



DĪGHA NIKĀYA SĪLAKKHANDHA

1. BRAHMA-JĀLA SUTTA

(Discourse on the Supreme Net)

Translated by The English Editorial Department,
Union Buddha Sāsana Council

Price K 1.

Electronic Publishers Notice: This work has been republished by Pariyatti as an electronic publication. All of the addresses and contact information provided in this online edition of The Light of the Dhamma are no longer valid. They have been included here for historical purposes.

Questions or comments regarding this electronic publication can be addressed to treasures@pariyatti.org

For other issues in this series please visit www.pariyatti.org/treasures



PARIYATTI

867 Larmon Road
Onalaska, Washington 98570 USA
360.978.4998
www.pariyatti.org

Pariyatti is a nonprofit organization dedicated to enriching the world by

- disseminating the words of the Buddha,
- providing sustenance for the seeker's journey, and
- illuminating the meditator's path.

DIGHA NIKĀYA SĪLAKKHANDHA

1. BRAHMA-JĀLA SUTTA

(Discourse on the Supreme Net)

Translated by the English Editorial Department, Union Buddha Sāsana Council.

THUS I have heard. On one occasion the Bhagavā was journeying along the high road between Rājagaha and Nālanda with a great company of monks, numbering about five hundred. And Suppiya the wandering religious mendicant was also journeying along the high road between Rājagaha and Nālanda with his disciple, the youth Brahma-datta.

Of these two persons—the teacher and his pupil, Suppiya the mendicant spoke in many ways in dispraise of the Buddha, the Dhamma and the Sangha, whereas the youth Brahma-datta, his pupil, spoke in many ways in praise of the Buddha, the Dhamma and the Sangha. Thus they two—the teacher and the pupil, giving utterance to diametrically opposite views, were following, step by step, after the Bhagavā and the company of monks.

2. Now the Bhagavā together with the company of monks approached the royal rest-house in the Ambalathikā garden for the purpose of spending a night there. And so also did Suppiya and his young disciple Brahma-datta.

3. And in the early dawn a number of monks assembled, as they rose up, in the pavilion; and this was the trend of the talk that sprang up among them, as they were seated there.

‘How wonderful a thing it is brethren, and how strange it is brethren! That the Knower of the worlds, the Seer of the worlds, the One worthy of veneration, the Omniscient Buddha, should have so clearly perceived how various are the dispositions of sentient beings. Suppiya the mendicant speaks in many ways in dispraise of the Buddha, the Dhamma and the Sangha, whereas the disciple, young Brahma-datta, speaks in many ways in praise of the Buddha, the Dhamma and the Sangha. So do these two, the teacher and his pupil, follow step by step, after the Bhagavā and the company of monks, uttering words which directly contradict one another.’

4. Now the Bhagavā, on realising what

they were talking about, went to the pavilion, and having sat down on the appointed seat, said: ‘What are you talking about while you are sitting here, and what is the topic of your conversation?’ They all then addressed the Bhagavā: ‘Lord, this was the trend of the talk that sprang up among us, who rose up in the early dawn and assembled here:

“How wonderful a thing it is brethren, and how strange a thing it is brethren! That the Knower of the worlds, the Seer of the worlds, the One worthy of veneration, the Omniscient Buddha, should have so clearly perceived how various are the dispositions of sentient beings. Suppiya the mendicant speaks in many ways in dispraise of the Buddha, the Dhamma and the Sangha, whereas the disciple, young Brahma-datta, speaks in many ways in praise of the Buddha, the Dhamma and the Sangha. So do these two, the teacher and his pupil, follow step by step after the Bhagavā and the company of monks, uttering words which directly contradict one another.” This was what we were talking about, and before we concluded our conversation, the Exalted One arrived here.”

5. And the Bhagavā said: ‘Monks, if others speak against me, or against the Dhamma or the Sangha, you should not on that account either have a grudge against them or suffer heart-burning or feel ill-will. If you, on that account could be angry and hurt, that would become a danger to your own selves. If, when others speak ill of me, or of the Dhamma or the Sangha, you feel angry at that, and displeased, would you then be able to judge how far that speech is good or bad?’

‘That would not be so, Lord.’

‘But when others speak ill of me, or of the Dhamma or of the Sangha, you should rebut their statement by saying: “For this or that reason, this is not the fact, that is not so, such a thing does not exist among us, is not in us.”’

6. But also monks, if others should speak in praise of me, in praise of the Dhamma, in praise of the Sangha, you should not, on that account be filled with pleasure and gladness, or be lifted up in mind.

Monks, if others should speak in praise of me, in praise of the Dhamma, in praise of the Sangha, and you, on that account, be filled with pleasure or gladness, or be lifted up in mind, that also would become a danger to your own selves.

Monks, when others speak in praise of me, or of the Dhamma or the Sangha, you should admit the fact as right, saying : " For this or that reason this is the fact, that is so, such a thing exists among us, is in us " .

CŪLA SĪLA

(The Minor Morality)

7. * If a worldling desires to praise the Tathāgata, he would speak only things of small value, of mere morality. And what are those qualities of Morality that are of insignificant value and that he speaks of a little ?

8. " Having abstained from taking the life of any living being, the monk Gotama refrains from the destruction of life. He has laid the stick and the weapon aside ; he has moral shame and dread ; shows kindness toward all beings ; and is full of solicitude for the welfare of all sentient beings. " It is thus the worldling, when speaking in praise of the Tathāgata, might speak.

Or he might say : " Having abstained from the taking of what is not given, the monk Gotama refrains from taking what is not given to him. He takes only what is given to him ; appreciates the giving by others ; and lives in honesty and purity of heart. "

Or he might say : " Having abstained from unchastity, the monk Gotama practises chastity. He refrains from the vulgar practice and also from the sexual act which is the practice of the country folk. "

9. Or he might say : " Getting rid of lying words, the monk Gotama refrains from falsehood. He speaks truth, and nothing but the truth ; faithful and trustworthy, he does not break his word to the world. "

Or he might say : " Getting rid of slander, the monk Gotama refrains from calumny. What he hears here he does not repeat elsewhere to raise a quarrel against the people here ; what he hears elsewhere he does not repeat here to raise a quarrel against the people there. Thus he binds together those who are divided, encourages those who are friends, makes peace, loves peace, is impar-

sioned for peace, a speaker of words leading to peace. "

Or he might say : " Getting rid of rudeness of speech, the monk Gotama refrains from using harsh language. He speaks only those words that are blameless, pleasant to the ear, lovely, reaching to the heart, polite, pleasing to the people and beloved of the people. "

Or he might say : " Getting rid of frivolous talk, the monk Gotama refrains from vain conversation. At appropriate times he speaks, in accordance with the facts, words full of meaning, on the Doctrine, on the Vinaya. And at the right time he speaks words worthy to be noted in one's mind, fitly illustrated and divided according to relevancy of facts. "

10. Or he might say : " the monk Gotama refrains from causing injury to seeds and plants.

He takes only one meal a day, not eating at night, and refrains from taking food after midday.

He refrains from dancing, singing, playing music and witnessing shows with dances, singing and music.

He refrains from wearing, adorning, or ornamenting himself with garlands, scents, and ointments.

He refrains from the use of lofty and spacious resting places.

He refrains from accepting gold and silver.

He refrains from accepting uncooked grain.

He refrains from accepting raw meat.

He refrains from accepting women or young girls.

He refrains from accepting slave-servants of either sex.

He refrains from accepting sheep or goats.

He refrains from accepting fowls and pigs.

He refrains from accepting elephants, cattle, horses, and mares.

He refrains from accepting agricultural or waste lands.

He refrains from acting as an ambassador or messenger.

He refrains from buying and selling.

He refrains from cheating with scales or coins or measures.

He refrains from the cunning ways of bribery, cheating and fraud.

He refrains from causing physical injury to anyone, murder, putting in bonds, highway robbery, dacoity and plunder. "

Such are the things, monks, which a worldling, when praising the Tathāgata, might say.

Here ends the Cūla Sīla (the Minor Morality)

MAJJHIMA SĪLA

(The Medium Morality)

11. Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, cause injury to seedlings and growing plants whether propagated from roots or stems or joints or buddings or seeds, the monk Gotama refrains from causing such injury to seedlings and growing plants."

12. Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, use hoarded things—foods, drinks, clothing, conveyances, bedding, scents, and any eatables, the monk Gotama refrains from storing such things up."

13. Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, visit shows; (which are these shows? They are:)

niccaṃ (dances);
gītaṃ (singing of songs);
vāditaṃ (playing instrumental music);
pekkāṃ (theatrical shows);
akkhānaṃ (telling stories with a mingling of doggerel and rhymes);
pāṇissaraṃ (music attended by clapping);
vetāṇaṃ (playing music by means of cymbals);

kumbhathōpanaṃ (playing drums);
sobbhānakāṃ (art exhibitions);
caṇḍāla-vamsa-dhovanāṃ (acrobatic feats on the top of a hoisted bamboo pole);

Combats of elephants, horses, buffaloes, bulls, goats, sheep, cocks, and quails;
Exercising self-defence with quarterstaff, boxing, wrestling;
Sham-fights, roll-calls, manoeuvres, troop-inspection.

The monk Gotama refrains from visiting the above-mentioned shows."

14. Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, indulge in the following games and recreations:—

aṅga padāṃ (Games on chess boards or boards with eight rows of squares);

dasa padāṃ (Games on chess boards or boards with ten rows of squares);

ākāsama parihāra-pathaṃ (Such games played by imagining such boards in the air);

santikaṃ (Games somewhat akin to hopscotch; or drawing diagrams on the ground, in which one steps only where he is allowed to do so);

khalikaṃ (Throwing dice);

ghaṭṭikaṃ (Hitting a short stick with a long one: games akin to tip-cat);

salākahattham (A play where the hand is dipped in dye and used as a brush);

akkhāṃ (Games with balls of all sizes);

pāṅgacāraṃ (Blowing through toy pipes made of leaves or papers);

vāṅkakaṃ (Ploughing with miniature ploughs);

mokkhaṅkikaṃ (Turning somersaults);

cingulikaṃ (Playing with paper wind-mills);

pattālakāṃ (Playing with toy measures);

rathakāṃ (Playing with toy chariots);

dhanukāṃ (Playing with toy bows);

akkharikaṃ (A game where one has to find out the missing letter or letters);

manesikaṃ (Guessing others' thoughts);
yathāvajjaṃ (Games involving mimicry of deformities);

The monk Gotama refrains from such games and recreations."

15. Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, use high and luxurious resting places such as:

An extra long chair or spacious couch;
Thrones with animal figures carved on the supports;

Carpets or coverlets with very long fleece;

Patchwork counterpanes of many colours;

White blankets;

Woollen coverlets richly embroidered;

Quilts stuffed with cotton wool;

Coverlets embroidered with figures of lions, tigers, etc.;

Rugs with fur on both sides or with fur on one side;

Coverlets embroidered with gold threads, or silk coverlets;

Carpets woven with furs;

Elephant, horse, or chariot rugs;

Rugs of antelope skins sewn together;

Carpets with awnings overhead;

Sofas with red pillows for the head and feet.

The monk Gotama refrains from using such high and luxurious resting places."

16. Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, use means for adorning and beautifying themselves, such as:

Rubbing scented powder on one's body, massaging with oil and bathing with scents.

Massaging or patting the limbs so as to develop muscles.

The use of mirrors, eye-ointments, garlands, rouge, cosmetics, face powders, make-up, bracelets, top-knot, walking-sticks, tubes or pipes for holding anything, swords, umbrellas, embroidered slippers, turbans, diadems, whisks of the yak's tail, and long-fringed white robes.

The monk Gotama refrains from such means of adorning and beautifying the person."

17. Or he might say: "Whereas some recluses or Brahmans, while living on food provided by the philanthropic and generous, are addicted to such low talks as these:

Talks about kings, robbers, and ministers of state;

armies, dangers and war;

eating and drinking, clothes and dwellings, garlands, perfumes;

relations, chariots, villages, markets, towns and districts;

women and heroes;

Street talks, talks by the well;

Talks about those departed in days gone by;

Tittle-tattle;

Talks about land and sea; and gain and loss.

The monk Gotama refrains from such low talk."

18. Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, enter into wrangling conversations, such as:

'You don't understand this Dhamma and Vinaya, I do.'

'How should you know about this Dhamma and Vinaya?'

'You are practising wrong views. It is I who practise the right one.'

'I am talking about relevant facts, whereas you are not.'

'You speak last what ought to be spoken first, and first what ought to be spoken last.'

'All that you have practised is upset.'

'I have pointed out the fault in your views.'

'I have reproved you.'

'Set to work to rebut my statements.'

'Do so yourself if you can.'

The monk Gotama refrains from such wrangling conversations."

19. Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, work as mediators and messengers, such as:

Acting as mediators and messengers of kings, ministers of state, royal families, Brahmans, or youths, saying:

'Go there, come here, take this with you, bring that from that place.'

The monk Gotama refrains from such servile duties."

20. Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, are tricksters, chanters of holy words for gain, interpreters of signs and omens, exorcists, and endeavour to obtain a lot of money from others after spending a little of their own.

The monk Gotama refrains from such trickeries and deceptions."

Here ends the Majjhima Sīla

(The Medium Morality)

MAHĀ SĪLA (The Major Morality)

21. 'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as:

Prophesying-long life, prosperity, etc., or the reverse, from marks on limbs, hands and feet of a person;

Divining by means of omens and signs;

Auguries drawn from thunderbolts;

Prophesying by interpreting dreams;

Palmistry or Chiromancy;

Auguries from the marks gnawed by mice;

Fire-oblation;

Offering oblations from a ladle;

Making offerings to gods of husks, of broken rice, of rice, of ghee and of oil;

Offering oblations from the mouth;

Sacrifice of human blood to gods;

Fortune telling concerning the loss of properties and sickness;

Determining whether the site for a proposed house or garden is lucky or not ;

Public administration ;

Knowledge of appeasing charms ;

Laying ghosts ;

Knowledge of charms to be pronounced by one living in an earth-house ;

Snake charming ;

The poison craft ;

The scorpion craft ;

The art of curing rat-bites ;

The bird craft ;

The crow craft ;

Foretelling the number of years that a man has to live ;

Charms to ward off arrows ;

Charms to understand the languages of animals.

The monk Gotama refrains from such low arts."

22. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as :

Knowledge of the signs of good and bad qualities and of the marks denoting the health or luck of their owners in :—

Gems, apparel, staves, swords and spears, two-edged swords, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-girls, elephants, horses, buffaloes, bulls, oxen, goats, sheep, fowls, quails, iguanas, bucks and deer.

The monk Gotama refrains from such low arts."

23. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as :

Predictions to the effect that—The chieftains will march out ; the chieftains will march back ; our chiefs will attack, and the enemy will retreat ; the enemy will attack and ours will retreat ; our chief will win the battle and the foreign chiefs will suffer defeat ; the foreign chiefs will win the battle and ours will suffer defeat ;

thus this chief will succeed and that chief not.

The monk Gotama refrains from such low arts."

24. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as foretelling that there will be an eclipse of the moon, of the sun, of a constellation ; that the sun or the moon will go on its usual course, there will be aberration of the sun or the moon, or that the constellations will go on their usual course, that there will be aberrations of the constellations ; that there will be a fall of meteors, disā-dāha (" sky-glow "), an unusual redness of the horizon, that there will be an earthquake, that there will be a wild Devadundubhi (a supernatural rumble), that there will be rising and setting, clearness and dimness, of the sun or the moon or the constellations.

The monk Gotama refrains from such low arts."

25. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their livelihood by such wrong means, by such low arts as :— foretelling an abundant rainfall, a deficient rainfall, a good harvest, a bad harvest or scarcity of food, tranquillity, disturbances, pestilence, a healthy season, counting on the fingers, by means of arithmetic ; by means of formulae, prosody, lokāyatam (popular lore and custom.)

The monk Gotama refrains from such low arts."

26. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrongful means of livelihood, by low arts, such as—effecting marriages in which the bride or bridegroom is brought home, or sent forth, effecting betrothals, or divorces, saving money, expending money, subhagakarāṇam (using charms to make people happy), dubbhagakarāṇam (using charms to make people unhappy), giving medicine to preserve the foetus in cases of abortive women, incantations to make the tongue stiff, to make the jaws of a person stiff, to make a man throw up his hands, to bring on deafness, making use of a mirror to obtain answers to questions put to it, obtaining oracular answers through a girl possessed, from a god, the worship of the sun, of the Brahmā, bringing forth flames from one's mouth, invoking the goddess of Luck.

The monk Gotama refrains from such low arts."

PUBBANTAKAPPIKA (18 Views)

27. Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrongful means, by low arts, such as—vowing gifts to a god if a certain benefit be obtained, observing such vows, practising ghost craft, practising arts and crafts while lodging in an earth house, causing virility, causing femininity, preparing sites for buildings and consecrating them, causing a person to vomit, causing a person to take a bath, offering sacrificial fires, administering emetics, purgatives, expectorants and phlegmagogues, causing blood and other impurities to come out of the head and thus relieving it, preparing oil for people's ears, preparing oil to be used as eye-drops, administering drugs through the nose, preparing powerful eye-drops, preparing eye-drops that produce a cooling effect, curing cataracts, practising surgery, practising as a children's doctor, administering original drugs and medicines, and preparing new drugs and medicines.

The monk Gotama refrains from such low arts."

These, monks, are the trifling matters, the minor details, of mere morality, of which the working, when praising the Tathāgata, might speak.'

Here ends the Major Morality.

WRONG VIEWS

28. 'There are, monks, other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Chammā the Tathāgata, having himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.*

And what are they ?'

29. 'There are some recluses and Brahmans, monks, who speculate on the past existences, whose speculations are concerned with the ultimate past, and who on eighteen grounds advance their arguments regarding the past existences. And about what, with reference to what, do these recluses and Brahmans do so ?

30. There are, monks, some recluses and Brahmans who are addicted to Eternity-belief, and who, on four grounds, proclaim that both the attā (soul) and the world are eternal. And about what, with reference to what, do these recluses and Brahmans do so ?

31. In the first place, monks, some recluse or Brahman by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that, being clean and pure in mind, being free from impurities, and having overcome the defilements of the mind, he is able to remember what had happened in the past existences. In which way ?

In one existence, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or in several hundreds or thousands, or hundreds of thousands of existences in the past, to the effect that "There I had such and such a name, was of such and such a lineage and caste, lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. And when I fell from thence I was reborn here." Thus does he remember, in full detail saying : "In that existence, I had such and such a name, was of such and such a caste, was of such and such complexion, lived on such and such food, experienced both pains and pleasures, and, having fallen from thence, was reborn here." And he says to himself : "The soul as well as the world is eternal, unproductive, is steadfast as a mountain peak, as a gate-post firmly fixed ; and though these living creatures run through and fare-on' from this existence to that, fall from this existence and arise

* He enters on the discussion of Wrong Views to show how Sabbhāññita-nāna can be comprehended, and to develop the doctrine of Suddhata (Soufflessness)

As the Venerable Nyanatiloka has pointed out in his "Buddhist Dictionary"

"Neither within those bodily and mental phenomena of existence, nor outside of them, can be found anything that in the ultimate sense could be regarded as a self-reliant real Ego-entity or Personality. This is the central doctrine of Buddhism, without understanding of which a real knowledge of Buddhism is altogether impossible. It is the only specific Buddhist doctrine, with which the entire Buddhist structure stands and falls. All the remaining Buddhist doctrines may, more or less, be found in other philosophic systems and religions, but the Anatta-Doctrine has been clearly and unreservedly taught only by the Buddha, wherefore also the Buddha is known as the Anatta-vādi, or Teacher of Impersonality.

Sabbhāññitānānassa mahantabhāvadassattham desanāya ca suddhata pakāsaṃ vibhāvanattham samayanataram anupavāsanto dhammarāja, etc.

in another, yet there are the *attā** and the world that may be compared to things eternal. And why must that be so? Because, I, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reach up to such tranquillity of mind that, being very clean and pure in mind, being free from impurities, and having overcome the defilements of the mind I am able to remember what had happened in past existences. In which way?

In one existence, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or in several hundreds or thousands of existences in the past, to the effect that here I have such and such a name, -am of such and such a lineage and caste, live on such and such food, experience such and such pains and pleasures, have such and such a span of years. And when I fell from thence was reborn here. There also I had such and such a name, was of such and such a lineage and caste, lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. For these reasons also I know this—

The soul as well as the world is eternal, unproductive, is steadfast as a mountain peak, as a gate-post firmly fixed; and though these living creatures run through and fare-on from this existence to that, fall from this existence and arise in another, yet there are the *attā* and the world that may be compared to things eternal."

This, monks, is the first state of things on account of which, objectifying on which, some recluses and Brahmans are Eternalists, and maintain that both the soul and the world are eternal.*

ETERNITY-BELIEF

(Second and Third cases)

32-33. (The Second and the Third cases set forth are in all respects the same except that the previous existences thus remembered by a person extend in the second case over a still longer period up to ten world-cycles and in the third case up to forty world-cycles.)

34. * And in the fourth case, monks, on what ground is it, objectifying on what, that those recluses and Brahmans are Eternalists, and maintain that the *attā* and the world are eternal?

In this world, monks, some recluse or Brahman is addicted to logic and investigating things. He, through his logical reasoning and from his own investigation, says as follows:

"The soul as well as the world is eternal, unproductive, is steadfast as a mountain peak, as a gate-post firmly fixed; and though those living creatures run through and fare-on from this existence to that, fall from this existence and arise in another, yet there are the *attā* and the world that are similar to things eternal."

35. These, monks, are those recluses and Brahmans who are Eternalists, and in four ways maintain that both the soul and the world are eternal. Monks, all those recluses and Brahmans who maintain that both the *attā* and the world are eternal, do so in these four ways, or in one or other of the same, and apart from these four there is no other outside way.

36. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher.** But He does not regard such knowledge with *taṅhā* (Craving), *māna* (Conceit) and *diṭṭhī* (Wrong Views); so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

37. Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only to the wise. These Teachings the Tathāgata, having himself realised them and seen them face to face, has set forth; and it is of them that they who would rightly praise the Tathāgata in accordance with the truth, should speak.

Here ends the First Portion for Recitation.

* (In the sense of permanent unchanging entity).

** These are *Sīla* (Morality), *Samādhi* (Concentration) and *Sabbāññuta-ñāna* (Omniscience).

EKACCA SASSATA VĀDA

(Eternity-belief with regard to some, and in regard to others Non-eternity-belief)

38. ' There are, monks, some recluses and Brahmans who are Eternalists with regard to some, and in regard to others Non-Eternalists ; who on four grounds maintain that the *attā* and the world are partly eternal and partly not.

Depending upon what and objectifying on what do these recluses and Brahmans take it that the *attā* and the world are partly eternal and partly not ?'

EKACCA SASSATA VĀDA (First View)

39. ' Monks, at one time or other, after the lapse of many ages, this world-system comes to an end. This kind of time exists. When the world-system is destroyed, beings have mostly been reborn in the Ābhassara plane (plane of radiant Brahmā) ; and there they live made of mind, feeding on *pīti* (Rapture), radiating light from their bodies, dwelling in the air, occupying glorious positions. Thus they remain for many ages.

40. Monks, at one time or other, after the lapse of many ages, this world-system begins to spring up. This kind of time exists. When this happens a plane of Brahmā appears, but it is empty. At that time some being, either because his span of life comes to an end or his merit is exhausted, falls from that Ābhassara Brahmā plane, and is reborn in the Brahmā plane which is empty. And there he lives made of mind, feeding on *pīti*, radiating light from his body, dwelling in the air, enjoying a glorious position. Thus does he remain for many ages.

41. Now there arises in him, from his dwelling there for a great length of time alone, an unsatisfactoriness and a longing : " O ! would that other beings might come to this plane ". And then, because their span of life has expired or their merit become exhausted, other beings fall from the Ābhassara Brahmā plane, and arise in the Brahmā plane as companions to him. They live made of mind, feeding on *pīti*, radiating light from their bodies, dwelling in the air, occupying

glorious positions and remain for many ages.

42. Then, monks, the one who was first reborn thinks to himself : " I am Brahmā, the Great Brahmā, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and are to be. I have created these other beings ; because a while ago I thought ' Would that they might come. ' Thus on my mental aspiration, these beings arise in this Brahmā plane. "

And these beings themselves, too, think : " This must be Brahmā, the Great Brahmā, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and are to be. And he has created us ; because, as we see, this Great Brahmā arose in this plane first, and we came after him. "

43. Then, monks, among them the one who first arose there is of a very long life, very beautiful and powerful. Those beings who appeared after him have shorter spans of life, not so beautiful and not so powerful.

44. Monks, there is indeed a reason that a certain being after falling from that state should be reborn in this world of men, and having done so might go forth from the household life into that of a recluse. And having thus become a recluse, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, he reaches up to such tranquillity of mind that, having such a concentration of mind, he remembers his last dwelling place in the Brahmā plane and not more than that. He says to himself : " Indeed, this being is the Brahmā, the Great Brahmā, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and are to be. And he has created us. He is permanent, immutable, eternal, not subject to change and shall remain as things eternal. But we who were created by him have arisen here as being impermanent, mutable, and limited in duration of life. * "

* This view is held by many Western mystics and has been strikingly set forth by Wordsworth :—

" Our birth is but a sleep and a forgetting ;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar :

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come,
From God, who is our home "

—Wordsworth, *Intimations of Immortality.*

This, monks, is the first state of things basing on which and taking which as their object some recluses and Brahmans, being Eternalists as to some, and Non-eternalists as to others, maintain that the *attā* and the world are partly eternal and partly not.'

EKACCA SASSATA VĀDA (Second View)

45. 'In the second view also, depending on what and directing toward what object do these recluses and Brahmans profess the Eternity-belief with regard to some and Non-eternity-belief in regard to others? Why do they take it that the *attā* and the world are partly eternal and partly not ?

There are, monks, Devas by the name of *Khiddāpadosika* (Debauched by Pleasure)* For a very long period they pass their time in pursuit of merry-making and pleasure, and having lost their self-possession, through such loss they fall from that state.

46. Monks, there is indeed a reason that a certain being after falling from that state, should be reborn in this world of men, and having done so might go forth from the household life into that of a recluse. And having thus become a recluse, by means of zeal, earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that having such a concentration of mind, he remembers his last dwelling place in the Deva plane and not more than that.

He says to himself : "Those Devas are not *Khiddāpadosikā* (Devas debauched by Pleasure). They live for ages without being debauched by pleasure, and having not corrupted their self-possession and not being such as we, they do not fall from that state. They are permanent, immutable, eternal, not subject to change and shall remain as things eternal. But we who are *Khiddāpadosikā* having lost our self-control by being debauched by pleasure, are impermanent, mutable, and limited in duration of life. Being subject to the law of passing away we are reborn in this world of men."

EKACCA SASSATA VĀDA (Third View)

47. 'In the third view also, depending on what and directing toward what object do

these recluses and Brahmans profess the Eternity-belief with regard to some things, and Non-eternity-belief in regard to others? Why do they take it that the *attā* and the world are partly eternal and partly not ?

There are, monks, Devas by the name of *Mano-padosikā*** (Debauched in Mind). For a very long time these Devas, having compared themselves enviously with others, their bodies become feeble and their minds tired. And they fall from that state.***

48. Monks, there is indeed a reason that a certain being after falling from that state should be reborn in this world of men, and having done so might go forth from the household life into that of a recluse. And having thus become a recluse, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering reaches up to such tranquillity of mind that, having such a concentration of mind, he remembers his last dwelling place in the Deva plane and not more than that.

And he says to himself : "These Devas are not *Mano-padosikā* Devas (Devas debauched in Mind). They do not compare themselves with others for a long time. As they are not tired in body as well as in mind, they do not fall from that state. They are permanent, immutable, eternal, not subject to change, and shall remain as things eternal. But we who are *Mano-padosikā* fell from that state as we compared ourselves enviously with others for a long time, our bodies became feeble and our minds tired. We are impermanent, mutable, and limited in duration of life. Being subject to the law of passing away we are reborn in this world of men."

Monks, depending on what and directing toward what object do these recluses and Brahmans profess the Eternity-belief with regard to some, and in regard to others Non-eternity-belief. They take it that the *attā* and the world are partly eternal and partly not.'

EKACCA SASSATA VĀDA (Fourth View)

49. 'In the case of the fourth view also, depending on what and directing toward what object do these recluses and Brahmans profess the Eternity-belief with regard to some, and Non-eternity-belief in regard to others? Why do they take it that the *attā* and the world are partly eternal and partly not ?

* *Keci kabalikārāhāruṇa-jivino devā*
Some of the Devas who live on material food.

** *Eke cātumahārājika*
Some Devas from *Cātumahārājika* Deva abode.

*** cf. The fall of Satan and his cohorts in Semitic legend, through envy and ambition. This is possibly how that legend arose.

ANTĀNANTA VĀDA

In this world, monks, some recluse or Brahman is addicted to logic and investigating things. He, from his logical reasoning and from his own investigation says :

“ This which is called eye and ear and nose and tongue and body is the *attā* which is impermanent, mutable, and subject to change. But this which is called state of consciousness, or mind, or consciousness is the *attā* which is permanent, immutable, eternal, not subject to change, and shall remain as things eternal. ”

Monks, this is the fourth case. Depending on this and directing toward this object, some recluses and Brahmans profess the Eternity-belief with regard to some, and Non-eternity-belief with regard to others. They maintain that the *attā* and the world are partly eternal and partly not.

50. Monks, these are the recluses and Brahmans who profess the Eternity-belief with regard to some, and Non-eternity belief with regard to others, and with these four kinds of reasons they maintain that they are Eternalists with regard to some, and with regard to others Non-eternalists. They maintain that the *attā* and the world are partly eternal and partly not.

Monks, in these four ways they all maintain that they are Eternalists with regard to some, and with regard to others Non-eternalists, and apart from these four there is no other way.

51. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

(Belief that there is an end as well as no end of the world)

53. ‘ Monks, there are some recluses and Brahmans who take it that there is an end and at the same time no end of the world. They set forth the finiteness and infinity of the world in four ways. Depending on what and directing toward what object do these recluses and Brahmans take it that there is an end as well as no end of the world ? How do they present their case with regard to these four ways ? ’

ANTĀNANTA VĀDA (First View)

54. ‘ In this world, monks, some recluse or Brahman, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering reaches up to such tranquillity of mind that, having possessed such concentration of mind he thinks that there is finitude of the world. And he says to himself: “ This world has an end ; there is a boundary to it. Because, I, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reach up to such tranquillity of mind that, having possessed such concentration of mind, I know that this world has an end and that there is a boundary to it. ” ’

ANTĀNANTA VĀDA (Second View)

55. ‘ In the second case also, depending on what and objectifying on what do the recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world ? How do they present their case ? ’

In this world, monks, some recluse or Brahman, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that, having possessed such concentration of mind he thinks that the world is without a limit and for that reason believes that the world is infinite and without a limit.

Monks, this is the second case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that the world is infinite and without a limit, and that there is an end and at the same time no end of the world. ’

ANTĀNANTA VĀDA (Third View)

56. ‘ In the third case also, depending on what and objectifying on what do the recluses and Brahmans maintain the belief that there

is an end and at the same time no end of the world ? How do they present their case ?

In this world, monks, some recluse or Brahman, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that, having possessed such concentration of mind he imagines that the world is limited in the upward and downward directions, but infinite across.

Monks, this is the third case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world, and that the world is both finite and infinite.

ANTĀNANTA VĀDA (Fourth View)

57. ' In the fourth case, depending on what and objectifying on what do some recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world ? How do they present their case ?

In this world, monks, some recluse or Brahman is addicted to logic and investigating things. He, from his logical reasoning and from his own investigation, says : " This world is neither finite nor infinite. Those recluses and Brahmans who maintain the first, or the second, or the third view are wrong. Neither is the world finite nor is it infinite."

Monks, this is the fourth case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world.

58. Monks, these are the recluses and Brahmans who maintain the belief that there is an end and at the same time no end of the world, and that the world is both finite and infinite, by means of these four ways.

Monks, in these four ways they all maintain this, and they do so in these four ways or in one or other of the same : apart from these four ways there is no other outside way.

59. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with

taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

60. Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

AMARĀVIKKHEPA VĀDA

(Eel-wriggling)

61. ' There are, monks, some recluses and Brahmans who wriggle like eels. When a question is put to them on this and that, they wriggle like eels, and ambiguously, equivocally and evasively reply in the following four ways :

AMARĀVIKKHEPA VĀDA (First View)

62. ' Monks, some recluse or Brahman does not understand wholesome volitional action in its real sense, nor unwholesome volitional action. He thinks :

" I do not understand wholesome volitional action in its real sense, nor unwholesome volitional action. That being so, were I to affirm this to be wholesome volitional action or that to be unwholesome volitional action, my answer may be wrong. This mistake of mine may cause vexation to my mind, and that vexation may be a danger to me."

Thus fearing and abhorring the speaking of falsehood, he will not answer whether this is wholesome volitional action or that is unwholesome volitional action.

But on a question being put to him on this or that, he wriggles like an eel, and will give the following equivocal and ambiguous reply : " I don't take it this way. I don't take it the other way ; I also don't take that in this way or that ; and I don't take it that it is neither this way nor that."

Monks, this is the first case. Depending on this and objectifying on this some recluses and Brahmans wriggle like eels, and answer equivocally and evasively.'

AMARĀVIKKHEPA VĀDA (Second View)

63. 'In the second view also, depending on what and objectifying on what do the recluses and Brahmans wriggle like eels? When a question is put to them, why do they ambiguously answer and wriggle like eels?'

There is, in this world, some recluse or Brahman who does not understand wholesome volitional action in its real sense, nor unwholesome volitional action. He thinks :

"I do not understand wholesome volitional action in its real sense, nor unwholesome volitional action. That being so, were I to affirm this to be wholesome volitional action or that to be unwholesome volitional action, my answer might cause the rising in me of *chanda* (intention), *rāga* (greed), *dosa* (hatred), *paṭigha* (grudge). Such *chanda*, *rāga*, *dosa* and *paṭigha* might cause the rising in me of *upadāna* (grasping), and this grasping may cause vexation to my mind and this vexation might be a danger to me."

Thus fearing and abhorring the speaking of falsehood, he will not answer whether this is wholesome volitional action or that is unwholesome volitional action. But on a question being put to him on this or that, he wriggles like an eel, and will give the following equivocal and ambiguous reply : "I don't take it this way. I don't take it the other way ; I also don't take it in this way or that ; and I don't take it that it is neither this way nor that."

Monks, this is the second case. Depending on this and objectifying on this some recluses and Brahmans wriggle like eels, and answer equivocally and evasively.'

AMARĀVIKKHEPA VĀDA (Third View)

64. 'In the third view also, depending on what and objectifying on what do the recluses and Brahmans wriggle like eels? When a question is put to them, why do they ambiguously answer and wriggle like eels?'

There is, in this world, some recluse or Brahman who does not understand wholesome volitional action in its real sense nor unwholesome volitional action. He thinks :

"There are recluses and Brahmans who are learned, subtle, experienced

in the views maintained by others, who are active arguers, and who are as skilful as hair-splitters. They go about, smashing to pieces by their ability the speculations of others. I do not understand wholesome volitional action in its real sense, nor unwholesome volitional action. That being so, were I to answer this to be wholesome volitional action or that to be unwholesome volitional action, those recluses and Brahmans might ask for my view, ask for my reasons, and point out my errors. And on their doing so, I might not be able to give them in full. That might again cause vexation to my mind, and that vexation might be a danger to me."

Thus fearing and abhorring the speaking of falsehood, he will not answer whether this is wholesome volitional action or that is unwholesome volitional action. But on a question being put to him on this or that, he wriggles like an eel, and will give the following equivocal and ambiguous reply : "I don't take it this way. I don't take it the other way ; I also don't take it in this way or that ; and I don't take it that it is neither this way nor that."

Monks, this is the third case. Depending on this and objectifying on this some recluses and Brahmans wriggle like eels, and answer equivocally and evasively.'

AMARĀVIKKHEPA VĀDA (Fourth View)

65. 'In the fourth view, depending on what and objectifying on what do the recluses and Brahmans wriggle like an eel?'

In this world, monks, there is some recluse or Brahman who is dull and full of delusion. Owing to his dullness and delusion, when any question is put to him on this or that, he wriggles like an eel and answers ambiguously and evasively :

"If I be asked whether there is another world,—well, if I thought there were, I would say so. But I don't take it so. And I also don't take the other way. I don't take it to be otherwise nor the contrary. And I don't take it that there neither is, nor is not, another world."

Thus does he answer ambiguously and evasively and wriggle like an eel, and in like

manner about each of such propositions as the following :—

There is not another world ; there both is, and is not, another world ; there neither is, nor is not, another world ; there are “ Spontaneously-manifesting ” beings—beings that are born without the instrumentality of parents ; there are no such beings ; there both are, and are not, such beings ; there neither are, nor are not, such beings ; there is fruit, resultant effect of wholesome and unwholesome volitional actions ; there is not ; there both is, and is not ; there neither is, nor is not ; a tathāgata (being) continues to exist after death ; he does not ; he both does and does not ; he neither does, nor does not.

Monks, this is the fourth case. Depending on this and objectifying on this some recluses and Brahmans maintain beliefs in which they wriggle like eels. When a question is put to them on this or that, they wriggle like eels and answer ambiguously and evasively.

Monks, when any question is put on this or that to those recluses and Brahmans who maintain the beliefs in which they wriggle like eels, they answer ambiguously and evasively in these four ways, just as the wriggling of eels.

66. Monks, these are those recluses and Brahmans who wriggle like eels, and when a question is put to them on this or that, they wriggle like eels and reply ambiguously and evasively in these four ways or in one or other of the same ; apart from these four ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as

they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak. ’

ADHICCA SAMUPPANNA VĀDA

(Beliefs that things arise without a cause)

67. ‘ There are, monks, some recluses and Brahmans who believe that things arise without a cause, and they in two ways maintain that the *attā* and the world arise without a cause.

Depending on what and objectifying on what do those recluses and Brahmans maintain the belief that things arise without a cause ? And how do they maintain in these two ways that either the *attā* or the world arises without a cause ? ’

ADHICCA SAMUPPANNA VĀDA

(First View)

68. ‘ There are, monks, certain Brahmās called “ Unconscious Beings ”. When Perception arises in them, they pass from that state. Monks, there is this reason :

A certain being passes from that plane and is reborn in this world of men, and in this world he goes forth from the household life into that of a recluse. And having thus become a recluse he, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering reaches up to such tranquillity of mind that he is able to remember that he had received Perception, and not more than that. And he says : “ The *attā* or the world arises without a cause. And why so ? Because I had never been formerly. Even so I exist now. ”

Monks, this is the first case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that things arise without a cause. They maintain that the *attā* or the world arises without a cause. ’

ADHICCA SAMUPPANNA VĀDA**(Second View)**

69. ' In this second view also, depending on what and objectifying on what do these recluses and Brahmans maintain the belief that things arise without a cause ? How do they show that either the *attā* or the world arises without a cause ?

Monks, in this world there is some recluse or Brahman who is addicted to logic and investigating things. As the result of his reasoning and investigation, he says :

" The *attā* or the world arises without a cause. "

Monks, this is the second case. Depending on this and objectifying on this some recluses and Brahmans hold that things arise without a cause. They hold that the *attā* or the world arises without a cause.

70. Monks, those recluses and Brahmans who hold that things arise without a cause, hold this belief in these two ways, or in one or the other of the same ; apart from these two ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

71. Monks, those recluses and Brahmans who speculate on the past " world-cycles ", whose speculations are concerned with the

past, advance their arguments on various wrong views on eighteen grounds.

Monks, they all present their case in these eighteen ways, or in one or the other of the same. Apart from these there is no other outside way.

72-73. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that, they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

APARANTAKAPPIKA**(Speculators on the Future)**

74. ' Monks, there are some recluses and Brahmans who speculate on the future " world-cycles ", whose speculations are concerned with the future ; they advance their arguments regarding the wrong views in forty-four ways. Depending on what and objectifying on what do they speculate as such, hold as such and speak as such ?'

SAÑÑI-VĀDA**(Belief that there is Perception after death)**

75. ' Monks, there are some recluses and Brahmans who hold that there exist the *attā* and the *saññā* (Perception) after death. They maintain their views on this in sixteen ways. Depending on what and objectifying on what do these recluses and Brahmans hold that

there exist the *attā* and Perception after death ? How do they present their case in these sixteen ways ?

76. They say of *attā*: " The *attā* after death is not subject to decay and is percipient,

- (1) has form ;
- (2) is formless ;
- (3) has, and has not, form ;
- (4) neither has, nor is without form ;
- (5) is finite ;
- (6) is infinite ;
- (7) is both ;
- (8) is neither ;
- (9) has one mode of perception ;
- (10) has various modes of perception ;
- (11) has limited perception ;
- (12) has unlimited perception ;
- (13) is absolutely agreeable ;
- (14) is absolutely disagreeable ;
- (15) is both ;
- (16) is neither. "

77. Monks, these recluses and Brahmans who say that there exist the *attā* and Perception after death present their case in these sixteen ways that there exist Perception and the *attā* after death.

Monks, those recluses and Brahmans who hold that there exist the *attā* and the Perception after death, hold this belief in these sixteen ways, or in one or the other of the same ; apart from these sixteen ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them

face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

Here ends the Second Portion for Recitation.

ASAÑÑI VĀDA

(Belief that there exists no Perception after death)

78. ' Monks, there are some recluses and Brahmans who hold that there exists the *attā* but not Perception after death. They present their case in eight ways.

Depending on what and objectifying on what do these recluses and Brahmans say that after death there exists the *attā* but not Perception ? How do they present their case in these eight ways ?

79. They say of the *attā* : " The *attā* after death is not subject to decay, is imperipient, has form ; is formless ; has, and has not, form ; neither has, nor is without form ; is finite ; is infinite ; is both ; is neither. "

80. Monks, these recluses and Brahmans who say that there exists the *attā* but not Perception after death, present their case in these eight ways.

Monks, those recluses and Brahmans who hold that there exists the *attā* but not Perception after death, hold this belief in these eight ways, or in one or the other of the same ; apart from these eight ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by

the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.'

NEVASAÑŃI NĀSAÑŃI VĀDA

(Belief that there exists neither Perception nor Non-perception after death)

81. ' Monks, there are some recluses and Brahmins who hold that there exists the *attā* after death, but neither Perception nor Non-perception. They present their case in eight ways.

Depending on what and objectifying on what do these recluses and Brahmins say that after death there exists the *attā*, but neither Perception nor Non-perception ? How do they present their case in these eight ways ?

82. They say of the *attā* : ' The *attā* after death, is not subject to decay, and is neither percipient nor impercipient, has form ; is formless ; has, and has not, form ; neither has, nor is without form ; is finite ; is infinite ; is both ; is neither. "

83. Monks, there are some recluses and Brahmins who hold that there exists the *attā* after death, but neither Perception nor Non-perception, and who present their case in these eight ways.

Monks, those recluses and Brahmins who hold that there exists the *attā* after death, but neither Perception nor Non-perception, hold this belief in these eight ways, or in one or the other of the same ; apart from these eight ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantry and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.'

UCCHEDA VĀDA (Annihilation-Belief)

84. ' Monks, there are some recluses and Brahmins who are Annihilationists, who in seven ways maintain the breaking up, the destruction and the annihilation of a living being.

Depending on what and objectifying on what do these recluses and Brahmins present their case in these seven ways ?

85. Monks, in this world there is some recluse or Brahmin who sets forth the following view ; and holds the same view :

" Friend, since this *attā* has form, is made of the Four Great Essentials, is caused by the instrumentality of the father and the mother, it breaks off and is destroyed on the dissolution of the body ; and does not continue after death. Friend, in these ways the *attā* is completely annihilated. "

Thus some maintain the breaking up, the destruction and the annihilation of a living being.

86. To him another says : " Friend, there is such a soul as you say. That I do not deny. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which exists in the form that arises in the Deva country of the sensuous plane, and which feeds on solid food. That you neither know of nor perceive. But I know and perceive. And since that *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death, then is it, friend that the *attā* is completely annihilated "

Thus some maintain the breaking up, the destruction and the annihilation of a living being.

87. To him another says : " There is, friend, such a soul as you say. That I do not deny. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which exists in the form that arises in the Rūpa-Brahmā plane, made of mind, with all its major and minor parts complete, not deficient in any organ. This you neither know of nor perceive. But I know and perceive.

And since this *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated."

88. To him another says : " Friend, there is such a soul as you say. I admit it. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which arises in the *Ākāsañācāyatana* *Brahmā* plane—the Sphere of Unbounded Space—through the total overcoming of the corporeality-perceptions, through the vanishing of the reflex-perceptions and the non-attention to the multiformity-perceptions, at the idea, 'Unbounded is space'. This you neither know of nor perceive. But I do. And since this *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death; then is it, friend, that the *attā* is completely annihilated."

89. To him another says : " Friend, there is such a soul as you say. That I do not deny. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which arises in the *Viññānañcāyatana* *Brahmā* plane (the Sphere of Unbounded Consciousness), through the total overcoming of the sphere of unbounded space and at the idea : 'Unbounded is consciousness'. This you neither know of nor perceive. But I do. And since this *attā*, on the dissolution of this body, breaks off, and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated."

90. To him another says : " Friend, there is such a soul as you say. I admit that. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which arises in the *Ākiñcaññāyatana* *Brahmā* plane (the Sphere of Nothingness), through the total overcoming of the sphere of unbounded consciousness, and at the idea : 'Nothing is there.' This you neither know of nor perceive. But I do. And since this *attā*, on the dissolution of the body, breaks off, and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated."

91. To him another says : " Friend, there is such a soul as you say. I admit that. But the whole soul, friend is not then completely annihilated. For there is another *attā* which arises in the *Nevasañña-n'āsaññāyatana* *Brahmā* plane (the Sphere of Neither-Perception-Nor-Non-Perception), through the total overcoming of the sphere of nothingness. This you neither know of nor perceive. But

I do. And since this *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated."

92. These, monks, are the recluses and Brahmins who are Annihilationists and in seven ways maintain the breaking off, the destruction and the annihilation of a living being. Whosoever do so, they, all of them, do so in one or the other of these seven ways : apart from these there is no other outside way.

The *Tathāgata* knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The *Tathāgata* knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained *Nibbāna*.

The *Tathāgata* has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the *Tathāgata*, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the *Tathāgata* in accordance with the truth, should speak.'

DIṬṬHADHAMMA NIBBĀNA VĀDA

(The belief that there is the highest bliss in this very life)

93. ' Monks, there are some recluses and Brahmins who hold that there is earthly *Nibbāna* in this life. They, in five ways, maintain that there is the highest bliss in this very life. Depending on what and objectifying on what do they present their case in these five ways ?

94. Monks, in this world there is some recluse or Brahmin who sets forth the following views and holds the same :

" Friend, this *attā* possessing the five sensuous pleasures fully enjoys them. In this

way, friend, the *attā* has attained the highest bliss in this life—the earthly Nibbāna”.

Thus some recluses and Brahmans maintain that there is earthly Nibbāna in this life.

95. To him another says: “Friend, there is such an *attā* as you say. That I do not deny. But the *attā* does not by that alone attain to the highest earthly Nibbāna. And why not? Because, friend, the sensuous pleasures are impermanent, full of miseries and subject to change. And out of the instability and change of these sensuous pleasures arise sorrow, lamentation, pain, grief and despair. Detached from the sensual objects, detached from unwholesome states of mind, the *attā* passes into and abides in the first Jhāna, which is accompanied by Thought-conception and Discursive Thinking, is born of Detachment and is filled with Rapture and Joy. Friend, in this way only the *attā* has attained the earthly Nibbāna.”

Thus some recluses and Brahmans maintain that there is earthly Nibbāna in this life.

96. To him another says: “There is, friend, such an *attā* as you say. That I do not deny. But the *attā* by that alone does not attain to the highest earthly Nibbāna. And why not? Because inasmuch as that state involves Thought-conception and Discursive Thinking it is proclaimed as being coarse. But whensoever, friend, the *attā* suppressing both Thought-conception and Discursive Thinking enters into and abides in the Second Jhāna, which is born of Concentration and filled with Rapture and Joy, then, friend, has the *attā* attained, in this visible world, to the highest earthly Nibbāna.”

Thus do some recluses and Brahmans maintain the highest earthly Nibbāna, in this visible world, of a living being.

97. To him another says: “There is, friend, such an *attā* as you say. That I do not deny. But the *attā* by that alone does not attain to the highest earthly Nibbāna. And why not? Because inasmuch as that state involves Rapture, gladdening of heart, it is proclaimed as being coarse. But whensoever, friend, the *attā* having no longing for Joy dwells in equanimity, attentive, clearly conscious he experiences in his person that feeling of which the Noble Ones say, ‘Happy lives the man of equanimity and attentive mind’. Thus he enters into and abides in the Third Jhāna.”

Thus do some recluses and Brahmans maintain the highest earthly Nibbāna, in this visible world, of a living being:

98. To him another says: “There is, friend, such an *attā* as you say. That I do not deny. But the *attā* by that alone does not attain to the highest earthly Nibbāna. And why not? Because inasmuch as that state involves a constant dwelling of mind on the happiness it has enjoyed, it is proclaimed as being coarse. But whensoever, friend, by giving up pleasure and pain, and through the disappearance of previous joy and grief, he enters into a state beyond pleasure, he enters into and abides in the Fourth Jhāna, which is purified by equanimity and attentiveness.”

Thus do some recluses and Brahmans maintain the highest earthly Nibbāna, in this visible world, of a living being.

99. Monks, these are the recluses and Brahmans who hold the belief that there is earthly Nibbāna in this present life, who in these five ways maintain the highest earthly Nibbāna, in this visible world, of a living being. And those who do so, all of them, do so in one or the other of these five ways; apart from these five ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views); so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantry and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

These then, monks, are the recluses and Brahmans who speculate on the future “world-cycles”, whose speculations are concerned with the future, and who on forty-four grounds advance their arguments regarding the

future "world-cycles". And of those who do so, all of them, do so in one or the other of these forty-four ways ; apart from these forty-four ways, there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

And these then, monks, are the recluses and Brahmans who speculate on the past and future "world-cycles", or who do both, whose speculations are concerned with both, and who in sixty-two ways advance their arguments with regard to the past, and to the future, and those who do so, all of them, do so in one or other of these sixty-two ways. There is none beside.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as

they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

PARITASSITAVIPPHANDITA

[The Wrong Views which are conditioned or influenced by Taṇhā (Craving) and Diṭṭhi (Bias)]

Of these, monks, those recluses and Brahmans who are Eternalists maintain in four ways that the attā and the world are eternal. These recluses and Brahmans neither know nor perceive the truth, and are subject to Craving and Bias (taṇhā and diṭṭhi). So their opinion which is based on their own personal experiences is conditioned or influenced by Craving and Bias.

Of these, monks, these recluses and Brahmans who are Semi-eternalists maintain in four ways that the attā and the world are partly eternal and partly not.

These recluses and Brahmans neither know nor perceive the truth, and are subject to Craving and Bias (taṇhā and diṭṭhi).

SoBias.

Of these, monks, those recluses and Brahmans who believe that there is an end and at the same time no end of the world maintain the finitude and infinitude of the world.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans who wriggle like eels equivocally give evasive replies in four ways when a question is put to them on this or that.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans who believe that things arise without a cause maintain in two ways that the attā and the world arose without a cause.

These recluses and Brahmans.....Bias.

Of these, monks, those recluses and Brahmans in these eighteen ways speculate on the past "world-cycles".

These recluses and Brahmins.....Bias.
Of these, monks, those recluses and Brahmins who believe that there is Perception after death maintain in sixteen ways that the *attā* after death is percipient.

These recluses and Brahmins.....Bias.

Of these, monks, those recluses and Brahmins who believe that there exists no Perception after death maintain in eight ways that there exists the *attā* but not Perception after death.

These recluses and Brahmins.....Bias.

Of these, monks, those recluses and Brahmins who believe that the *attā* after death is neither percipient nor impercipient, maintain such in eight ways.

These recluses and Brahmins.....Bias.

Of these, monks, those recluses and Brahmins who are Annihilationists maintain in seven ways the breaking up, the destruction and the annihilation of a living being.

These recluses and Brahmins.....Bias.

Of these, monks, those recluses and Brahmins who believe in the existence of the earthly Nibbāna maintain in five ways that there is the highest earthly Nibbāna, in this visible world, of a living being.

These recluses and Brahmins.....Bias.

Of these, monks, those recluses and Brahmins who speculate on the future "World-cycles" and whose speculations are concerned with the future "World-cycles" advance their arguments with regard to the future "World-cycles" in forty-four ways.

These recluses and Brahmins.....Bias.

Of these, monks, those recluses and Brahmins who speculate on the past as well as the future "World-cycles" and whose speculations are concerned with the past as well as the future "World-cycles" in sixty-two ways advance their arguments with regard to the past and to the future "World-cycles".

These recluses and Brahmins neither know nor perceive the truth, and are subject to Craving and Bias (*taṇhā* and *diṭṭhi*). So their opinion which is based on their own personal experiences is always conditioned or influenced by Craving and Bias.

PHASSA-PACCAYA

(With the aid of Contact)

Of these, monks, those who are Eternalists maintain in four ways that the *attā* and

the world are eternal. Their opinions are based on personal experience which itself is the result of *phassa* (contact).

There really is no possibility for them to experience anything without *phassa* (contact).

Of these, monks, those recluses and Brahmins who are Semi-eternalists maintain in four ways that the *attā* and the world are partly eternal and partly not. Their opinions are based on *phassa*.

There really is no possibility for them to experience anything without *phassa*.

Of these, monks, those recluses and Brahmins who believe that there is an end as well as no end of the world maintain in four ways the finitude and infinitude of the world. Their opinions also are based on *phassa*.

There really is no possibility for them to experience anything without *phassa*.

Of these, monks, those recluses and Brahmins who wriggle like eels, and ambiguously give evasive replies in four ways when a question is put to them on this or that, their opinions are also based on *phassa*.

There really is no possibility for them to experience anything without *phassa*.

Of these, monks, those recluses and Brahmins who believe that things arise without a cause maintain that the *attā* and the world arose without a cause. Their opinions also are based on *phassa*.

There really is no possibility for them to experience anything without *phassa*.

Of these, monks, those recluses and Brahmins speculate on the past "World-cycles" in these eighteen ways and their speculations are concerned with the past. Their opinions also are based on *phassa*.

Of these, monks, those recluses and Brahmins who believe that there is Perception after death maintain in sixteen ways that the *attā* after death is percipient. Their opinions also are based on *phassa*.

There really is no possibility for them to experience anything without *phassa*.

Of these, monks, those recluses and Brahmins who believe that there is no Perception after death maintain in eight ways that the *attā* after death is neither percipient nor impercipient, maintain such in eight ways. Their opinions also are based on *phassa*.

There really is no possibility for them to experience anything without *phassa*.

Of these, monks, those recluses and Brahmins who are Annihilationists maintain

in seven ways the breaking up, the destruction and the annihilation of a living being. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmins who believe in the existence of the earthly Nibbāna maintain in five ways that there is the highest earthly Nibbāna, in this visible world, of a living being. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmins who speculate on the future "World-cycles" and whose speculations are concerned with the future, advance their arguments with regard to the future in forty-four ways. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmins who speculate on the past as well as on the future "World-cycles" and whose speculations are concerned with the past as well as the future, advance their arguments in sixty-two ways. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

They, all of them, experience vedanā (Sensation) by Contact through one of the Six Bases of Contact.* To them on account of Sensation arises Craving, on account of Craving arises Clinging, on account of Clinging arises the Process of Becoming, through the Process of Becoming arises Rebirth, and from Rebirth come Old Age and Death, Sorrow, Lamentation, Pain, Grief and Despair.**

(Now the Buddha proceeds to show the difference between those who hold the Wrong Views and are therefore subject to the Laws

of Paṭicca-samuppāda (Dependent Origination) and a disciple of the Buddha who holds the Right View and can therefore attain Nibbāna.)

'When a Bhikkhu realizes the Origin, Cessation, Pleasantness and Unsatisfactoriness of the Six Bases of Contact, and emancipation from them, he realizes what is much higher than all these.***

Monks, indeed, whosoever, whether recluse or Brahmin, are speculators on the past or the future "World-cycles" or are speculators on both, advance their views in these sixty-two ways only. So they all fall within the net of this Discourse and they sink or swim in it only.'

(Now the Buddha proceeds to show that this Discourse comprehends all possible Wrong Views).

'Just, monks, as when a skilful fisherman or his disciple spreads a fine-meshed net over a tiny pool of water, he might think: "All sizeable beings in this pool are under this net. They sink or swim under it only."

Monks, indeed, whosoever, whether recluse or Brahmin, are speculators on the past or the future "World-cycles" or are speculators on both, advance their views in these sixty-two ways. So they all fall within the net of this Discourse and they sink or swim in it only.'

(Now the Buddha proceeds to show that He Himself is not caught in any net.)

'The Tathāgata's kāya (life-continuum) stands without any Craving that can lead to future existence. Devas and men will see Him only so long as that kāya stands.

Just, monks, as when the stalk of a bunch of mangoes has been cut, all the mangoes that were hanging on that stalk go with it; just so, monks, the Tathāgata's kāya (life-continuum) is deprived of Craving for rebirth. So long as His kāya shall last, so long will

* Six Bases of Contact are: Cakkhāyatana—Eye Base; sotāyatana—Ear Base; Ghāṇāyatana—Nose Base; Jivhāyatana—Tongue Base; Kāyāyatana—Body Base; Manāyatana—Mind Base.

** "Vedanā mūlakam paticasamuppādam" Here, the Buddha discusses the Doctrine of Dependent Origination beginning with Vedanā to show that those who hold the Wrong Views cannot attain Nibbāna.

*** Refers to the Paṭiloma-paticca-samuppāda—(Dependent Origination in the reverse order which is as follows: "When Contact ceases, Sensation ceases; when Sensation ceases, Craving ceases; when Craving ceases, Clinging ceases; when Clinging ceases, the Process of Becoming ceases; when the Process of Becoming ceases, Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair cease. Thus ceases this whole mass of Suffering."

Devas and men behold Him. On the dissolution of the kāya, beyond the end of His life, neither Devas nor men will behold Him.*'

When He had spoken thus, the venerable Ānanda addressed the Bhagavā : ' Strange, Lord, is this, and wonderful ! And what is the name of this exposition of the Dhamma ?'

' Ānanda, you may bear in mind this exposition as the Net of attha (Advantage),

as the Net of Dhamma, as the Supreme Net**, as the Net of Views and as the Incomparable Victory of a battle !'

The monks were glad to hear the Discourse delivered by the Bhagavā, and glad at heart they exalted His word. And on the delivery of this Discourse the ten thousand world-systems shook.

Here ends the Discourse on the Supreme Net.

* The implication is that the Tathāgata would pass into Apamaññika-bhāva (Nibbāna).

** " Yasmā ca ettha seṭṭhaṭṭhena brahman sabbaññūtañānam vibhattam, tasmā brahmajālanti pinam dhārehi "

[This Discourse is to be known as Brahmajāla, because the Sabbaññūta-ñāna (Omniscience) which is " Brahman " in the sense of being supreme has been expounded (by implication) therein].

APPENDIX I BRAHMAJĀLA SUTTA

Diṭṭhi (Views)

Sammādiṭṭhi (Right Understanding)	Micchā-diṭṭhi * (Wrong Views)	
1. Kammassakata-Sammādiṭṭhi (6 kinds) 2. Dasavatthuka-Sammādiṭṭhi (10 kinds) 3. Catusacca-Sammādiṭṭhi (4 kinds)	Pubbantakappika-diṭṭhi (18 views) Sassata-vāda (4 views) Ekacca-sassatavāda (4 views) Antānantavāda (4 views) Amarāvikkhepavāda (4 views) Adhicca-samuppanna-vāda (2 views)	Aparantakappika-diṭṭhi (44 views) Saññī-vāda (16 views) Asaññī-vāda (8 views) Nevasaññā-nāsaññā-vāda (8 views) Ucheda-vāda (7 views) Diṭṭhadhamma-nibbāna-vāda (5 views)
Total 20 kinds.	Total 18 views	Total 44 views

* (i) " Viseso pubbenivāsa-ñāna-lābhino pubbantakappika hontī, dibba-cakkhūka aparantakappikā "

—Atthakatha, page 101.

(Those who have attained Pubbenivāsa-ñāna, i.e. those who have acquired the worldly abhiññā of remembering previous existences especially become speculators on the past and those who have attained dibba-cakkhu, i.e. those who acquired the worldly abhiññā of dibba-cakkhu and are able to see like Devas, especially become speculators on the future as their knowledge is limited. The former cannot remember existences beyond forty world-cycles; the latter cannot see life after death in the respective planes of existence. Their knowledge is further limited as they have only practised samatha (mental concentration) and they have no vipassanā-paññā (Direct knowledge gained through Insight), magga-paññā (knowledge pertaining to the Holy Paths) nor phala-paññā (knowledge pertaining to the Fruitions).

(ii) The 62 Wrong Views include 7 Ucheda-diṭṭhi (Annihilation-belief) and 55 Sassata-diṭṭhi (Eternity-belief).

APPENDIX II.

Three kinds of *Sammā-dīṭṭhi*:—

1. *Kammassakata Sammā-dīṭṭhi*;
2. *Dasavatthuka Sammā-dīṭṭhi*.
3. *Catu-sacca Sammā-dīṭṭhi*.

1. *Kammassakatā-Sammā-dīṭṭhi*—Right understanding or penetration of the truth about the fact that in the case of beings, only the two things, namely, the wholesome and unwholesome actions done by them, are their own properties that always accompany their life-continua, wherever they may wander in many a becoming or kappa (world-cycle).
2. *Dasavatthuka Sammā-dīṭṭhi*—Right understanding of the ten kinds of objects relating to penetrating insight.
3. *Catusacca Sammā-dīṭṭhi*—Right understanding of the actual existence of the Four Realities or Four Great Truths.

Kammassakatā Sammā-dīṭṭhi—*Sabbe sattā kammassakā, kammadāyādā, kammayoni, kammabandhū, kammappaṭisaraṇā, yaṃ kammam karissanti kalayānam vā pāpakam vā tassa dāyādā bhavissanti.*

1. *Sabbe sattā Kammassakā*—Only the wholesome and unwholesome actions done by all sentient beings are their own properties that always accompany their life-continua, wherever they may wander in many a becoming or kappa (world-cycle).
2. *Kamma dāyādā*—All beings are the heirs of their own kamma (wholesome and unwholesome actions).
3. *Kamma yoni*—All beings are the descendants of their own kamma.
4. *Kamma bandhū*—Kamma alone is the real relative of all beings.
5. *Kammappaṭisaraṇā*—Kamma alone is the real Refuge of all beings. Whatever wholesome or unwholesome actions are done by beings bodily, verbally or mentally, they become the heirs of their kamma.

Dasavatthuka Sammā-dīṭṭhi—*Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata-dukkaṭānam kammānam phalam vipāko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi ayam loko, atthi paro loko, atthi lokesamaṇā-brahmanā samaggaṭā sammā paṭipannā, ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedenti.*

1. *Atthi dinnam*—There really exist Almsgiving (*Dāna*) as cause (*Kamma*) and its result as *Vipāka*.
2. *Atthi yiṭṭham*—There really exist offering on a big scale as cause (*Kamma*) and its result as *Vipāka*.
3. *Atthi hutam*—There really exist offering on a small scale as cause (*Kamma*) and its result as *Vipāka*.
4. *Atthi sukata-dukkaṭānam kammānam phalam vipāko*—There really exist wholesome and unwholesome volitional actions as causes (*Kamma*) and their results as *Vipāka*.
5. *Atthi mātā*—There really exist the good and the evil deeds done to one's mother as causes (*Kamma*) and their results as *Vipāka*.
6. *Atthi pitā*—There really exist the good and the evil deeds done to one's father as their causes (*Kamma*) and their results as *Vipāka*.
7. *Atthi sattā opapātikā*—There really exist spontaneously manifesting beings, such as infernal beings, devas, and Brahmās, who cannot ordinarily be seen by men.
8. *Atthi ayam loko*—There really exists this world which is under our very eyes.
9. *Atthi paro loko*—There really exist the other worlds or planes where one is destined to arise after "Death".
(Here, *paro loko* means the 4. Lower Worlds, 6. Deva. planes and 20. Brahmā planes.)
10. *Atthi loke samaṇā-brahmanā samaggaṭā sammāpaṭipannā, ye imaṅca lokam paraṅca lokam ayam abhiññā sacchikatvā pavedenti*—There really exist in this world those persons like Supreme Buddhas, monks and brahmins, who have followed the Dhamma-path and possess tranquillity of mind; and having themselves seen, through "Higher Spiritual Powers", this very world and the other worlds, expound their knowledge to others.

Catusacca Sammā-dīṭṭhi—Dukkhe ñāṇam, dukkha samudaye ñāṇam, dukkha nirodhe ñāṇam, dukkha nirodhagāmini paṭipadāya ñāṇam.

1. *Dukkhe ñāṇam*—Penetrative insight into the truth of Suffering;
2. *Dukkha samudaye ñāṇam*—Penetrative insight into the truth of the Origin of Suffering;
3. *Dukkha nirodhe ñāṇam*—Penetrative insight into the truth of the Extinction of Suffering;
4. *Dukkha nirodhagāmini paṭipadā ñāṇam*—Penetrative insight into the truth of the path leading to the Extinction of Suffering.

APPENDIX III

EXPOSITION OF MICCHĀDĪṬṬHI (WRONG VIEWS)

Sassata-Vāda (Eternity-Belief)

1. *Sassata-vāda*, First View.—

This view is held by Pubbenivāsānussati-ñāṇalābhī-manda-paññā, *i.e.* those who can remember only up to the last one hundred thousand existences. *

2. *Sassata-vāda*, Second View.—

This view is held by Pubbenivāsānussati-ñāṇalābhī-majjhima-paññā, *i.e.* those who can remember only up to the last 10 world-cycles. *

3. *Sassata-vāda*, Third View.—

This view is held by Pubbenivāsānussati-ñāṇalābhī-tikkha-paññā, *i.e.* those who can remember only up to the last 40 world-cycles. *

4. *Sassata-vāda*, Fourth View.—

This view is held by Takkī vimansī, *i.e.* those who are mere speculators or investigators.

Ekaccasassata-vāda

(Eternity-belief with regard to some, and Non-eternity belief in regard to others.)

5. *Ekacca-sassata-vāda*, First View.—

This view is held by one who has fallen from Ābhassara Brahmā plane and is able to remember his last existence only.

6. *Ekacca-sassata-vāda*, Second View.—

This view is held by those who were Khīḍḍapadosika Devas (Debauched by Pleasure) in their last existence and who can remember only that existence.

7. *Ekacca-sassata-vāda*, Third View.—

This view is held by those who were Maṇo-padosika Devas (Devas debauched in Mind) in their previous existence and who can remember only that existence.

8. *Ekacca-sassata-vāda*, Fourth View.—

This view is held by Takkī vimansī, *i.e.* those who are mere speculators and investigators.

Antānanta-vāda (Belief that there is an end as well as no end of the world)

9. *Antānanta-vāda*, First View.—

The belief that the world has an end and there is a boundary to it.

10. *Antānanta-vāda*, Second View.—

The belief that the world is infinite and without a limit.

11. *Antānanta-vāda*, Third View.—

The belief that the world is limited in the upward and downward directions, but infinite across.

* They hold the respective views as the "attā" and the world appear to be permanent so far as they can remember.

12. *Antānanta-vāda*, Fourth View.—

The belief that this world is neither finite nor infinite. It is held by Takki vimāsi, i.e. those who are mere speculators and investigators.

Amarāvikkhepa-vāda (Eel-wriggling)13. *Amarāvikkhepa-vāda*, First View.—

This belief is held by "Musāvāda-parijegucchā" (One who has an intense dislike of speaking falsehood.) On any question being put to him on this or that, he will equivocally and evasively answer as follows: "I don't take it this way. I don't take it the other way; I also don't take that in this way or that; and I don't take it that it is neither this way nor that."

14. *Amarāvikkhepa-vāda*, Second View.—

This view is held by "Upādāna-parijegucchā" [One who is disgusted with the four Upādānas (Graspings)]. On a question being put to him on this or that, he will wriggle like an eel and give the same equivocal and ambiguous reply: "I don't take it in this way; I don't take it the other way; I also don't take that in this way or that; and I don't take it that it is neither this way nor that."

15. *Amarāvikkhepa-vāda*, Third View.—

This view is held by "Anuyogā-parijegucchā" (One who is disgusted with anuyoga) i.e. "with being challenged by others"

16. *Amarāvikkhepa-vāda*, Fourth View.—

This view is held by some recluse or Brahman who is dull and deluded. Owing to his dullness and delusion, he answers ambiguously and evasively and wriggles like an eel.

Adhicca-Samuppanna-vāda (Belief that the world arises without a cause).17. *Adhicca-samuppanna-vāda*, First View.—

This view is held by a certain being who was, in the previous existence, an Asaṅhi Brahmā and who says: "The attā of the world arises without a cause. And why so? Because I had never been formerly. Even so I am now."

18. *Adhicca-samuppanna-vāda*, Second View.—

This view is held by Takki vimāsi, i.e. those who are mere speculators and investigators,

APARANTAKAPPIKA (BELONGING TO THE FUTURE).**Sanni-vāda (Belief that there is Reception after death).**

Those who hold this view maintain this in the following sixteen ways:

The attā (soul) after death is, not subject to decay, and percipient,

19. has form;
20. is formless;
21. has, and has not, form;
22. neither has, nor is without form;
23. is finite;
24. is infinite;
25. is both;
26. is neither;
27. has one mode of perception;
28. has various modes of perception;
29. has limited perception;
30. has unlimited perception;
31. is absolutely agreeable.

32. is absolutely disagreeable; *
 33. is both; **
 34. is neither. ***

Asanni-vāda (Belief that there exists no Perception after death.)

Those who hold this view maintain this in the following *eight* ways:

The *attā* after death, is not subject to decay, and is impercipient,

35. has form;
 36. is formless
 37. has, and has not, form;
 38. neither has, nor is without form;
 39. is finite;
 40. is infinite;
 41. is both;
 42. is neither.

Nevasaññi Nāsaññi Vāda

(Belief that there exists neither Perception nor Non-Perception after death)

Those who hold this view maintain this in the following *eight* ways:

The *attā* after death, is not subject to decay, and is neither percipient nor impercipient,

43. has form;
 44. is formless;
 45. has, and has not, form;
 46. neither has, nor is without form;
 47. is finite;
 48. is infinite
 49. is both;
 50. is neither.

Uccheda-vāda (Annihilation-Belief)

This view is held by Annihilationists and they maintain this in the following *seven* ways:

51. That the *attā* is destroyed on the dissolution of the body (in this world).
 52. That the *attā* is destroyed on the dissolution of the body in the Deva plane.
 53. That the *attā* is destroyed on the dissolution of the body in the Rūpa Brahmā plane.
 54. That the *attā* is destroyed on the dissolution of the body in the Akāsāñāncāyatana Brahmā plane (the Sphere of Unbounded Space).
 55. That the *attā* is destroyed on the dissolution of the body in the Viññānañcāyatana Brahmā plane (the Sphere of Unbounded Consciousness).
 56. That the *attā* is destroyed on the dissolution of the body in the Akīraññāyatana Brahmā plane (the Sphere of Nothingness).
 57. That the *attā* is destroyed after the dissolution of the body in the Nevasaññā-nāsaññāyatana Brahmā plane (the Sphere of Neither-Perception-Nor-Non-Perception).

Diṭṭhadhamma-Nibbāna-Vāda.

(The belief that there is the highest bliss in this very life)

Those who hold this view maintain this in the following *five* ways:

58. Full enjoyment of the five sensuous pleasures is the Highest Bliss in this very life.
 59. The First Jhāna is the Highest Bliss in this very life.
 60. The Second Jhāna is the Highest Bliss in this very life.
 61. The Third Jhāna is the Highest Bliss in this very life.
 62. The Fourth Jhāna is the Highest Bliss in this very life.

* (32) Ekantadukkhi (The *attā* after death is not subject to decay, and is percipient, is absolutely disagreeable.) This view is held by those who by *dibba-cakkhu* can see the Niraya (hell).

** (33) Sukhadukkhi (The *attā* after death is not subject to decay, and is percipient, is both agreeable and disagreeable.) This view is held by those who by *dibba-cakkhu* can see the human world.

*** (34) Adukkhamasukhi (The *attā* after death is not subject to decay, and is percipient, is neither agreeable nor disagreeable.) This view is held by those who by *dibba-cakkhu* can see the Veharohala Brahmā plane.



Reprinted from

The **LIGHT**
of the
DHAMMA

Rates of Annual Subscription (Including Postage)

Burma: Kyats 5·00; India and Ceylon: Rupees 6; Malaya: Straits dollar 3·65; Britain and British Commonwealth Countries: sh. 9 (sterling or equivalent); United States of America: \$1·30.

THE LIGHT OF THE DHAMMA, A QUARTERLY MAGAZINE
OF BUDDHISM

Union Buddha Sāsana Council, Kabā Aye P.O., Rangoon.

Telegram: "BUDHSASANA", Rangoon.

Monies may please be remitted to the Chief Executive Officer.

Published by The Union of Buddha Sāsana Council, Kabā Aye P.O., Rangoon.

Telegram: "BUDHSASANA", Rangoon.

Printed at the Buddha Sāsana Council Press, Yegu.