world are eternal, barren, steadfast as a mountain peak, standing
firm like a pillar;

te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’nti.
and those beings transmigrate and wander through the round of rebirths, they pass
away and arise, yet these persist eternally.'

Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke
samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

This, monks, is the fourth position based on which, with reference to which, some
ascetics and brahmins who are eternalists proclaim the self and the world to be
eternal.

35. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā sassatavādā sassataṃ attānañca
lokañca paññapenti catūhi vatthūhi.

"Monks, these ascetics and brahmins who are eternalists proclaim the self and the
world to be eternal on these four grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṃ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; Whatever ascetics or brahmins who are eternalists and who proclaim the self and the world to be eternal, all of them do so on these four grounds or on one or other of them;

natthi ito bahiddhā.
there is nothing outside of this.

36. “Tayidaṃ, bhikkhave, tathāgato pajānāti -
"Monks, the Truth-finder understands this:

‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti, tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti; ‘These standpoints for views when grasped and adhered to thus lead to such destinations and such future positions.’ The Truth-finder understands this and he understands what is beyond this.

tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā.
And he does not grasp at that understanding; and because he does not grasp, quenching is directly known by him.

Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.
Having understood as they really are the origin, disappearance, gratification, danger, and escape regarding feelings, the Truth-finder, monks, is liberated through non-clinging.

37. “Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedaniyā, ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.
"These, monks, are the things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Paṭhamabhāṇavāro.
First recitation section.

Ekaccasassatavādo Partial Eternalism

38. “Santi, bhikkhave, eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi.

"Monks, there are some ascetics and brahmins who are partial eternalists and partial non-eternalists, who proclaim the self and the world to be partly eternal and partly non-eternal on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal on four grounds?

39. “Hoti kho so, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati.

"There comes a time, monks, when, after a very long period has passed, this world contracts.

Saṃvaṭṭamāne loka yebhuyyena sattā ābhassarasaṃvattanikā honti.

When the world is contracting, beings for the most part are reborn in the Ābhassara Brahma world.

Te tattha honti manomayā pītibhakkhā sayāṃpabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

There they dwell, mind-made, feeding on rapture, self-luminous, moving through the air, remaining in glory, and they continue thus for a very long time.

40. “Hoti kho so, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivaṭṭati.

"There comes a time, monks, when, after a very long period has passed, this world expands.

Vivaṭṭamāne loka suññaṃ brahmavimānaṃ pātubhavati.

When the world is expanding, an empty Brahma-mansion appears.

Atha kho aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati.

Then a certain being, due to the exhaustion of their life-span or the exhaustion of their merit, passes away from the realm of radiant gods and arises in the empty Brahma-mansion.

So tattha hoti manomayo pītibhakkho sayāṃpabho antalikkhacarō subhaṭṭhāyī, ciraṃ dīghamaddhānaṃ tiṭṭhati.

There he dwells, mind-made, feeding on rapture, self-luminous, moving through the air, remaining in glory, and he continues thus for a very long time.

41. “Tassa tattha ekakassa dīgharattaṃ nivusitattā anabhirati paritassanā upapajjati

-

Due to having dwelt there alone for a long time, agitation and discontent arise in him:

‘aho vata aññepi sattā itthattaṃ āgaccheyyu’nti.

'Oh, may other beings come to this state of being!'

Atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānaṃ upapajjanti tassa sattassa sahaḃyataṃ.

Then other beings, due to the exhaustion of their life-span or the exhaustion of their merit, pass away from the realm of radiant gods and arise in the Brahma-mansion in company with that being.

Tepi tattha honti manomayā pītibhakkhā sayāṃpabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

There they too dwell, mind-made, feeding on rapture, self-luminous, moving through the air, remaining in glory, and they continue thus for a very long time.

42. “Tatra, bhikkhave, yo so satto paṭhamam upapanno tassa evam hoti -
"There, monks, the being who was first reborn has this thought:

‘ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī
issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ.

'I am Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be.

Mayā ime sattā nimmitā.

These beings were created by me.

Tam kissa hetu?

What is the reason for this?

Mamañhi pubbe etadahosi -

Because earlier I had this thought:

“aho vata aññepi sattā itthattam āgaccheyyu”nti.

"Oh, may other beings come to this state of being!"

Iti mama ca manopaṇidhi, ime ca sattā itthattam āgatā’ti.

Such was my mind's wish, and these beings have come to this state of being.'

“Yepi te sattā pacchā upapannā, tesampi evam hoti -

"Those beings who were reborn later also have this thought:

‘ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso
vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ.

'This venerable one is Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be.

Iminā mayaṃ bhotā brahmunā nimmitā.

We were created by this venerable Brahmā.

Tam kissa hetu?

What is the reason for this?

Imañhi mayaṃ addasāma idha paṭhamam upapannaṃ, mayaṃ panamha pacchā
upapannā’ti.

For we saw him here first arisen, while we arose afterwards.'

43. “Tatra, bhikkhave, yo so satto paṭhamam upapanno, so dīghāyukataro ca hoti
vaṇṇavantataro ca mahesakkhataro ca.

"There, monks, the being who was first reborn is of longer life span, of greater beauty, and more influential.

Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca
appesakkhatarā ca.

But those beings who were reborn later are of shorter life span, of lesser beauty, and less influential.

44. “Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.

"Monks, there is the possibility that some being, having passed away from that realm, comes to this state of being.

Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.

Having come to this state of being, they go forth from home into homelessness.

Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

Having gone forth from home into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect that past life, but do not recollect beyond that.

“So evamāha -

"He speaks thus:

‘yo kho so bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ, yena mayaṃ bhotā brahmunā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati.

'That venerable one who is Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be, by whom we were created by that venerable Brahmā, he is permanent, stable, eternal, not subject to change, and will remain the same for eternity.

Ye pana mayaṃ ahumhā tena bhotā brahmunā nimmitā, te mayaṃ aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā’ti.

But we who were created by that venerable Brahmā, we are impermanent, unstable, short-lived, subject to passing away, and have come to this state of being."

Idaṃ kho, bhikkhave, paṭhamam ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

This, monks, is the first position based on which, with reference to which, some ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal.

45. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti?

"And based on what, with reference to what, do these good ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal in the second case?

Santi, bhikkhave, khiḍḍāpadosikā nāma devā, te ativelaṃ hassakhiḍḍāratidhammasamāpannā viharanti.

Monks, there are deities called 'corrupted by play', who dwell excessively devoted to laughter, play, and delight.

Tesaṃ ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati.
As they dwell excessively devoted to laughter, play, and delight, their mindfulness becomes confused.

Satiyā sammosā te devā tamhā kāyā cavanti.

Due to the decay of mindfulness, these deities fall from that realm.

46. “Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.

"Monks, there is the possibility that some being, having passed away from that realm, comes to this state of being.

Itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati.

Having come to this state of being, they go forth from home into homelessness.

Agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

Having gone forth from home into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect that past life, but do not recollect beyond that.

“So evamāha -

"He speaks thus:

‘ye kho te bhonto devā na khiḍḍāpadosikā, te na ativelaṃ hassakhiḍḍāratidhammasamāpannā viharanti.

'Those venerable deities who are not corrupted by play do not dwell excessively devoted to laughter, play, and delight.

Tesaṃ na ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati na sammussati.

As they do not dwell excessively devoted to laughter, play, and delight, their mindfulness does not become confused.

Satiyā asammosā te devā tamhā kāyā na cavanti;

Due to the non-decay of mindfulness, these deities do not fall from that realm;

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti.

they are permanent, stable, eternal, not subject to change, and will remain just so for eternity.

Ye pana mayaṃ ahumhā khiḍḍāpadosikā, te mayaṃ ativelaṃ hassakhiḍḍāratidhammasamāpannā viharimhā.

But we who were corrupted by play dwelt excessively devoted to laughter, play, and delight.

Tesaṃ no ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati.

As we dwelt excessively devoted to laughter, play, and delight, our mindfulness became confused.

Satiyā sammosā evaṃ mayā tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā'ti.

Due to the decay of mindfulness, we fell from that realm and are impermanent, unstable, short-lived, subject to passing away, and have come to this state of being.'

Idaṃ, bhikkhave, dutiyaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

This, monks, is the second position based on which, with reference to which, some ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal.

47. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti?

"And based on what, with reference to what, do these good ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal in the third case?

Santi, bhikkhave, manopadosikā nāma devā, te ativelaṃ aññamaññaṃ upanijjhāyanti.

Monks, there are deities called 'corrupted by mind', who dwell excessively observing one another.

Te ativelaṃ aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni padūsentī.

Observing one another excessively, they corrupt each other's minds.

Te aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā.

With minds corrupted towards one another, they become weary in body and weary in mind.

Te devā tamhā kāyā cavanti.

These deities pass away from that realm.

48. “T̥hānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.

"Monks, there is the possibility that some being, having passed away from that realm, comes to this state of being.

Itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati.

Having come to this state of being, they go forth from home into homelessness.

Agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

Having gone forth from home into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect that past life, but do not recollect beyond that.

“So evamāha -

"He speaks thus:

‘ye kho te bhonto devā na manopadosikā, te nātivelam aññamaññaṃ upanijjhāyanti.
'Those venerable deities who are not corrupted by mind do not dwell excessively observing one another.

Te nātivelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni nappadūsentī.
Not observing one another excessively, they do not corrupt each other's minds.

Te aññamaññaṃ appaduṭṭhacittā akilantakāyā akilantacittā.
With minds uncorrupted towards one another, they do not become weary in body and weary in mind.

Te devā tamhā kāyā na cāvanti, niccā dhuvā sassatā avipariṇāmadhammā
sassatisamaṃ tatheva ṭhassanti.
These deities do not pass away from that realm; they are permanent, stable, eternal,
not subject to change, and will remain just so for eternity.

Ye pana mayaṃ ahumhā manopadosikā, te mayaṃ ativelam aññamaññaṃ
upanijjhāyimhā.
But we who were corrupted by mind observed one another excessively.

Te mayaṃ ativelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni padūsimhā,
te mayaṃ aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā.
Observing one another excessively, we corrupted each other's minds, and with minds
corrupted towards one another, we became weary in body and weary in mind.

Evam mayaṃ tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattaṃ
āgatā'ti.
Thus we fell from that realm and are impermanent, unstable, short-lived, subject to
passing away, and have come to this state of being.'

Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā
ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca
lokañca paññapenti.
This, monks, is the third position based on which, with reference to which, some
ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim
the self and the world to be partly eternal and partly non-eternal.

49. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba
ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca
lokañca paññapenti?

"And based on what, with reference to what, do these good ascetics and brahmins
who are partial eternalists and partial non-eternalists proclaim the self and the world
to be partly eternal and partly non-eternal in the fourth case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī.
Here, monks, some ascetic or brahmin is a reasoner, an inquirer.

So takkapariyāhataṃ vīmaṃsānucaritaṃ sayappaṭibhānaṃ evamāha -
Having beaten out his theory through reasoning and following his line of inquiry, as a
result of his own ingenuity he says:

‘yaṃ kho idaṃ vuccati cakkhum itipi sotaṃ itipi ghānaṃ itipi jivhā itipi kāyo itipi,
ayaṃ attā anicco addhuvo asassato vipariṇāmadhammo.

'What is called the eye, the ear, the nose, the tongue, and the body - this self is impermanent, unstable, non-eternal, subject to change.

Yañca kho idaṃ vuccati cittanti vā manoti vā viññāṇanti vā ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī'ti.

But what is called mind, or consciousness - this self is permanent, stable, eternal, not subject to change, and will remain the same for eternity.'

Idaṃ, bhikkhave, catutthaṃ tṭhānaṃ, yaṃ āgama yaṃ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

This, monks, is the fourth position based on which, with reference to which, some ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal.

50. "Imehi kho te, bhikkhave, samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi.

"Monks, these ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal on these four grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena;

Whatever ascetics or brahmins who are partial eternalists and partial non-eternalists and who proclaim the self and the world to be partly eternal and partly non-eternal, all of them do so on these four grounds or on one or other of them;

natthi ito bahiddhā.

there is nothing outside of this.

51. "Tayidaṃ, bhikkhave, tathāgato pajānāti -

"Monks, the Truth-finder understands this:

'ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā'ti.

'These standpoints for views when grasped and adhered to thus lead to such destinations and such future positions.'

Taṃca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā.

The Truth-finder understands this and he understands what is beyond this, and he does not grasp at that understanding; and because he does not grasp, quenching is directly known by him.

Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

Having understood as they really are the origin, disappearance, gratification, danger, and escape regarding feelings, the Truth-finder, monks, is liberated through non-clinging.

52. “Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vaṇṇam sammā vadamānā vadeyyum.
"These, monks, are the things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Antānantavādo

The Doctrine of the Finite and Infinite

53. “Santi, bhikkhave, eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi.
"Monks, there are some ascetics and brahmins who are finitists and infinitists, who proclaim the world to be finite and infinite on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite on four grounds?

54. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte antasaññī lokasmiṃ viharati.
"Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he dwells perceiving the world as finite.

“So evamāha -

"He speaks thus:

‘antavā ayaṃ loko parivaṭumo.

'This world is finite and round.

Taṃ kissa hetu?

What is the reason for this?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi, yathāsamāhite citte antasaññī lokasmiṃ viharāmi.

For I, through ardour, striving, pursuit, diligence, and right attention, attain such a concentration of mind that when my mind is concentrated, I dwell perceiving the world as finite.

Imināmaṃ etaṃ jānāmi -

By this I know -

yathā antavā ayaṃ loko parivaṭumo’ti.

that this world is finite and round.'

Idaṃ, bhikkhave, paṭhamañ ðhānaṃ, yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

This, monks, is the first position based on which, with reference to which, some ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite.

55. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba antānantikā antānantaṃ lokassa paññapenti?

"And based on what, with reference to what, do these good ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite in the second case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anantasaññī lokasmiṃ viharati.

Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he dwells perceiving the world as infinite.

“So evamāha -

"He speaks thus:

‘ananto ayaṃ loko अपariyanto.

'This world is infinite and boundless.

Ye te samaṇabrāhmaṇā evamāhaṃsu -

Those ascetics and brahmins who said -

“antavā ayaṃ loko parivaṭṭumo”’ti, tesaṃ musā.

"This world is finite and round," they spoke falsely.

Ananto ayaṃ loko अपariyanto.

This world is infinite and boundless.

Taṃ kissa hetu?

What is the reason for this?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusāmi, yathāsamāhite citte anantasaññī lokasmiṃ viharāmi.

For I, through ardour, striving, pursuit, diligence, and right attention, attain such a concentration of mind that when my mind is concentrated, I dwell perceiving the world as infinite.

Imināmahaṃ etaṃ jānāmi -

By this I know -

yathā ananto ayaṃ loko अपariyanto’ti.

that this world is infinite and boundless.'

Idaṃ, bhikkhave, dutiyaṃ ðhānaṃ, yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

This, monks, is the second position based on which, with reference to which, some ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite.

56. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimāabbha antānantikā antānantaṃ lokassa paññapenti?

"And based on what, with reference to what, do these good ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite in the third case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte uddhamadho antasaññī lokasmiṃ viharati, tiriyaṃ anantasaññī.

Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he dwells perceiving the world as finite above and below, but infinite across.

“So evamāha -

"He speaks thus:

‘antavā ca ayaṃ loko ananto ca.

'This world is both finite and infinite.

Ye te samaṇabrāhmaṇā evamāhaṃsu -

Those ascetics and brahmins who said -

“antavā ayaṃ loko parivaṭumo”’ti, tesaṃ musā.

"This world is finite and round," they spoke falsely.

Yepi te samaṇabrāhmaṇā evamāhaṃsu -

And those ascetics and brahmins who said -

“ananto ayaṃ loko apariyanto”’ti, tesampi musā.

"This world is infinite and boundless," they too spoke falsely.

Antavā ca ayaṃ loko ananto ca.

This world is both finite and infinite.

Taṃ kissa hetu?

What is the reason for this?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte uddhamadho antasaññī lokasmiṃ viharāmi, tiriyaṃ anantasaññī.

For I, through ardour, striving, pursuit, diligence, and right attention, attain such a concentration of mind that when my mind is concentrated, I dwell perceiving the world as finite above and below, but infinite across.

Imināmahaṃ etaṃ jānāmi -

By this I know -

yathā antavā ca ayaṃ loko ananto cā’ti.

that this world is both finite and infinite.'

Idaṃ, bhikkhave, tatiyaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

This, monks, is the third position based on which, with reference to which, some ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite.

57. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā antānantaṃ lokassa paññapenti?

"And based on what, with reference to what, do these good ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite in the fourth case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī.

Here, monks, some ascetic or brahmin is a reasoner, an inquirer.

So takkapariyāhataṃ vīmaṃsānucaritaṃ sayappaṭibhānaṃ evamāha -

Having beaten out his theory through reasoning and following his line of inquiry, as a result of his own ingenuity he says:

‘nevāyaṃ loko antavā, na panānanto.

'This world is neither finite nor infinite.

Ye te samaṇabrāhmaṇā evamāhaṃsu -

Those ascetics and brahmins who said -

“antavā ayaṃ loko parivaṭumo”’ti, tesaṃ musā.

"This world is finite and round," they spoke falsely.

Yepi te samaṇabrāhmaṇā evamāhaṃsu -

And those ascetics and brahmins who said -

“ananto ayaṃ loko apariyanto”’ti, tesampi musā.

"This world is infinite and boundless," they too spoke falsely.

Yepi te samaṇabrāhmaṇā evamāhaṃsu -

And those ascetics and brahmins who said -

“antavā ca ayaṃ loko ananto cā”’ti, tesampi musā.

"This world is both finite and infinite," they too spoke falsely.

Nevāyaṃ loko antavā, na panānanto’ti.

This world is neither finite nor infinite.'

Idaṃ, bhikkhave, catutthaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

This, monks, is the fourth position based on which, with reference to which, some ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite.

58. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi.

"Monks, these ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite on these four grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantaṃ lokassa paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena;
Whatever ascetics or brahmins who are finitists and infinitists and who proclaim the world to be finite and infinite, all of them do so on these four grounds or on one or other of them;

natthi ito bahiddhā.
there is nothing outside of this.

59. “Tayidaṃ, bhikkhave, tathāgato pajānāti -
"Monks, the Truth-finder understands this:

‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti
evaṃabhisamparāyā’ti.

'These standpoints for views when grasped and adhered to thus lead to such destinations and such future positions.'

Taṅca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, taṅca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā.

The Truth-finder understands this and he understands what is beyond this, and he does not grasp at that understanding; and because he does not grasp, quenching is directly known by him.

Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

Having understood as they really are the origin, disappearance, gratification, danger, and escape regarding feelings, the Truth-finder, monks, is liberated through non-clinging.

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

"These, monks, are the things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Amarāvikkhepavādo

The Doctrine of Eel-Wriggling

61. “Santi, bhikkhave, eke samaṇabrāhmaṇā amarāvikkhepikā, tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi.

"Monks, there are some ascetics and brahmins who are eel-wrigglers who, when questioned about this or that point, resort to verbal evasion and eel-wriggling on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling on four grounds?

62. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti.

"Here, monks, some ascetic or brahmin does not understand as it really is 'this is wholesome', does not understand as it really is 'this is unwholesome'.

Tassa evaṃ hoti -

He thinks thus:

‘ahaṃ kho “idaṃ kusala”nti yathābhūtaṃ nappajānāmi, “idaṃ akusala”nti yathābhūtaṃ nappajānāmi.

'I do not understand as it really is "this is wholesome", I do not understand as it really is "this is unwholesome".

Ahañce kho pana “idaṃ kusala”nti yathābhūtaṃ appajānanto, “idaṃ akusala”nti yathābhūtaṃ appajānanto, ‘idaṃ kusala’nti vā byākareyyaṃ, ‘idaṃ akusala’nti vā byākareyyaṃ, taṃ mamassa musā.

If I, not understanding as it really is "this is wholesome", not understanding as it really is "this is unwholesome", were to declare "this is wholesome" or "this is unwholesome", that would be false on my part.

Yaṃ mamassa musā, so mamassa vighāto.

What would be false on my part would be vexation for me.

Yo mamassa vighāto so mamassa antarāyo’ti.

What would be vexation for me would be an obstacle for me.'

Iti so musāvādabhayaṃ musāvādaparijegucchā nevidaṃ kusalaṃ byākaroti, na paṇidaṃ akusalaṃ byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ -

Thus, from fear of false speech, from loathing of false speech, he neither declares 'this is wholesome' nor 'this is unwholesome', and when questioned about this or that point, he resorts to verbal evasion and eel-wriggling:

‘evantipi me no;

'I do not say it is thus;

tathātipi me no;

I do not say it is that way;

aññathātipi me no;

I do not say it is otherwise;

notipi me no;

I do not say it is no;

no notipi me no’ti.

I do not say it is not no.'

Idaṃ, bhikkhave, paṭhamam ṭhānam, yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

This, monks, is the first position based on which, with reference to which, some ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling.

63. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? “And based on what, with reference to what, do these good ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling in the second case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti.

Here, monks, some ascetic or brahmin does not understand as it really is 'this is wholesome', does not understand as it really is 'this is unwholesome'.

Tassa evaṃ hoti -

He thinks thus:

‘ahaṃ kho “idaṃ kusala”nti yathābhūtaṃ nappajānāmi, “idaṃ akusala”nti yathābhūtaṃ nappajānāmi.

'I do not understand as it really is "this is wholesome", I do not understand as it really is "this is unwholesome".

Ahañce kho pana “idaṃ kusala”nti yathābhūtaṃ nappajānanto, “idaṃ akusala”nti yathābhūtaṃ nappajānanto, “idaṃ kusala”nti vā byākareyyaṃ, “idaṃ akusala”nti vā byākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā.

If I, not understanding as it really is "this is wholesome", not understanding as it really is "this is unwholesome", were to declare "this is wholesome" or "this is unwholesome", there would arise in me desire, lust, hatred, or aversion.

Yattha me assa chando vā rāgo vā doso vā paṭigho vā, taṃ mamassa upādānaṃ. Where there would arise in me desire, lust, hatred, or aversion, that would be clinging on my part.

Yaṃ mamassa upādānaṃ, so mamassa vighāto.

What would be clinging on my part would be vexation for me.

Yo mamassa vighāto, so mamassa antarāyo’ti.

What would be vexation for me would be an obstacle for me.'

Iti so upādānabhayaṃ upādānaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañham puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ -

Thus, from fear of clinging, from loathing of clinging, he neither declares 'this is wholesome' nor 'this is unwholesome', and when questioned about this or that point, he resorts to verbal evasion and eel-wriggling:

‘evantipi me no;

'I do not say it is thus;

tathātipi me no;
I do not say it is that way;

aññathātipi me no;
I do not say it is otherwise;

notipi me no;
I do not say it is no;

no notipi me no'ti.
I do not say it is not no.'

Idaṃ, bhikkhave, dutiyaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

This, monks, is the second position based on which, with reference to which, some ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling.

64. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? “And based on what, with reference to what, do these good ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling in the third case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti.

Here, monks, some ascetic or brahmin does not understand as it really is 'this is wholesome', does not understand as it really is 'this is unwholesome'.

Tassa evaṃ hoti -
He thinks thus:

‘ahaṃ kho “idaṃ kusala”nti yathābhūtaṃ nappajānāmi, “idaṃ akusala”nti yathābhūtaṃ nappajānāmi.

'I do not understand as it really is "this is wholesome", I do not understand as it really is "this is unwholesome".

Ahañce kho pana “idaṃ kusala”nti yathābhūtaṃ appajānanto “idaṃ akusala”nti yathābhūtaṃ appajānanto “idaṃ kusala”nti vā byākareyyaṃ, “idaṃ akusala”nti vā byākareyyaṃ.

If I, not understanding as it really is "this is wholesome", not understanding as it really is "this is unwholesome", were to declare "this is wholesome" or "this is unwholesome".

Santi hi kho samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vāavedhirūpā, te bhindantā maññe caranti paññāgatena diṭṭhigatāni, te maṃ tattha samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ.

There are ascetics and brahmins who are wise, subtle, experienced in controversy, who go about like hair-splitters, demolishing the views of others with their wisdom. They might cross-examine me, press me for reasons, and scrutinize me.

Ye maṃ tattha samanuyuñjeyyumaṃ samanugāheyyumaṃ samanubhāseyyumaṃ, tesāhaṃ na sampāyeyyaṃ.

When they cross-examine me, press me for reasons, and scrutinize me, I might not be able to satisfy them.

Yesāhaṃ na sampāyeyyaṃ, so mamaassa vighāto.

When I would not be able to satisfy them, that would be vexation for me.

Yo mamaassa vighāto, so mamaassa antarāyo'ti.

What would be vexation for me would be an obstacle for me.'

Iti so anuyogabhayā anuyogaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ -

Thus, from fear of cross-examination, from loathing of cross-examination, he neither declares 'this is wholesome' nor 'this is unwholesome', and when questioned about this or that point, he resorts to verbal evasion and eel-wriggling:

‘evantipi me no;

'I do not say it is thus;

tathātipi me no;

I do not say it is that way;

aññathātipi me no;

I do not say it is otherwise;

notipi me no;

I do not say it is no;

no notipi me no'ti.

I do not say it is not no.'

Idaṃ, bhikkhave, tatiyaṃ tṭhānaṃ, yaṃ āgamaṃ yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

This, monks, is the third position based on which, with reference to which, some ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling.

65. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamaṃ kimārabba amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ?

"And based on what, with reference to what, do these good ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling in the fourth case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti momūho.

Here, monks, some ascetic or brahmin is dull and stupid.

So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ -

Due to his dullness and stupidity, when questioned about this or that point, he resorts to verbal evasion and eel-wriggling:

‘atthi paro loko’ti iti ce maṃ pucchasi, ‘atthi paro loko’ti iti ce me assa, ‘atthi paro loko’ti iti te naṃ byākareyyaṃ, ‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

'If you ask me if there is another world - if I thought there is another world, I would declare to you "there is another world." But I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no.'

‘Natthi paro loko...pe...

'There is no other world... etc.

‘atthi ca natthi ca paro loko...pe...

'There both is and is not another world... etc.

‘nevatthi na natthi paro loko...pe...

'There neither is nor is not another world... etc.

‘atthi sattā opapātikā ...pe...

'there are spontaneously reborn beings... etc.

‘natthi sattā opapātikā...pe...

'There are no spontaneously reborn beings... etc.

‘atthi ca natthi ca sattā opapātikā...pe...

'There both are and are not spontaneously reborn beings... etc.

‘nevatthi na natthi sattā opapātikā...pe...

'There neither are nor are not spontaneously reborn beings... etc.

‘atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe...

'There is result and consequence of good and bad actions... etc.

‘natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe...

'There is no result and consequence of good and bad actions... etc.

‘atthi ca natthi ca sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe...

'There both is and is not result and consequence of good and bad actions... etc.

‘nevatthi na natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe...

'There neither is nor is not result and consequence of good and bad actions... etc.

‘hoti tathāgato paraṃ maraṇā...pe...

'The Truth-finder exists after death... etc.

‘na hoti tathāgato paraṃ maraṇā...pe...

'The Truth-finder does not exist after death... etc.

‘hoti ca na ca hoti tathāgato paraṃ maraṇā...pe...

'The Truth-finder both exists and does not exist after death... etc.

‘neva hoti na na hoti tathāgato paraṃ maraṇāti iti ce maṃ pucchasi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti ce me assa, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti te naṃ byākareyyaṃ, ‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

'If you ask me if the Truth-finder neither exists nor does not exist after death - if I thought the Truth-finder neither exists nor does not exist after death, I would declare to you "the Truth-finder neither exists nor does not exist after death." But I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no.'

Idaṃ, bhikkhave, catutthaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

This, monks, is the fourth position based on which, with reference to which, some ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling.

66. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi. "Monks, these ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling on these four grounds.

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

Whatever ascetics or brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling, all of them do so on these four grounds or on one or other of them, there is nothing outside of this... etc...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.
about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Adhiccasaṃuppannavādo

The Doctrine of Fortuitous Origination

67. “Santi, bhikkhave, eke samaṇabrāhmaṇā adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi. "Monks, there are some ascetics and brahmins who are fortuitous originationists and who proclaim the self and the world to be fortuitously arisen on two grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins who are fortuitous originationists proclaim the self and the world to be fortuitously arisen on two grounds?

68. “Santi, bhikkhave, asaññasattā nāma devā.
"Monks, there are deities called 'non-percipient beings.'

Saññuppādā ca pana te devā tamhā kāyā cavanti.
And when perception arises, these deities pass away from that realm.

T̥hānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.

Monks, there is the possibility that some being, having passed away from that realm, comes to this state of being.

Itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati.

Having come to this state of being, they go forth from home into homelessness.

Agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte saññuppadāṃ anussarati, tato paraṃ nānussarati.

Having gone forth from home into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect the arising of perception, but do not recollect beyond that.

So evamāha -

He speaks thus:

‘adhičcasamuppanno attā ca loko ca.

‘The self and the world arose fortuitously.

Taṃ kissa hetu?

What is the reason for this?

Ahañhi pubbe nāhosim, somhi etarahi ahutvā santatāya pariṇato’ti.

Because formerly I did not exist, but now, having not existed, I have come to be.’

Idaṃ, bhikkhave, paṭhamāṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbhā eke samaṇabrāhmaṇā adhičcasamuppannikā adhičcasamuppannaṃ attānañca lokañca paññapenti.

This, monks, is the first position based on which, with reference to which, some ascetics and brahmins who are fortuitous originationists proclaim the self and the world to be fortuitously arisen.

69. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbhā adhičcasamuppannikā adhičcasamuppannaṃ attānañca lokañca paññapenti?

"And based on what, with reference to what, do these good ascetics and brahmins who are fortuitous originationists proclaim the self and the world to be fortuitously arisen in the second case?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī.

Here, monks, some ascetic or brahmin is a reasoner, an inquirer.

So takkapariyāhataṃ vīmaṃsānucaritaṃ sayappaṭibhānaṃ evamāha -

Having beaten out his theory through reasoning and following his line of inquiry, as a result of his own ingenuity he says:

‘adhičcasamuppanno attā ca loko cā’ti.

‘The self and the world arose fortuitously.’

Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbhā eke samaṇabrāhmaṇā adhičcasamuppannikā adhičcasamuppannaṃ attānañca lokañca paññapenti.

This, monks, is the second position based on which, with reference to which, some ascetics and brahmins who are fortuitous originationists proclaim the self and the world to be fortuitously arisen.

70. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā adhiccaṣamuppannikā adhiccaṣamuppannaṃ attānañca lokañca paññāpenti dvīhi vatthūhi.

"Monks, these ascetics and brahmins who are fortuitous originationists proclaim the self and the world to be fortuitously arisen on these two grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā adhiccaṣamuppannikā adhiccaṣamuppannaṃ attānañca lokañca paññāpenti, sabbe te imeheva dvīhi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe...

Whatever ascetics or brahmins who are fortuitous originationists and who proclaim the self and the world to be fortuitously arisen, all of them do so on these two grounds or on one or other of them, there is nothing outside of this... etc...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.
about which others would rightly speak in praise of the Truth-finder in accordance with reality.

71. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi.

"Monks, these ascetics and brahmins who theorize about the past, hold views about the past, assert various doctrinal positions concerning the past based on these eighteen grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantamārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva aṭṭhārasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā.

Whatever ascetics or brahmins who theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past, all of them do so on these eighteen grounds or on one or other of them, there is nothing outside of this.

72. “Tayidaṃ, bhikkhave, tathāgato pajānāti -

"Monks, the Truth-finder understands this:

‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti.

'These standpoints for views when grasped and adhered to thus lead to such destinations and such future positions.'

Taṅca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, taṅca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā.

The Truth-finder understands this and he understands what is beyond this, and he does not grasp at that understanding; and because he does not grasp, quenching is directly known by him.

Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

Having understood as they really are the origin, disappearance, gratification, danger, and escape regarding feelings, the Truth-finder, monks, is liberated through non-clinging.

73. “Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayamaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.
"These, monks, are the things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Dutiyabhāṇavāro.
Second recitation section.

Aparantakappikā

Theorists About the Future

74. “Santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino, aparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi.

"Monks, there are some ascetics and brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future based on forty-four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future based on forty-four grounds?

Saññīvādo

The Doctrine of Conscious Survival

75. “Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi.

"Monks, there are some ascetics and brahmins who theorize about the perception of self after death, who proclaim a percipient self after death on sixteen grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins who theorize about the perception of self after death proclaim a percipient self after death on sixteen grounds?

76. “‘Rūpī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti.

"They proclaim that the self has form, is healthy after death, and percipient."

‘Arūpī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti.

"They proclaim that the self is formless, is healthy after death, and percipient."

‘Rūpī ca arūpī ca attā hoti...pe...

"The self has both form and is formless..." etc.

nevarūpī nārūpī attā hoti...

'The self neither has form nor is formless...'

antavā attā hoti...

"The self is finite..."

anantavā attā hoti...

"The self is infinite..."

antavā ca anantavā ca attā hoti...

"The self is both finite and infinite..."

nevantavā nānantavā attā hoti...

"The self is neither finite nor infinite..."

ekattasaññī attā hoti...

"The self has unified perception..."

nānattasaññī attā hoti...

"The self has diverse perception..."

parittasaññī attā hoti...

"The self has limited perception..."

appamāṇasaññī attā hoti...

"The self has measureless perception..."

ekantasukhī attā hoti...

"The self is exclusively happy..."

ekantadukkhī attā hoti.

"The self is exclusively suffering."

Sukhadukkhī attā hoti.

"The self experiences both happiness and suffering."

Adukkhamasukhī attā hoti aroga paraṃ maraṇā saññī'ti naṃ paññapenti.

"They proclaim that the self experiences neither suffering nor happiness, is healthy after death, and percipient."

77. "Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi.

"Monks, these ascetics and brahmins who theorize about the perception of self after death proclaim a percipient self after death on these sixteen grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti, sabbe te imeheva soḷasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe...

Whatever ascetics or brahmins who theorize about the perception of self after death proclaim a percipient self after death, all of them do so on these sixteen grounds or on one or other of them, there is nothing outside of this... etc...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Asaññīvādo

The Doctrine of Non-Conscious Survival

78. “Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā asaṅṇīvādā uddhamāghātaṇaṃ asaṅṇiṃ attānaṃ paññapenti aṭṭhahi vatthūhi.

"Monks, there are some ascetics and brahmins who theorize about the non-perception of self after death, who proclaim a non-percipient self after death on eight grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba uddhamāghātanikā asaṅṇīvādā uddhamāghātaṇaṃ asaṅṇiṃ attānaṃ paññapenti aṭṭhahi vatthūhi?
And based on what, with reference to what, do these good ascetics and brahmins who theorize about the non-perception of self after death proclaim a non-percipient self after death on eight grounds?

79. “‘Rūpī attā hoti arogo paraṃ maraṇā asaṅṇī’ti naṃ paññapenti.

"They proclaim that the self has form, is healthy after death, and non-percipient."

‘Arūpī attā hoti arogo paraṃ maraṇā asaṅṇī’ti naṃ paññapenti.

"They proclaim that the self is formless, is healthy after death, and non-percipient."

‘Rūpī ca arūpī ca attā hoti...pe...

"The self has both form and is formless..." etc.

nevarūpī nārūpī attā hoti...

'The self neither has form nor is formless...'

antavā attā hoti...

"The self is finite..."

anantavā attā hoti...

"The self is infinite..."

antavā ca anantavā ca attā hoti...

"The self is both finite and infinite..."

nevantavā nānantavā attā hoti arogo paraṃ maraṇā asaṅṇī’ti naṃ paññapenti.

"They proclaim that the self is neither finite nor infinite, is healthy after death, and non-percipient."

80. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā asaṅṇīvādā uddhamāghātaṇaṃ asaṅṇiṃ attānaṃ paññapenti aṭṭhahi vatthūhi.

"Monks, these ascetics and brahmins who theorize about the non-perception of self after death proclaim a non-percipient self after death on these eight grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā asaṅṇīvādā uddhamāghātaṇaṃ asaṅṇiṃ attānaṃ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe...

Whatever ascetics or brahmins who theorize about the non-perception of self after death proclaim a non-percipient self after death, all of them do so on these eight grounds or on one or other of them, there is nothing outside of this. Etc.

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Nevasaṅṇīnāsaṅṇīvādo

The Doctrine of Neither-Perception-Nor-Non-Perception

81. “Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā, uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi.

"Monks, there are some ascetics and brahmins who theorize about neither perception nor non-perception of self after death, who proclaim a self that neither has nor lacks perception after death on eight grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins who theorize about neither perception nor non-perception of self after death proclaim a self that neither has nor lacks perception after death on eight grounds?

82. “‘Rūpī attā hoti arogo paraṃ maraṇā nevasaññīnāsaññī’ti naṃ paññapenti ‘arūpī attā hoti...pe...

"They proclaim that the self has form, is healthy after death, and neither percipient nor non-percipient," "the self is formless..." etc.

rūpī ca arūpī ca attā hoti...

'The self has both form and is formless...'

nevarūpī nārūpī attā hoti...

'The self neither has form nor is formless...'

antavā attā hoti...

"The self is finite..."

anantavā attā hoti...

"The self is infinite..."

antavā ca anantavā ca attā hoti...

"The self is both finite and infinite..."

nevantavā nānantavā attā hoti arogo paraṃ maraṇā nevasaññīnāsaññī’ti naṃ paññapenti.

"They proclaim that the self is neither finite nor infinite, is healthy after death, and neither percipient nor non-percipient."

83. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi.

"Monks, these ascetics and brahmins who theorize about neither perception nor non-perception of self after death proclaim a self that neither has nor lacks perception after death on these eight grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi...pe...

Whatever ascetics or brahmins who theorize about neither perception nor non-perception of self after death proclaim a self that neither has nor lacks perception after death, all of them do so on these eight grounds... etc...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.
about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Ucchedavādo

Annihilationism

84. “Santi, bhikkhave, eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi.

"Monks, there are some ascetics and brahmins who are annihilationists and who proclaim the annihilation, destruction and non-existence of an existing being on seven grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins who are annihilationists proclaim the annihilation, destruction and non-existence of an existing being on seven grounds?

85. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi -

"Here, monks, some ascetic or brahmin holds such a doctrine and view:

‘yato kho, bho, ayaṃ attā rūpī cātumahābhūtika mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hoti’ti.

'When, good sir, this self that is material, made of the four great elements, originating from mother and father, is destroyed and perishes with the breaking up of the body and does not exist after death, at this point, good sir, this self is rightly annihilated.'

Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

Thus some proclaim the annihilation, destruction and non-existence of an existing being.

86. “Tamañño evamāha -

"Another says this to him -

‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'There is indeed, good sir, this self that you speak of, I do not say it does not exist;

no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.

but, good sir, this self is not rightly annihilated to that extent.

Atthi kho, bho, añño attā dibbo rūpī kāmāvacaro kabalīkārāhārabhakkho.

There is, good sir, another self that is divine, material, belonging to the sense-sphere, feeding on material food.

Taṃ tvaṃ na jānāsi na passasi.

You neither know nor see that.

Tamahaṃ jānāmi passāmi.

I know and see that.

So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī'ti.

When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, at this point, good sir, this self is rightly annihilated.'

Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

Thus some proclaim the annihilation, destruction and non-existence of an existing being.

87. "Tamañño evamāha -

"Another says this to him -

'atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'There is indeed, good sir, this self that you speak of, I do not say it does not exist;

no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.

but, good sir, this self is not rightly annihilated to that extent.

Atthi kho, bho, añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo.

There is, good sir, another self that is divine, material, mind-made, with all major and minor parts, with complete faculties.

Taṃ tvaṃ na jānāsi na passasi.

You neither know nor see that.

Tamahaṃ jānāmi passāmi.

I know and see that.

So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī'ti.

When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, at this point, good sir, this self is rightly annihilated.'

Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

Thus some proclaim the annihilation, destruction and non-existence of an existing being.

88. "Tamañño evamāha -

"Another says this to him -

'atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'There is indeed, good sir, this self that you speak of, I do not say it does not exist;

no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.

but, good sir, this self is not rightly annihilated to that extent.

Atthi kho, bho, añño attā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā "ananto ākāso"ti ākāsaññācāyatanūpago.

There is, good sir, another self that, with the complete transcendence of perceptions of form, with the disappearance of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," belongs to the

base of the infinity of space.

Taṃ tvaṃ na jānāsi na passasi.

You neither know nor see that.

Tamaḥaṃ jānāmi passāmi.

I know and see that.

So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī'ti.

When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, at this point, good sir, this self is rightly annihilated.'

Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

Thus some proclaim the annihilation, destruction and non-existence of an existing being.

89. "Tamañño evamāha -

"Another says this to him -

‘atthi kho, bho, eso attā yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'There is indeed, good sir, this self that you speak of, I do not say it does not exist;

no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.

but, good sir, this self is not rightly annihilated to that extent.

Atthi kho, bho, añño attā sabbaso ākāsaṇaṇcāyatanaṃ samatikkamma “anantaṃ viññāṇa”nti viññāṇaṇcāyatanūpago.

There is, good sir, another self that, with the complete transcendence of the base of the infinity of space, aware that "consciousness is infinite," belongs to the base of infinite consciousness.

Taṃ tvaṃ na jānāsi na passasi.

You neither know nor see that.

Tamaḥaṃ jānāmi passāmi.

I know and see that.

So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī'ti.

When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, at this point, good sir, this self is rightly annihilated.'

Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

Thus some proclaim the annihilation, destruction and non-existence of an existing being.

90. "Tamañño evamāha -

"Another says this to him -

‘atthi kho, bho, so attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'There is indeed, good sir, that self that you speak of, I do not say it does not exist;

no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.

but, good sir, this self is not rightly annihilated to that extent.

Atthi kho, bho, añño attā sabbaso viññāṇaṅcāyatanaṃ samatikkamma “natthi kiñcī”ti ākiñcaññāyatanūpago.

There is, good sir, another self that, with the complete transcendence of the base of infinite consciousness, aware that "there is nothing," belongs to the base of nothingness.

Taṃ tvaṃ na jānāsi na passasi.

You neither know nor see that.

Tamahaṃ jānāmi passāmi.

I know and see that.

So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ marañā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī”ti.

When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, at this point, good sir, this self is rightly annihilated.'

Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

Thus some proclaim the annihilation, destruction and non-existence of an existing being.

91. ‘Tamañño evamāha -

"Another says this to him -

“atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'There is indeed, good sir, this self that you speak of, I do not say it does not exist;

no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.

but, good sir, this self is not rightly annihilated to that extent.

Atthi kho, bho, añño attā sabbaso ākiñcaññāyatanaṃ samatikkamma “santametam paṇītameta”nti nevasaññānāsaññāyatanūpago.

There is, good sir, another self that, with the complete transcendence of the base of nothingness, aware that "this is peaceful, this is sublime," belongs to the base of neither-perception-nor-non-perception.

Taṃ tvaṃ na jānāsi na passasi.

You neither know nor see that.

Tamahaṃ jānāmi passāmi.

I know and see that.

So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ marañā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī”ti.

When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, at this point, good sir, this self is rightly annihilated.'

Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

Thus some proclaim the annihilation, destruction and non-existence of an existing being.

92. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi.

"Monks, these ascetics and brahmins who are annihilationists proclaim the annihilation, destruction and non-existence of an existing being on these seven grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, sabbe te imeheva sattahi vatthūhi...pe...

Whatever ascetics or brahmins who are annihilationists and who proclaim the annihilation, destruction and non-existence of an existing being, all of them do so on these seven grounds... etc.

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Diṭṭhadhammanibbānavādo

Teaching about Nibbāna in the Present Life

93. "Santi, bhikkhave, eke samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi.

"Monks, there are some ascetics and brahmins who proclaim supreme Nibbāna in this very life for an existing being on five grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi?

And based on what, with reference to what, do these good ascetics and brahmins proclaim supreme Nibbāna in this very life for an existing being on five grounds?

94. "Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi -
"Here, monks, some ascetic or brahmin holds such a doctrine and view:

"yato kho, bho, ayaṃ attā pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti.

'When, good sir, this self is endowed and furnished with the five cords of sensual pleasure, at this point, good sir, this self has attained supreme Nibbāna in this very life.'

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

Thus some proclaim supreme Nibbāna in this very life for an existing being.

95. "Tamañño evamāha -'atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

Another says to him thus: 'There is indeed, good sir, this self that you speak of, I do not say it does not exist;

no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti.

but, good sir, this self has not attained supreme Nibbāna in this very life to that extent.

Taṃ kissa hetu?

What is the reason for this?

Kāmā hi, bho, aniccā dukkhā vipariṇāmadhammā, tesaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassapāyāsā.

Because, good sir, sensual pleasures are impermanent, suffering, subject to change, and from their alteration and change arise sorrow, lamentation, suffering, displeasure and anguish.

Yato kho, bho, ayaṃ attā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti.

When, good sir, this self, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion, at this point, good sir, this self has attained supreme Nibbāna in this very life.'

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

Thus some proclaim supreme Nibbāna in this very life for an existing being.

96. "Tamañño evamāha -

"Another says this to him -

'atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'There is indeed, good sir, this self that you speak of, I do not say it does not exist;

no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti.

but, good sir, this self has not attained supreme Nibbāna in this very life to that extent.

Taṃ kissa hetu?

What is the reason for this?

Yadeva tattha vitakkitaṃ vicāritaṃ, etenetaṃ oḷārikaṃ akkhāyati.

Because whatever is thought about and examined there, by that this is declared to be gross.

Yato kho, bho, ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti.

When, good sir, this self, with the subsiding of applied and sustained thought, enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration, at this point, good sir, this self has attained supreme Nibbāna in this very life.'

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

Thus some proclaim supreme Nibbāna in this very life for an existing being.

97. "Tamañño evamāha -

"Another says this to him -

'atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'There is indeed, good sir, this self that you speak of, I do not say it does not exist;

no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti.

but, good sir, this self has not attained supreme Nibbāna in this very life to that extent.

Taṃ kissa hetu?

What is the reason for this?

Yadeva tattha pītigataṃ cetaso uppilāvitattaṃ, etenetaṃ oḷārikaṃ akkhāyati.
Because whatever there is of rapture and mental elation, by that this is declared to be gross.

Yato kho, bho, ayaṃ attā pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti “upekkhako satimā sukhavihārī”ti, tatiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī’ti.

When, good sir, this self, with the fading away of rapture, dwells in equanimity, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: "One who is equanimous and mindful, one who dwells in happiness" - having attained the third meditative absorption, dwells in it, at this point, good sir, this self has attained supreme Nibbāna in this very life.'

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

Thus some proclaim supreme Nibbāna in this very life for an existing being.

98. “Tamañño evamāha -

"Another says this to him -

‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;

'There is indeed, good sir, this self that you speak of, I do not say it does not exist;

no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti.

but, good sir, this self has not attained supreme Nibbāna in this very life to that extent.

Taṃ kissa hetu?

What is the reason for this?

Yadeva tattha sukhamiti cetaso ābhogo, etenetaṃ oḷārikaṃ akkhāyati.

Because whatever mental occupation there is with "this is happiness", by that this is declared to be gross.

Yato kho, bho, ayaṃ attā sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī’ti.

When, good sir, this self, with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative absorption, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity, at this point, good sir, this self has attained supreme Nibbāna in this very life.'

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

Thus some proclaim supreme Nibbāna in this very life for an existing being.

99. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi.

"Monks, these ascetics and brahmins who proclaim supreme Nibbāna in this very life for an existing being do so on these five grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti, sabbe te imeheva pañcahi vatthūhi...pe...

Whatever ascetics or brahmins who proclaim supreme Nibbāna in this very life for an existing being, all of them do so on these five grounds... etc...

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

about which others would rightly speak in praise of the Truth-finder in accordance with reality.

100. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi.

"Monks, these ascetics and brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future do so on these forty-four grounds.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva catucattārīsāya vatthūhi...pe...

Whatever ascetics or brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future, all of them do so on these forty-four grounds, etc.

yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

about which others would rightly speak in praise of the Truth-finder in accordance with reality.

101. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi.

"Monks, these ascetics and brahmins who theorize about the past, the future, and both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future do so on these sixty-two grounds.

102. “Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena;

"Whatever ascetics or brahmins who theorize about the past, or the future, or both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future, all of them do so on these sixty-two grounds or on one or other of them;

natthi ito bahiddhā.

there is nothing outside of this.

103. “Tayidaṃ, bhikkhave, tathāgato pajānāti -
"Monks, the Truth-finder understands this:

‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti
evaṃabhisamparāyā’ti.

'These standpoints for views when grasped and adhered to thus lead to such
destinations and such future positions.'

Taṅca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, taṅca pajānanaṃ na
parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā.

The Truth-finder understands this and he understands what is beyond this, and he
does not grasp at that understanding; and because he does not grasp, quenching is
directly known by him.

Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca
yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

Having understood as they really are the origin, disappearance, gratification, danger,
and escape regarding feelings, the Truth-finder, monks, is liberated through non-
clinging.

104. “Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇīṭā
atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṃ abhiññā sacchikatvā
pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.
"These, monks, are the things, profound, hard to see, hard to understand, peaceful,
sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise,
which the Truth-finder, having realised them by direct knowledge himself, proclaims,
and about which others would rightly speak in praise of the Truth-finder in
accordance with reality.

Paritassitavipphanditavāro

Section on Agitation and Vacillation

105. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca
lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ
ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who are eternalists and who
proclaim the self and the world to be eternal on four grounds, that too is only the
feeling of those good ascetics and brahmins who do not know and do not see, the
agitation and vacillation of those who are caught in craving.

106. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā
ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi
vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ
vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who are partial eternalists and
partial non-eternalists and who proclaim the self and the world to be partly eternal
and partly non-eternal on four grounds, that too is only the feeling of those good
ascetics and brahmins who do not know and do not see, the agitation and vacillation
of those who are caught in craving.

107. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who are finitists and infinitists and who proclaim the world to be finite and infinite on four grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

108. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who are eel-wrigglers who, when questioned about this or that point, resort to verbal evasion and eel-wriggling on four grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

109. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who are fortuitous originationists and who proclaim the self and the world to be fortuitously arisen on two grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

110. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past based on eighteen grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

111. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who theorize about the perception of self after death and who proclaim a percipient self after death on sixteen grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

112. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who theorize about the non-perception of self after death and who proclaim a non-percipient self after death on eight grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

113. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātaṇaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who theorize about neither perception nor non-perception of self after death and who proclaim a self that neither has nor lacks perception after death on eight grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

114. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who are annihilationists and who proclaim the annihilation, destruction and non-existence of an existing being on seven grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

115. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who proclaim supreme Nibbāna in this very life for an existing being on five grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

116. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future based on forty-four grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

117. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

"Therein, monks, as to those ascetics and brahmins who theorize about the past, the future, and both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future based on sixty-two grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

Phassapaccayāvāro

The Section on Contact as Condition

118. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who are eternalists and who proclaim the self and the world to be eternal on four grounds, that too is conditioned by contact.

119. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who are partial eternalists and partial non-eternalists and who proclaim the self and the world to be partly eternal and partly non-eternal on four grounds, that too is conditioned by contact.

120. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who are finitists and infinitists and who proclaim the world to be finite and infinite on four grounds, that too is conditioned by contact.

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

"Therein, monks, as to those ascetics and brahmins who are eel-wrigglers who, when questioned about this or that point, resort to verbal evasion and eel-wriggling on four grounds, that too is conditioned by contact.

122. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who are fortuitous originationists and who proclaim the self and the world to be fortuitously arisen on two grounds, that too is conditioned by contact.

123. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past based on eighteen grounds, that too is conditioned by contact.

124. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, tadapi

phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who theorize about the perception of self after death and who proclaim a percipient self after death on sixteen grounds, that too is conditioned by contact.

125. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātaṇaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who theorize about the non-perception of self after death and who proclaim a non-percipient self after death on eight grounds, that too is conditioned by contact.

126. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātaṇaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who theorize about neither perception nor non-perception of self after death and who proclaim a self that neither has nor lacks perception after death on eight grounds, that too is conditioned by contact.

127. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who are annihilationists and who proclaim the annihilation, destruction and non-existence of an existing being on seven grounds, that too is conditioned by contact.

128. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who proclaim supreme Nibbāna in this very life for an existing being on five grounds, that too is conditioned by contact.

129. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future based on forty-four grounds, that too is conditioned by contact.

130. "Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi phassapaccayā.

"Therein, monks, as to those ascetics and brahmins who theorize about the past, the future, and both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future based on sixty-two grounds, that too is conditioned by contact.

Netam ṭhānaṃ vijjativāro

This is not a Possible Position

131. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

"Therein, monks, as to those ascetics and brahmins who are eternalists and who proclaim the self and the world to be eternal on four grounds, that they should experience this without contact - this is impossible.

132. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekacca asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

"Therein, monks, as to those ascetics and brahmins who are partial eternalists and partial non-eternalists and who proclaim the self and the world to be partly eternal and partly non-eternal on four grounds, that they should experience this without contact - this is impossible.

133. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

"Therein, monks, as to those ascetics and brahmins who are finitists and infinitists and who proclaim the world to be finite and infinite on four grounds, that they should experience this without contact - this is impossible.

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

"Therein, monks, as to those ascetics and brahmins who are eel-wrigglers who, when questioned about this or that point, resort to verbal evasion and eel-wriggling on four grounds, that they should experience this without contact - this is impossible.

135. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

"Therein, monks, as to those ascetics and brahmins who are fortuitous originationists and who proclaim the self and the world to be fortuitously arisen on two grounds, that they should experience this without contact - this is impossible.

136. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

"Therein, monks, as to those ascetics and brahmins who theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past based on eighteen grounds, that they should experience this without contact - this is impossible.

137. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

"Therein, monks, as to those ascetics and brahmins who theorize about the perception of self after death and who proclaim a percipient self after death on sixteen grounds, that they should experience this without contact - this is impossible.

138. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaṇṇīvādā, uddhamāghātanam asaṇṇim attānam paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

"Therein, monks, as to those ascetics and brahmins who theorize about the non-perception of self after death and who proclaim a non-percipient self after death on eight grounds, that they should experience this without contact - this is impossible.

139. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaṇṇīnāsaṇṇīvādā uddhamāghātanam nevasaṇṇīnāsaṇṇim attānam paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

"Therein, monks, as to those ascetics and brahmins who theorize about neither perception nor non-perception of self after death and who proclaim a self that neither has nor lacks perception after death on eight grounds, that they should experience this without contact - this is impossible.

140. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedam vināsam vibhavam paññapenti sattahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

"Therein, monks, as to those ascetics and brahmins who are annihilationists and who proclaim the annihilation, destruction and non-existence of an existing being on seven grounds, that they should experience this without contact - this is impossible.

141. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānam paññapenti pañcahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

"Therein, monks, as to those ascetics and brahmins who proclaim supreme Nibbāna in this very life for an existing being on five grounds, that they should experience this without contact - this is impossible.

142. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

"Therein, monks, as to those ascetics and brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future based on forty-four grounds, that they should experience this without contact - this is impossible.

143. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

"Therein, monks, as to those ascetics and brahmins who theorize about the past, the future, and both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future based on sixty-two grounds, that they should experience this without contact - this is impossible.

Diṭṭhigatikādhiṭṭhānavatṭakathā

Talk on the Round of Views, Standpoints and Assertions

144. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, yepi te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā...pe...

"Therein, monks, those ascetics and brahmins who are eternalists and who proclaim the self and the world to be eternal on four grounds, and those ascetics and brahmins who are partial eternalists and partial non-eternalists... etc.

yepi te samaṇabrāhmaṇā antānantikā...

and those ascetics and brahmins who are finitists and infinitists...

yepi te samaṇabrāhmaṇā amarāvikkhepikā...

and those ascetics and brahmins who are eel-wrigglers...

yepi te samaṇabrāhmaṇā adhiccasamuppannikā...

and those ascetics and brahmins who are fortuitous originationists...

yepi te samaṇabrāhmaṇā pubbantakappikā...

and those ascetics and brahmins who theorize about the past...

yepi te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā...

and those ascetics and brahmins who theorize about the perception of self after death...

yepi te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā...

and those ascetics and brahmins who theorize about the non-perception of self after death...

yepi te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā...

and those ascetics and brahmins who theorize about neither perception nor non-perception of self after death...

yepi te samaṇabrāhmaṇā ucchedavādā...

and those ascetics and brahmins who are annihilationists...

yepi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā...

and those ascetics and brahmins who proclaim supreme Nibbāna in this very life...

yepi te samaṇabrāhmaṇā aparantakappikā...

and those ascetics and brahmins who theorize about the future...

yepi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti tesaṃ vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

and those ascetics and brahmins who theorize about the past, the future, and both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future based on sixty-two grounds, all of them experience this through repeated contact with the six bases of contact. With their feelings as condition, craving arises; with craving as condition, clinging;

with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging and death, sorrow, lamentation, pain, displeasure, and anguish come to be.

Vivaṭṭakathādi

Talk of World-Contraction, etc.

145. “Yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānāti, ayaṃ imehi sabbeheva uttaritaraṃ pajānāti.

"Monks, when a monk understands as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact, he understands what is superior to all these.

146. “Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā, ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.

"Whatever ascetics or brahmins who theorize about the past, or the future, or both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future, all of them are caught in this net of sixty-two grounds. When they emerge, they emerge here; when they surface, they surface caught within this net.

“Seyyathāpi, bhikkhave, dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena jālena parittaṃ udakadahaṃ otthareyya.

"Just as, monks, a skilled fisherman or his apprentice might cover a small pond with a fine-meshed net.

Tassa evamassa -

He would think thus -

‘ye kho keci imasmiṃ udakadahe oḷārikā pāṇā, sabbe te antojālīkatā.

'Whatever gross living beings are in this pool of water, all of them are caught in this net.

Ettha sitāva ummujjamānā ummujjanti;

When they emerge, they emerge here;

ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti’ti;

when they surface, they surface caught within this net’;

evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.

even so, monks, whatever ascetics or brahmins who theorize about the past, or the future, or both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future, all of them are

caught in this net of sixty-two grounds. When they emerge, they emerge here; when they surface, they surface caught within this net.

147. “Ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati.

"Monks, the body of the Truth-finder remains with the cord of existence cut off.

Yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā.

As long as his body remains, deities and humans will see him.

Kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā.

After the breaking up of the body, beyond the ending of life, deities and humans will not see him.

“Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibandhāni, sabbāni tāni tadanvayāni bhavanti;

"Just as, monks, when a bunch of mangoes is cut from its stalk, all the mangoes connected to the stalk follow along with it;

evameva kho, bhikkhave, ucchinnabhavanettiko tathāgatassa kāyo tiṭṭhati, yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā, kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā”ti.

even so, monks, the body of the Truth-finder remains with the cord of existence cut off. As long as his body remains, deities and humans will see him. After the breaking up of the body, beyond the ending of life, deities and humans will not see him."

148. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca -

When this was said, the Venerable Ānanda said this to the Blessed One -

“acchariyaṃ, bhante, abbhutaṃ, bhante, ko nāmo ayaṃ, bhante, dhammapariyāyo”ti?

"Wonderful, Venerable Sir, marvellous, Venerable Sir! What, Venerable Sir, is the name of this exposition of the Teaching?"

“Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ atthajālantiṃ naṃ dhārehi, dhammajālantiṃ naṃ dhārehi, brahmajālantiṃ naṃ dhārehi, diṭṭhijālantiṃ naṃ dhārehi, anuttaro saṅgāmaṃ vijayotiṃ naṃ dhārehi”ti.

"Therefore, Ānanda, remember this exposition of the Teaching as 'The Net of Benefit', remember it as 'The Net of Teaching', remember it as 'The Net of Brahmā', remember it as 'The Net of Views', remember it also as 'The Unsurpassed Victory in Battle'."

Idamavoca bhagavā.

This is what the Blessed One said.

149. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Those monks, delighted, rejoiced in what the Blessed One had said.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne dasasahassī lokadhātu akampitthāti.

And while this explanation was being spoken, the ten-thousand world-system trembled.

Brahmajālasuttaṃ niṭṭhitaṃ paṭhamaṃ.

The Discourse on the Supreme Net is concluded as first.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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