

Namo tassa bhagavato arahato sammāsambuddhassa

禮敬彼世尊 阿拉漢 正自覺者

Dīghanikāyo

COLLECTION OF LONG DIALOGUES

南傳上座部三藏 經藏 長部

Brahmajālasuttaṃ

The Perfect Net

梵網經

資料編輯：[覺悟之路](#) 網站

根據南傳上座部佛教，梵網經是《巴利三藏、長部》的第一部經，也是巴利三藏的第一部經，可見這個經的重要程度。

這部經一開始的第一部分是凡夫以戒稱贊如來；對戒以及佛陀所反對的外道法有詳細的說明。

第二部分是批駁六十二種邪見，關於過去約有十八，未來約有四十四，分為我與世界之常住論、常無常論、無因論、世界之邊無邊論、詭辯論、死後之有想論、無想論、非有想非無想論、斷滅論、現在涅槃論等。

這部經對於生起正信，了解邪見，具備佛法正確知見，有著非常重要的意義，因此被集結為巴利三藏的第一部經。

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南傳《梵網經》大意

陳士強

《梵網經》是南傳巴利文《長部》（又稱《長部經典》）的第一部經典，它的漢譯本問世於 1944 年，由江煉百根據日譯本轉譯，沙門芝峰校證。通行本有：近代《普慧大藏經》本、臺灣新文豐出版公司 1987 年 6 月版等。

本經主要記述佛在摩揭陀國阿婆羅提迦園時，對大比庫五百人說的僧人的各種戒行，以及外道（指佛教以外的宗派和學說）六十二種見解。經名中的“梵網”，意指像漁夫用網捕魚那樣，將外道的一切見解一網打盡。內容大致相當於姚秦佛陀耶舍譯《長阿含經》卷十四《梵動經》（“梵動”系“梵網”的誤譯），孫吳支謙譯《梵網六十二見經》一卷。

全經分為三品（根據篇幅的長短大致等分，不是根據所述內容的主題或相對獨立完整的章節而作區分）。其中，《第一誦品》的前部分，記述佛說本經的背景和原委（即說經緣起），以及贊歎沙門苟答馬（Gotama，古譯：瞿曇、喬達摩，指佛陀）的各種戒行。《第二誦品》的後部分至《第三誦品》，均為佛所說的外道“六十二見”。

經中說，有一次，佛和大比庫五百人，行走在王舍城至那爛陀的大道上。有個名叫須卑的修行者和他的弟子梵施也行走在這條道上。路上，須卑以種種言語，毀謗佛法僧，而梵施又以種種事例，贊揚佛法僧。師徒兩人爭論不休，跟在佛陀一行的後面。到了阿婆羅提迦園，佛陀一行停下住宿。須卑和他的弟子梵施也同住在那裏，兩人繼續爭論。次日清晨，比庫們集坐在講堂裏，議論這件事。佛知道後，對眾人說：“餘人謗我、謗法、僧者，諸子不得痛心，不得憂恨，不得懷忿怒。”反之，“餘人贊我、贊法、僧者，諸子不得歡喜，不得欣悅，不得懷愉快。”因為無論是對其他人毀謗佛法僧的言論表示痛心，還是對贊揚佛法僧的言論表示歡喜，都會造成思想上的障礙（“當成障礙”），不利於修行。但對毀謗或贊揚的話，又“不可不辨別”，“不可不審定”，要知道前者“非屬事實”，而後者“斯屬事實”。“凡夫贊歎如來之言，惟以瑣細，惟以卑近，惟以戒行。”一般人贊歎佛教，因為它有各種“瑣細”的、“卑近”的戒行。

為此，佛陀介紹了一般人（“凡夫”）贊歎的佛教的小戒、中戒和大戒（《長阿含經·梵動經》和《梵網六十二經》均沒有小、中、大戒之分，唯本經有之）。其中，小戒採用“沙門苟答馬”如何行

事的正面論述的方式闡述，中戒和大戒均采用“沙門婆羅門”有何等行事，而“沙門苟答馬，無如此事”的對比法闡述。

（一）小戒。

相當於五戒、十戒等。有：舍殺離殺；舍離不予取；舍離淫欲；舍離妄語；舍離兩舌，舍離惡口；舍離綺語；“沙門苟答馬，不采種子，不伐樹木。（日中）一食，夜間不食，非時不食。不觀戲劇歌舞，不著華鬘，不塗香料，不事裝飾，不（坐）高床、大床。不蓄金銀。沙門苟答馬，不受生穀，不受生肉，不受婦女少女，不受僕婢奴隸，不受牝牡山羊，不受雞豬，不受象牛及牝牡馬，不受耕田荒地，不為使者，不為中介，不事商賈，不以秤升及尺欺誑世人。賄賂譎詐，虛偽邪行，舍離不為。傷害、殺戮、捕縛、劫奪、竊盜、強盜、舍離不為。”（第2頁至第3頁）

（二）中戒。

由小戒中所述“不采種子，不伐樹木。（日中）一食，夜間不食，非時不食。不觀戲劇歌舞，不著華鬘，不塗香料，不事裝飾，不（坐）高床、大床”一段的具體化論述以及談論方面的禁忌事項等組成。如說：“或有沙門婆羅門，為世所敬，食他信施，而自存活，然於諸種談有談無，無益徒勞之言。若談國王，談盜賊，談大臣，談軍兵，談恐怖，談戰爭，談食物，談飲料，談臥床，談華，談香料，談親戚，談乘具，談村落，談城鄉，談都會，談國土，談婦女，談英雄，談風聞，談閑事，談死者，談漫談，談世界，談海洋等等，專心一意，作斯言談。沙門苟答馬，一無此事。”（第4頁）這裏列舉的種種不加談論的事項，如用一句話來概括，那就是：不談世事，專心修行。

（三）大戒。

由沙門不得占蔔誦咒等方面的禁忌事項組成。如說：“或有沙門婆羅門，為世所敬，食他信施，然於諸種無益徒勞之明，若相手、占蔔、占兆、詳夢、占體相、占鼠齧、火護摩、灼護摩、穀護摩、粉護摩、米護摩、熟酥護摩、油護摩、口護摩、血護摩、支節明、宅地明、刹利明、濕婆明、鬼神明、地明、蛇明、毒藥明、蠍明、鼠明、鳥明、鴉明、命數豫言、防弓矢咒、解獸聲明等，以此等明，邪命自活。沙門苟答馬，一無此事。”（第5頁）

本經為記述古代印度思想界狀況的重要資料。所記的外道“六十二見”，指的是圍繞“我”（生

命體的主宰)和“世界”(又譯“世間”)而展開的六十二種見解。其中,依過去世而起的見解有五類十八種,依未來世而起的見解有五類四十四種:

依過去世而起的見解是:

(一) 常住論。“說我及世界常住。”下分四種:

- (1) 憶念過去世“一生及至多百千生等等”而起此見。
- (2) 憶念過去世“一成壞(成劫和壞劫)、二成壞、三成壞、四成壞、五成壞、十成壞等等”而起此見。
- (3) 憶念過去世“十成壞、二十成壞、三十成壞、四十成壞等等”而起此見。
- (4) 通過“推論”、“審察”而起此見。

(二) 亦常住無常論。又譯“半常半無常論”、“有常無常論”。說我及世界一分常住,一分無常。”

(第8頁)下分四種:

- (1) 以“一切創造主”梵天為“常”,從梵天化生的眾生為“無常”。
- (2) 以“戲忘天”(北傳《梵網六十二見經》譯作“幾陀波屠天”)以外的諸天為“常”,從“戲忘天”死後轉生的眾生為“無常”。
- (3) 以“意憤天”(《梵網六十二見經》譯作“散陀天”)以外的諸天為“常”,從“意憤天”死後轉生的眾生為“無常”。
- (4) 以眼、耳、鼻、舌、身中的“我”為“無常”,心、意、識中的“我”為“常”(通過推論,審察而起此見)。

(三) 有邊無邊論。“說世界有邊無邊。”下分四種:

- (1) 世界有邊(“此世界周圍有邊”)。
- (2) 世界無邊(“此世界周圍完全無垠無邊”)。
- (3) 世界有邊亦無邊(“上下有邊,橫側無邊”)。
- (4) 世界非有邊非無邊(通過推論、審察而起此見)。

(四) 詭辯論。又譯“異問異答論”。“每答所問,支離滅裂,入於詭辯。”下分四種:

- (1) 因確實不知道,恐怕答錯,墮為“妄語”,而對善惡問題不作肯定或否定的答覆。

(2) 因確實不知道，恐怕答錯，墮為“取著”，而對善惡問題不作肯定或否定的答覆。

(3) 因確實不知道，恐怕答錯，遭至“詰難”，而對善惡問題不作肯定或否定的答覆。

(4) 因“暗鈍愚冥”，對“他世”、“化生之有情”、“善惡業之異熟果”的“有”、“無”、“亦有亦無”、“亦非有亦非無”，以及“真人”（一譯“如來”）死後的“存”、“不存”、“亦存在亦不存在”、“亦非存在亦非不存在”等問題一無所知而不置可否。

（五）無因論。“說我及世界無因而生。”下分二種：

(1) 從無想有情天死後轉生的眾生起此見。

(2) 通過推論、審察而起此見。

依未來世而起的見解是：

（一）死後有想論。“說死後我有想。”下分十六種：

(1) 死後“有想有色”。

(2) 死後“有想無色”。

(3) 死後“有想亦有色亦無色”。

(4) 死後“有想非有色非無色”。

(5) 死後“有想有邊”。

(6) 死後“有想無邊”。

(7) 死後“有想亦有邊亦無邊”。

(8) 死後“有想非有邊非無邊”。

(9) 死後“有想一想”。

(10) 死後“有想若干想”。

(11) 死後“有想少想”。

(12) 死後“有想無量想”。

(13) 死後“有想一向有樂”。

(14) 死後“有想一向有苦”。

(15) 死後“有想一向有樂有苦”。

(16) 死後“有想一向不苦不樂”。

(二) 死後無想論。“說死後我無想”。下分八種：

- (1) 死後“無想有色”。
- (2) 死後“無想無色”。
- (3) 死後“無想亦有色亦無色”。
- (4) 死後“無想非有色非無色”。
- (5) 死後“無想有邊”。
- (6) 死後“無想無邊”。
- (7) 死後“無想亦有邊亦無邊”。
- (8) 死後“無想非有邊非無邊”。

(三) 死後非有想非無想論。“說死後我非想非無想”。下分八種：

- (1) 死後“非有想非無想有色”。
- (2) 死後“非有想非無想無色”。
- (3) 死後“非有想非無想亦有色亦無色”。
- (4) 死後“非有想非無想非有色非無色”。
- (5) 死後“非有想非無想有邊”。
- (6) 死後“非有想非無想無邊”。
- (7) 死後“非有想非無想亦有邊亦無邊”。
- (8) 死後“非有想非無想非有邊非無邊”。

(四) 斷滅論。“於現有生存有情，而說斷滅消失死滅。”下分七種：

- (1) 以“我”為欲界“四大”（地、水、火、風）所成而起此見。
- (2) 以“我”為欲界天之屬而起此見。
- (3) 以“我”為“意”所在（指色界天）而起此見。
- (4) 以“我”為無色界的“空無邊處”而起此見。
- (5) 以“我”為無色界的“識無邊處”而起此見。
- (6) 以“我”為無色界的“無所有處”而起此見。
- (7) 以“我”為無色界的“非想非非想處”而起此見。

(五) 最上現在涅槃論。“於現有生存有情，而說最上現在涅槃。”下分五種：

(1) 以“我”處於“五欲自恣”時，為最上現在涅槃。

(2) 以“我”入於“初禪”(“離諸欲，離不善法，有尋有伺，離生喜樂”，此中的“有尋有伺”又譯“有覺有觀”)時，為最上現在涅槃。

(3) 以“我”入於“二禪”(“滅其尋伺，內心靜安，心得一境相。無尋無伺，定生喜樂”)時，為最上現在涅槃。

(4) 以“入於“三禪”(“除喜住舍，正念正智，自知身樂”)時，為最上現在涅槃。

(5) 以“我”入於“四禪”(“舍離苦樂，滅前憂喜，不苦不樂，舍念清淨”)時，為最上現在涅槃。

經中認為，“六十二見”均為“浮說”、“偏見”，究其根源，都是“以觸為緣”產生的。故經末又說由觸、受、愛、取、有、生、老死等組成的“七因緣”：“此觸以受為緣起愛，緣愛起取，緣取起有，緣有起生，緣生起老死憂悲苦惱悶。

諸比庫，故若比庫如實了知六觸處集、滅、味、過患、出離者，則知較所有最為殊勝。”(第24頁)也就是說“觸”產生“受”、“受”產生“愛”，“愛”產生“取”，“取”產生“有”，“有”產生“生”，“生”產生“老死”等一切苦惱。只有了解了六根感知外境的作用(“觸”)的“過患”和“出離”方法，才是超出“六十二見”的“最為殊勝”的見解。

本經認為，凡夫因佛陀有瑣細的戒行贊歎如來，而賢者則因佛拓有洞察外道“六十二見”的能力贊歎如來。因此，在敘述佛教戒行時說：“凡夫贊歎如來之言，惟以瑣細、卑近、戒行者。”(第6頁)而在敘述如來(指佛)了知外道“六十二見”時，則說：“如是諸法，是如來自知自證而說，甚深難見難知，寂靜美妙，遠超尋思之境，至精至微，惟賢者所能解。諸人贊如來，惟以此法，如實贊歎，得正語贊歎。”這給人一種印象：似乎佛將破斥外道“六十二見”看得比守持戒行更重要。其實，這只是從思維的層次有淺深之別而言的，因為戒行是行為操守，它是可以直接觀察到的外表的東西，比較容易了解；而“六十二見”則為觀念玄理，它必須借助於抽象的內在的思辯，才能分辨了解。因此，並不能說戒行不及破斥“六十二見”重要。相反，巴利經藏《長部》中的《沙門果經》、《阿摩晝經》都重申了本經所說的戒行，大致相同的文字在不同的經典中反復出現，這種現象足以說明：在原始佛教教理史上，戒法始終具有不可動搖的重要地位。

Namo tassa bhagavato arahato sammāsambuddhassa

Dīghanikāyo

Sīlakkhandhavaggapāḷi

南傳上座部 經藏 長部 第一經

Brahmajālasuttaṃ

梵網經

本經相當於漢譯長阿含卷第十四之梵動經（大正藏一）及梵網六十二見經（大正藏二一），其內容由二部份而成的。第一部是凡夫以瑣細卑近之戒關係語，稱贊如來；此下說小、中、大之三戒。小戒之敘述，相當於五戒或十戒；中戒、大戒，更詳細地說明此等。知此部份是長部經典第一所載之大部份的經，成為所謂修行大綱、骨幹的一部，而後至於綱目化，便相當於三學、五分法身、乃至五根、五力中之戒，同時而成此綱目化之根本。第二部是說如來自證如、現證，並敘述甚深難見之諸法，於此，所以說六十二見。依此經，此六十二種見，關於過去約有十八，未來約有四十四，由見之種類看來，分為我與世界之常住論、常無常論、無因論、世界之邊無邊論、詭辯論、死後之有想論、無想論、非有想非無想論、斷滅論、現在涅槃論等，其中心的問題不出於我與世界之兩種。前於此等說中，有深缺思想之根底，或不過於他說之折衷補遺而已，皆是世尊在世當時的人，甚為考究之處，此部可看為當時於思想界之一縮圖，又依此以明佛教之立場，知其所占的地位是極重要的。從相應部經典中之某經，幾乎很明顯地是依於本經，或認為是豫想此經，應注意於阿含經典中，本經之重要地位。（編輯注：本文採用了巴利語新音譯替換古譯的詞）

第一 誦品

一 如是我聞。一時，世尊與五百大比庫僧團，由王舍城往那爛陀村，同行於大道。一遊行須臾亦與其弟子梵施童子，由王舍城往那爛陀村，同行於大道。途中，遊行須臾，以種種方法誹謗佛陀、誹謗佛法、誹謗僧團。反之，其弟子梵施童子，以種種方法稱贊佛陀、稱贊佛法、稱贊僧團。如其所說正相反之師徒二人，緊隨世尊與比庫僧團之後而行。

二 時，世尊於庵婆羅樹園內國王所建之休息堂，與比庫僧團同宿一夜；遊行者須卑，亦於庵婆羅樹園內國王之休息堂，與弟子梵施童子同宿一夜。於此，遊行者須卑，又以種種方法誹謗佛陀、誹謗佛法、誹謗僧團；反之，其弟子梵施童子，又以種種方法稱贊佛陀、稱贊佛法、稱贊僧團。如是其所說正相反之師徒二人，隨世尊及比庫僧團之後而住。

三 時，其夜方曉，眾多之比庫起而集坐於講堂，生起如次之話題：“友！希有哉！友！未曾有哉！已知已見之阿拉漢、正自覺者、世尊，徹見眾生心之種種趣向。然，遊行者須卑，以種種方法誹謗佛陀、誹謗佛法、誹謗僧團；反之，其弟子梵施童子，卻以種種方法稱贊佛陀、稱贊佛法、稱贊僧團。如是其所說正相反之師徒二人，緊隨世尊及比庫僧團之後而行。”

四 時，世尊知此等比庫之如是話題，乃行往彼講堂，至而坐於所設之座。坐已，世尊言諸比庫曰：“諸比庫！為如何之談話，汝等今坐此處耶？而又為何中斷汝等之言談耶？”如是言時，彼諸比庫白世尊言：“尊師！今夜之方曉，吾等諸弟子起而集坐於講堂，生起如次之話題：“希有哉！……乃至……而行。”諸弟子中斷如是話題，其時乃世尊之來！”

五 “諸比庫！若人誹謗我、誹謗佛法、誹謗僧團，諸比庫於此，不傷心、不憂恨、心不憤怒。諸比庫！若人誹謗我、誹謗佛法、誹謗僧團，諸比庫若忿怒、若不歡喜、即為諸比庫之障礙。諸比庫！若人誹謗我、誹謗佛法、誹謗僧團，諸比庫若忿怒、若不歡喜，然則，諸比庫能否判斷其人是善說、謬說耶？”

諸比庫曰：“尊師！不然。”

世尊曰：“諸比庫！若人誹謗我、誹謗佛法、誹謗僧團，諸比庫對此，不能辨別不實為不實：“如是之故，彼為不事實，如是之故，彼不得真相，我等之間無為此事，又所為事不存在。”

六 諸比庫！若人稱贊我、稱贊佛法、稱贊僧團，諸比庫不應歡喜此，不應欣悅此，於心不應愉適。諸比庫！若人稱贊我、稱贊佛法、稱贊僧團，諸比庫對此，若歡喜、欣悅、愉適，此即成為諸比庫之障礙。諸比庫！若人稱贊我、稱贊佛法、稱贊僧團，諸比庫對此，不能確認事實為事實：“如是之故，彼是事實，如是之故，彼得真相，我等之中有為是事，所為事是存在。”

七 諸比庫！其實，凡夫之贊歎如來，唯就瑣細、唯就卑近、唯就於戒之關係而已。諸比庫！然而，凡夫之贊歎如來，如何唯就瑣細、唯就卑近、唯就於戒之關係而已耶？”

小 戒

八 “諸比庫！凡夫如是贊歎如來：“沙門苟答馬（Gotama，古譯：瞿曇、喬達摩，指佛陀）是舍殺生、離殺生、不用刀、杖，有慚恥心，而多懷慈悲、利益一切有情，哀潛而住。”諸比庫！凡夫如是贊歎如來：“沙門苟答馬是舍不與取、離不與取，取所與、期待所與，無任何之盜心，自己清淨而住。”諸比庫！凡夫如是贊歎如來：“沙門苟答馬是舍非梵行、修梵行、修遠離之行，離淫欲不淨之法。”

九 諸比庫！凡夫如是贊歎如來：“沙門苟答馬（Gotama）是舍妄語、離妄語、語真實、從真實、以正直心不欺世間。”諸比庫！凡夫如是贊歎如來：“沙門苟答馬是舍兩舌、離兩舌，不此處聞彼處告，以離間此處之諸人；又不彼處聞此處告，以離間彼處之諸人。如是為令離間者和睦之人，為令親密者更益親密之人，為愛和合、好和合、喜和合、持和合語言之人。”諸比庫！凡夫如是贊歎如來：“沙門苟答馬是舍惡口、離惡口，凡所言說，無過失，悅耳、怡心、感銘、優雅，為諸人所喜歡。”諸比庫！凡夫如是贊歎如來：“沙門苟答馬是舍綺語、離綺語，語適時語、語真實、語有義之語、語合法語，凡所說為俱律義，明確、有段落、適義，感銘於心。

一十 諸比庫！凡夫如是調歎如來：“沙門苟答馬是離采伐諸種植之種子、諸種植之樹木，於日中一食，而夜不食，離非時食，離觀聽演劇、歌謠、舞樂之娛樂，離持粉裝飾、華鬘、香料、塗香，離用高床、大床，離受蓄金銀；沙門苟答馬是離受生穀類，離受生肉，離受婦人、少女，離受男女之奴隸，離受牝牡之山羊，離受雞豚，離受象、牛、牝牡之馬，離受耕田荒地，離差使、傳言之事，離賣買，離欺秤、欺升、欺尺，離賄賂、譎詐、虛偽之邪行，離傷害、殺戮、拘束、剽奪、竊盜、強奪。”

中 戒

十一 “諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，專心住於采伐諸種植、樹木，例如從根生、從幹生、從節生、從芽生、第五為從種子生者。沙門苟答馬遠離如是種子植物之損傷。”

十二 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，專心住於享樂積蓄物，例如食物之積蓄、飲物之積蓄、衣服之積蓄、乘具之積蓄、臥具之積蓄、香類之積蓄、財物之積蓄等。沙門苟答馬遠離受用如是等之任何積蓄物。”

十三 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，專心住於觀聽娛樂，例如演劇、歌謠、舞樂、表演、古譚、手鈴、鳴鉢、銅鑼、魔術奇境，賤人之竹棒戲，象、馬、水牛、牡牛、山羊、牡羊、雞鶉之鬥技，棒擊、拳鬥、角力、模擬戰、列兵、配兵、閱兵等之娛樂。沙門苟答馬遠離觀聽如是等之娛樂物。”

十四 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，專心耽住於賭博之放逸處，例如八目棋、十目棋、無盤棋、踢石、擲骰、棒打、占手痕、拋球、葉笛、鋤戲、倒立、風車戲、升戲、車戲、弓戲、字戲、測意戲、模擬殘傷戲等。沙門苟答馬遠離如是等之任何賭博放逸處。”

十五 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，專心住於享用高床大床等。例如過大之床座、獸形之腳臺，覆以長羊毛之織物、有文彩之白氈、繡花圖繪之床墊，於兩邊有重緣，單側有垂緣、鏤綴寶石、絹布之被蓋，人毛氈、象覆、馬掛、車衣、羚羊皮、迦達利鹿皮之殊勝敷物、寶蓋，上下之紅枕等。沙門苟答馬遠離使用此等任何之高床大床。”

十六 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，專心耽住於裝飾之放逸處。例如塗身、按摩、沐浴、鏡、眼塗色料、華鬘、塗香、臉粉、面油、手環、發飾、手杖、藥袋、刀劍、傘蓋、彩履、頭巾、寶珠、拂塵、白衣、長袖等。沙門苟答馬遠離如是等任何裝飾之放逸處。”

十七 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，專心住於無益徒勞之論。例如王論、盜賊論、大臣論、軍兵論、恐怖論、戰爭論、食物論、飲料論、衣服論、臥具論、華鬘論、香料論、親族論、乘具論、村裏論、鄉礦論、都市論、國土論、婦女論、英雄論、路邊論、井邊風傳論、祖先論、種性論、世界起源論、海洋起源論，如是有無之論。沙門苟答馬遠離如是等任何無益徒勞之論。”

十八 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，專心住於諍論。例如“汝不知此法、律，我知此法、律，汝如何知此法、律耶？”“汝是耶行者，我是正行者。”“我言前後相應，汝言不相應。”“汝應言於前者而言於後，應言於後者而言於前。”“汝無細慮而自返複。”“汝之立論，墮於負處。”“為解汝負說而尋思，若能者即自解！”沙門苟答馬遠離如是等任何諍論。”

十九 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，專心住於差使者、傳信之行作。例如國王、大臣、刹帝利、婆羅門、居士、童子令：“汝來此處、往彼處，汝來持此、持此往彼。”沙門苟答馬遠離如是等任何使者、傳信之行為。”

二十 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，然而行於欺瞞、饒諛騙詐、占相、以利求利之貪求。沙門苟答馬遠離如是等欺瞞、饒諛詐騙。”

大 戒

二一 “諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，彼等依無益徒勞之橫明（畜生）而過邪命生活。例如占蔔手足之相、占前兆吉凶、占夢、占體全身相、占鼠所咬、火護摩、杓子護摩、穀皮護摩、糠護摩、米護摩、熟酥護摩、油護摩、口護摩、血護摩、肢節明、宅地明、刹帝利明、濕婆明、鬼神明、地明、蛇明、毒藥明、蠍明、鼠明、鳥明、鴉明、命數豫言、防箭咒、解獸聲法等。沙門苟答馬遠離如是等任何無益徒勞之橫明。”

二二 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而坐活，彼等依無益徒勞之橫明而過邪命生活。例如占珠相、杖相、衣服相、劍相、矢相、弓相、武器相、婦人相、丈夫相、童子相、童女相、男僕相、婢女相、象相、馬相、水牛相、牡牛相、山羊相、羊相、雞相、鶉相、蜥蜴相、耳環相、占龜甲相、獸相等。沙門苟答馬遠離如是等任何無益徒勞之橫明。”

二三 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，彼等以此無益徒勞之橫明而過生活。例如以占：“王應進軍、王不應進軍。”“內部諸王當逼進、外部諸王將退卻。”“外部諸王當逼進、內部諸王將退卻。”“內部諸王當勝利、外部諸王將敗退。”“外部諸王當勝利、內部諸王將敗退。”“此人當勝利、此人將敗退。”沙門苟答馬遠離如是等任何無益徒勞之橫明。”

二四 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，彼等以無益徒勞之橫明過邪命生活。例如占：“應有月蝕、應有日蝕、應有星蝕、日月應行正道、日月應行非道、諸星宿應行正道、諸星宿應行非道、流星應隕落、應有天火、應有地震、天鼓將鳴、應有日月星宿之升沉明暗。”沙門苟答馬遠離如是等任何無益徒勞之橫明。”

二五 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，彼等以無益徒勞之橫明過邪命生活。例如占：“應有多雨、應無雨、應有豐收、應無收穫，應來太平、應有恐怖、應有疫病、應有健康。”記號、計算、吉凶數、作詩、順世論等。沙門苟答馬遠離如是等任何無益徒勞之橫明。”

二六 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，彼等以無益徒勞之橫明過邪命生活。例如占嫁娶、和睦分裂、貸入、貸出、以咒術令）開運、遇禍、墮胎、啞口、不能言、舉手不下、耳聾、問鏡、問童女、問天神、拜太陽，奉祭大梵天、口吐火、奉請吉祥天等。沙門苟答馬遠離如是等任何無益徒勞之橫明。”

二七 諸比庫！凡夫如是贊歎如來：“或有沙門、婆羅門，受食信施而生活，彼等以無益徒勞之橫明過邪命生活。例如許願、還願、對地基作咒、得精力有子、失精力無子、相宅地、對宅地撒祭物、漱口、沐浴、供犧牲，吐藥、下劑、上吐、下瀉、頭痛藥、點耳、洗眼、灌鼻、眼藥、藥油、眼科醫、外科醫、小兒科醫、與根本藥、草藥、瀉藥等。沙門苟答馬遠離如是等任何無益徒勞之橫明。”

諸比庫！凡夫即以此唯瑣細、卑近、有關俗戒等語贊歎如來而已。”

二八 “諸比庫！此外有甚深難見難覺，而且寂靜微妙，超越尋思境界之至微，唯智者所知之諸法，此，如來自證如、現證已而開示於世。諸人唯如實以此贊歎如來者，始為真正之贊歎。

然，諸比庫！如何是甚深難見難覺，而且寂靜微妙，超越尋思境界之至微，唯智者所知之諸法，此，如來自證如，現證已而開示（於世）。諸人唯如實以此贊歎如來者，始為真正之贊歎耶？

二九 或有沙門、婆羅門，為前際論者而持前際見。彼等對於過去，以十八種根據，主張種種之浮說。彼等沙門、婆羅門，為前際論者而持前際見，依何、根據何對於過去，以十八種根據，主張種種之浮說耶？

三十 諸比庫！或有沙門、婆羅門，持常住之見，以四種根據，說我及世界是常住。彼等沙門、婆羅門之尊者，依何、依據何為常住論，由四種根據，說我及世界是常耶？

三一 諸比庫！今有一類之沙門、婆羅門，從苦行、精進、專修、不放逸、正憶念、心得三昧，心得三昧已，能想起過去種種宿住，例如一生、二生、三生、四生、五生、十生、二十生、三十生、四十生、五十生、百生、千生、百千生、多百生、多千生、多百千生，“生彼處，我如是名、如是姓、如是階級，食如是食、感受如是苦樂，如是壽量。我從其處歿，生於他處。其生亦有如是名、如是姓、如是階級、食如是食、感受如是苦樂，如是壽量。我從其處歿，而生此處。”如是同其事情、境遇，而想起種種過去之存在。而彼如次言：“我及世界是常住，如無所生產之石女，如常住山頂，如直立不動之石柱。而諸有情之流轉、輪回，歿去、生來，我及世界之恒存常住。所以者何？因我從苦行、精進、專修、不放逸、正憶念、心得三昧，心得三昧已，能想起過去種種宿住。例如一生……乃至……多百千生等。“於彼之生、有如是名……乃至……生來此生。”如是同其事情、境遇，而想起過去種種之生存。由此而知我如何及世界是常住，無所生，如常住山頂、如直立不動之石柱。而諸有情之流轉、輪回，歿去、生來，我及世界是永恒常住。”

諸比庫！此即其第一主張，依據此，其常住論者之沙門、婆羅門說：“我及世界是常住。”

三二 又第二主張。常住論者之沙門、婆羅門，依何、根據何而說我及世界是常住耶？

諸比庫！今有某沙門、婆羅門，從苦行、精進、專修、不放逸、正憶念、心得三昧（三摩地，定），心得三昧已，想起種種過去之存在。例如一成壞劫、二成壞、三成壞、四成壞、五成壞、十成壞等。“知生於彼處，我有如是名、……乃至……我及世界是永恒常住。”

諸比庫！此為其第二主張，依此、根據此，常住論者之沙門、婆羅門說我及世界是常住。

三三 又第三主張，常住論者之沙門、婆羅門，依何、根據何而說我及世界是常住耶？

諸比庫！今有某沙門、婆羅門，從苦行、精進、專修、不放逸、正憶念、心得三昧（定），心得三昧已，想起過去種種之存在。例如十成壞、二十成壞、三十成壞、四十成壞等。“知生於彼處，我有如是名……乃至……我及世界是永恒常住。”諸比庫！此為其第三主張，依此、根據此，某常住論者之沙門、婆羅門，說我及世界是常住。

三四 又第四主張，常住論者之沙門、婆羅門，依何、根據何而說我及世界是常住耶？

諸比庫！今有其沙門、婆羅門，是推論家、審察家。彼以自己推論錘煉而得，並以審實尋思之

理解，而如是雲：“我及世界是常住，如無所生，如常住山頂，直立不動之石柱，而諸有情之流轉、輪回，歿去、生來，我及世界是恒常存在。”

諸比庫！此為其第四主張，依此、根據此，其常住論者之沙門、婆羅門，說我及世界是常住。

三五 諸比庫！此即彼等常住論者之沙門、婆羅門，以此四種之根據，說我及世界是常住。諸比庫！任何常住論者之沙門、婆羅門，說我及世界是常住，皆根據此四種，依此等任何之一，此外即無依據。

三六 諸比庫！如來知此：“如是執，如是執取此等之見處，將有如是生趣、有如是之來生。”如來不僅如此，如比此更殊勝者。知而不取著，不取著故，得知內心寂靜。然，諸比庫！如來如實知愛之集、滅、味著、過患及出離，無執取而解脫。

三七 諸比庫！此即甚深難見、難覺，而且寂靜微妙，超越尋思境界之至微，唯智者所知之諸法。此，如來自證知、現證已而開示於世。諸人唯如實以此贊歎如來者，始為真正之贊歎。”

第二 誦品

一 “諸比庫！有沙門、婆羅門，持著一分常住、一分非常住論。彼等由四種根據，說我及世界，一分是常住，一分非常住。彼等一分是常住、一分是非常住論者之沙門、婆羅門，依何、根據何而依四種根據，說我及世界，一分是常住、一分是非常住耶？

二 諸比庫！經長遠之時後，有某時是世界之壞滅時期，於世界(13)之壞滅時，諸有情多已轉生光音天。於其處，彼等是意所成，以喜為食，自發光輝，飛行空中，住於純淨，斯住於長遠時間。

三 諸比庫！經長遠之時後，有其時是世界之生成時期，於世界生成時，梵宮現於空中，此時，一有情壽命盡，或善福盡，由光音天歿，而生於虛空之梵宮。於其處，彼是意所成，以喜為食，自發光輝，飛行空中，住於純淨，斯住於長遠時間。

四 有情於彼處，唯長夜獨住(14)而無喜、樂而起如次之渴望：“然！實願其他之有情來生此。”時，某有情等，壽命終盡，由光音天歿，生於梵宮，與彼共住。彼等於其處，亦是意所成，以喜為

食，自發光輝，飛行空中，住於純淨，斯住於長遠時間。

五 諸比庫！其中，最初生之有情，起如是之念：“我是梵天、大梵天、全能者、不敗者、一切萬物之支配者、世界之自在主、一切之創造主、化生主、最上之能生者、一切之主宰者、是已生、未生者之父。凡住此之有情皆我之化作。所以者何？前因我生此念：“然！實願其他之有情來生此。”如是，我所起意願，此等之有情而生來。其後生來之有情，亦生如是念：“此尊者實是梵天、大梵天、全能者、不敗者、一切萬物之支配者、世界之自在主、一切之創造主、化生主、最上之能生者、一切之主宰者，是已生、未生者之父。吾等是依此尊者梵天化生而來。所以者何？吾等見尊者，最初生住此處，吾等由其後而生。”

六 諸比庫！於此，最初生之有情，較長壽、較英俊、較有權力。反之，其後而生諸有情，較短命、較醜陋、較少有權力。諸比庫！然，其後生者之一有情，由此天歿而生來此地上(15)，生來此已，彼舍家而出家，舍家出家已，彼從苦行、精進、專修、不放逸，正憶念、心得三昧(定)，心得三昧已，想起前生之生存，更此以前憶念不起。而彼如是言：“彼尊者實是梵天、大梵天、全能者、不敗者、一切萬物之支配者、世界之自在主、一切之創造主、化生主、最上之能生者、一切之主宰者，是已生、未生者之父。由化生吾等此(尊者梵天)，是常恆、堅固、常住，無轉變性，唯如是恒常而住。反之，吾等，因由此梵天之化生，故吾等是無常、不堅固、短命、有死歿、生此之性質。”

諸比庫！此為第一主張，依此、根據此，一分是常住、一分是非常住論者之沙門婆羅門，說我及世界，一分是常住、一分是非常住。

七 又第二主張，一分常住、一分非常住論之沙門、婆羅門，依何、根據何而說我及世界，一分是常住、一分是非常住耶？諸比庫！有稱為戲忘之諸天。彼等甚長久沉著於喜笑、遊戲、喜樂法而住。彼等因甚長久沉著於喜笑、遊戲、喜樂法而住，故消失其憶念。彼等諸天消失其憶念，即死歿其天身。

八 諸比庫！然，其中之有情，由其天身歿而生來此地上，生此，彼即舍家而出家。舍家而出家已，彼從苦行、精進、專修、不放逸，由正憶念、心得三昧，心得三昧已，而想起前生之生存，更此以前憶念不起矣。

九 彼如是言：“凡不戲忘之諸天，不長久沉著於喜笑、遊戲、喜樂法而住者，彼等不消失憶念；

不消失憶念之彼等諸天，即無死滅，而恒常、堅固、常住，無轉變性、如是常恒而住。反之，我等戲忘諸天，甚長久沉著於喜笑、遊戲、喜樂法而住；我等因甚長久沉著於喜笑、遊戲、喜樂法而住，故消失憶念，消失憶念已，我等由其天身歿，而無常、不堅固、短命，有死去、生此之性質。”諸比庫！此為第二主張，一分是常住、一分是非常住論者之沙門、婆羅門，依此，根據此而說我及世界，一分是常住、一分是非常住。

一十 又第三主張，一分是常、一分是非常住論之沙門、婆羅門，依何、根據何而說我及世界，一分是常住、一分是非常住耶？

諸比庫！此有稱為意憤諸天，彼等甚長久、相互嫉妒；彼等因長久相互嫉妒，相互嫉妒已，而其心相互憤恚。如其心相互憤恚，致身疲勞、心疲勞。而彼諸天，即由其天身死歿。

十一 諸比庫！然，其中有一有情，由其天身歿，而生此地上。生此，彼即舍家而出家，舍家而出家已，從苦行、精進、專修、不放逸、正憶念、心得三昧，心得三昧已，而想念前生之生存，更此以前無能想念。

十二 彼如是言：“凡不意憤之諸天，於長久不相互嫉妒；彼等長久不相互嫉妒，其心不相互憤恚。彼等其心不相互憤恚、不致身疲勞心疲勞。彼等其天身不死歿，常恒、堅固，常住、無轉變性、唯如是常恒而住。然，我等意憤諸天，甚長久相互嫉妒，我等因甚長久相互嫉妒，其心相互憤恚，其心相互憤恚，致身疲勞、心疲勞、如是我等從其天身死歿，生此地上，是無常、不堅固、短命、有死歿、生此之性質。”

諸比庫！此為第三主張，一分是常住、一分是非常住論者之沙門、婆羅門，是依此、根據此而說我及世界，一分是常住、一分是非常住。

十三 又有第四主張，一分是常住、一分是非常住論之沙門、婆羅門，依何、根據何而說我及世界，一分是常住、一分是非常住耶？

諸比庫！今有某沙門、婆羅門，是推論家、審察家。彼以自己推論錘鍊而得，並審實尋思之理解，而如是言：“稱此眼、耳、鼻、舌、身之此我，皆是不恒常、不堅固、非常住、有轉變性。反此，稱此心、意、識之此我，皆是恒常、堅固、常住、不轉變性，唯如是常恒而住。

諸比庫！此其第四主張，一分是常住、一分是非常住論之沙門、婆羅門，依此、根據此而說我及世界，一分是常住、一分是非常住。

十四 諸比庫！此即彼等一分是常住、一分是非常住論之沙門、婆羅門，根據此四種而說我及世界，一分是常住、一分是非常住。諸比庫！任何一分是常住、一分是非常住論之沙門、婆羅門，皆據此四種，或依此等任何之一，此外即無依據。

十五 諸比庫！如來如此：“如是執，如是執取此等之見處，將有如是生趣、有如是之來生。”如來不僅如此，如比此更殊勝者。知而不取著，不取著故，得知內心寂靜。然，諸比庫！如來如實知受之集、滅、味著、過患及出離，無執取而解脫。

諸比庫！此即甚深難見、難覺，而且寂靜微妙，超越尋思境界之至微，唯智者所知之諸法，此如來自證如、現證已而開示於世。諸人唯如實以此贊歎如來者，始為真正之贊語。

十六 “諸比庫！有沙門、婆羅門，持著邊、無邊論。彼等根據四種，說世界是邊、無邊。依何、根據何，邊、無邊論者之沙門、婆羅門，根據四種而說世界是邊、無邊耶？

十七 諸比庫！有其沙門、婆羅門，從苦行、精進、專修、不放逸、正憶念，心得三昧，心得三昧已，對此起世界有邊之想，彼如是言：“此世界是有邊(16)。所以者何？我從苦行……乃至……心得三昧，心得三昧已，對起世界有邊想而住，依此，而知世界確實如何為有限、有邊。

諸比庫！此即其第一主張。世界有邊無邊論者之沙門、婆羅門，依此、根據此而說世界邊、無邊。

十八 又有第二主張，邊、無邊論者之沙門、婆羅門，依何、根據何，而言世界是邊、無邊耶？

諸比庫！今有其沙門、婆羅門，從苦行、精進、專修、不放逸、正憶念，心得三昧，心得三昧已，對起世界無邊想而住。而彼如是言：“此世界確實無限、無邊。而(某)沙門、婆羅門言世界為有限、有邊，唯是彼等之妄語。此世界實是無限、無邊。所以者何？我從苦行……乃至……心得三昧，心得三昧已，對起世界無邊想而住。依此，而知世界確實如何為無限、無邊。”

諸比庫！此即其第二主張，某邊、無邊論者之沙門、婆羅門，依此、根據此而說世界之邊、無邊。

十九 又有第三主張，邊、無邊論者之沙門、婆羅門，依何、根據何而言世界是邊無邊耶？

諸比庫！今有其沙門、婆羅門，從苦行……乃至……心得三昧，心得三昧已，對起世界之上下

起有邊想，其橫緯起無邊想而住。然，彼如是言：“此世界是有邊亦無邊。沙門、婆羅門言世界為有邊，此唯是彼等之妄語。又沙門、婆羅門言此世界確實為無限、無邊，亦唯是彼等之妄語而已。此世界是有邊亦無邊。所以者何？”

我從苦行……乃至……心得三昧，心得三昧已，對此世界之上下起有邊想、其橫緯起無邊想而住。依此，而知世界確實如何為有邊亦無邊。”

諸比庫！此即其第三主張。有邊亦無邊論者之沙門、婆羅門，依此、根據此而言世界之有邊亦無邊。

二十 又有第四主張。邊、無邊論者之沙門、婆羅門，依何、根據何而言世界為邊、無邊耶？

諸比庫！今有某沙門、婆羅門之推論家、審察家。彼以自己推論錘練而得、並審實尋思之理解，而如是言：“此世界非有邊、亦非無邊。沙門、婆羅門言此世界為有邊，唯是彼等之妄語。而沙門、婆羅門言此世界確實無限、無邊，此亦唯是彼等之妄語。更有沙門、婆羅門言此世界為有邊、亦無邊，亦唯是彼等之妄語而已。

於是，此世界確實是非有邊、亦非無邊。”

諸比庫！此即其第四主張。邊、無邊論者之沙門、婆羅門，依此、根據此，說 世界之邊、無邊。

二一 諸比庫！此即彼等邊、無邊論者之沙門、婆羅門，根據此四種而說世界之邊、無邊。諸比庫！任何邊、無邊論者之沙門、婆羅門說世界之邊、無邊，皆根據此四種，或依此等任何之一，此外即無依據。

二二 諸比庫！如來如此：“如是執、如是執取此等之見處，將有如是生趣、有如是之來生。”如來不僅如此，如比此更殊勝者。知而不執取，不取著故，得知內心寂靜。然，諸比庫！如來如實知愛之集、滅、味著、過患及出離，無執取而解脫。

諸比庫！此即甚深難見、難覺、而且寂靜微妙，超越尋思境界之至微，唯智者所知之諸法。此，如來自證如、現證已而開示於世。諸人唯如實以此贊歎如來者，始為真正之贊語。

二三 “諸比庫，有其沙門、婆羅門，持著詭辯(17)論。彼等被詢問時，以四種根據，言偽亂無序之詭辯。詭辯論者之彼等沙門、婆羅門，被詢問時，依何、根據何而以四種根據，言偽亂無序之詭辯耶？”

二四 諸比庫，今有某沙門、婆羅門，不如實知此是善，不如實如此是不善。彼思惟：“我確實不如實如此是善，又不如實如此是不善。然，我實在不如實知此是善、不如實如此是不善者，如果我答此是善、此是不善時，我即有欲、貪、嗔、恚；當我有欲、貪、嗔、恚時，我即會說妄語；當我說妄語時，我即有壞、惱；當我有壞、惱時，我即有障礙。”如是思惟，彼畏說妄語，嫌惡妄語。對此被詢問時，即不答此是善，亦不答此是不善，而言其偽亂無序之詭辯論：“我不以為然、亦不以為不然，無異想、亦非無想、亦非無無想。”

諸比庫，此即其第一主張。有某偽亂無序之詭辯論者沙門、婆羅門，對此被詢問時，依此，根據此言其偽亂無序之詭辯論。

二五 又有第二主張。偽亂無序之詭辯論者沙門、婆羅門，對此被詢問時，依何、根據何，而言其偽亂無序之詭辯論耶？

諸比庫，今有某沙門、婆羅門，不如實如此是善，不如實知此是不善，彼思惟：“我確實不如實如此是善、不如實如此是不善。然，我實在不如實如此是善、不如實如此是不善者。如果我答此是善、答此是不善時，我即有欲、貪、嗔、恚；當我有欲、貪、嗔、恚時，我即有取著；當我有取著時，我即有壞、惱；當我有壞、惱時，我即有障礙。”彼畏取著、嫌惡取著。對此被詢問時，即不答此是善，亦不答此是不善，而言其偽亂無序之詭辯論：“我不以為然、亦不以為不然，無異想、亦非無想、亦非無無想。”

諸比庫！此即其第二主張。某偽亂無序之詭辯論者之沙門、婆羅門，對此被詢問時，依此、根據此言其偽亂無序之詭辯論。

二六 又有第三主張。偽亂無序詭辯論者之沙門、婆羅門，對此被詢問時，依何、根據何，而言其偽亂無序之詭辯論耶？

諸比庫，今有某沙門、婆羅門，不如實知此是善、不如實知此是不善。彼思惟：“我確實不如實知此是善、不如實知此是不善。然，我確實不如實知善、不如實知不善者。如果我答此是善、我答此是不善時，我即有欲、貪、嗔、恚；當我有欲、貪、嗔、恚時，我即有取著；當我有取著時，我即有壞、惱；當我有壞、惱時，我即有障礙。”彼畏取著、彼嫌惡取著。對此被詢問時，即不答此是善，亦不答此是不善，而言其偽亂無序之詭辯論：“我不以為然、亦不以為不然，無異想、亦非無想、亦非無無想。”

諸比庫，此即其第三主張。偽亂無序詭辯論者之沙門、婆羅門，被詢問時，依此，根據此言其偽亂無序之詭辯論。

二七 又有第四主張。詭辯論者之沙門、婆羅門，被詢問時，依何、根據何而言其偽亂無序之詭辯論耶？

諸比庫，今有某沙門、婆羅門，闇昧愚癡。彼因闇昧愚癡，對此被詢問時，即言其偽亂無序之詭辯論：“汝若詢問我，他世存在否？我若以為他世存在者，我當答汝他世存在，但我不以為然、亦不以為不然，無異想、亦非無想、亦非無無想。汝若詢問我，他世不存在耶？……乃至……他世存在亦不存在耶？他世非存在亦非不存在耶？化生之有情存在耶？化生之有情不存在耶？化生之有情存在亦非存在耶？化生之有情非存在亦非不存在耶？善惡業之異熟果存在耶？善惡業之異熟果不存在耶？善惡業之異熟果存在亦不存在耶？善惡業之異熟果非存在亦非不存在耶？真人其死後存在耶？真人其死後不存在耶？真人其死後存在亦非存在耶？真人其死後非存在亦非不存在耶？有此詢問，若我以為真人其死後非存在亦非不存在者，當答以真人其死後非存在亦非不存在。但我不以為然、不以為不然，無異想、亦非無想、亦非無無想。”

諸比庫！此即其第四主張。有對此之詢問時，詭辯論者之沙門、婆羅門，依此、根據此而言偽亂無序之詭辯論。

二八 諸比庫，此即詭辯論者之沙門、婆羅門，被詢問時，即依據此四種，言其偽亂無序之詭辯論。諸比庫，任何詭辯論者之沙門、婆羅門，被詢問時，言其偽亂無序之詭辯論，皆依據此四種，或此等中任何之一，其他即無根據。

二九 諸比庫，如來知此：“如是執、如是執取此等之見處，將有如是生趣、有如是之來生。”如來不僅知此，知比此更殊勝者。知而不執取，不執取故，得知內心寂靜。諸比庫，如來如實知愛之集、滅、味著、過患及出離，無執取而解脫。

諸比庫！此即甚深難見、難覺，寂靜微妙，超越尋思境界之至微。唯智者所知之諸法。此，如來自證如，現證已而開示於世。諸人唯如實以此贊歎如來，始為真正之贊語。”

三十 “諸比庫！有某沙門、婆羅門，持著無因論。彼等依二種根據，說我及世界是無因生。無因論之沙門、婆羅門，依何、根據何而說我及世界是無因主耶？

三一 諸比庫！有名為無想有情天，彼等諸天，若想生時，即從彼天歿。而某一有情，從其天歿，生來此地上，生此已，舍家而出家。舍家而出家已，彼從苦行、精進、專修、不放逸、正憶念，心

得三昧，心得三昧已，生起想念，更此以前不想念。彼如是言：“我及世界是無因生。所以者何？因以前我不存在，以前雖不存在，今我轉變為有情。”

諸比庫，此即其第一主張。某無因論者之沙門、婆羅門，依此、根據此而說我及世界是無因生。

三二 又有第二主張。無因論者之沙門、婆羅門，依何、根據何而言我及世界是無因主耶？

諸比庫，今有某推論家、審察家。彼以自推論錘練而得，並審實尋思之理解，而如是言：“我及世界是無因生。”

諸比庫，此即其第二主張。無因論者之沙門、婆羅門依此、根據此而說我與世界是無因生。

三三 諸比庫，此即無因論者之彼等沙門、婆羅門，根據此二種主張而說我與世界是無因生。任何無因論者之沙門、婆羅門，說我與世界是無因生，皆以此二種之根據，或此中任何之一，其他即無根據。

三四 諸比庫，如來知此：“如是執、如是執取此等之見處，將有如是生趣、有如是之來生。”如來不僅知此，知比此更殊勝者，知而不執取。不執取故，得知內心寂靜。諸比庫，如來如實知愛之集、滅、味著、過患及出離，無取而解脫。

諸比庫，此即甚深難見、難覺、寂靜微妙、超越尋思境界之至微。唯智者所知之諸法。此，如來自證知，現證已而開示於世。諸人唯如實以此贊歎如來，始為真正之贊語。

三五 諸比庫！此等前際論者，持此前際論之彼等沙門、婆羅門，對於過去，以十八種根據，主張種種之浮說。諸比庫！凡任何前際論者，持前際論之沙門、婆羅門，對於過去，主張種種之浮說，皆根據此等十八種，或此中任何之一，其他即無根據。

三六 諸比庫，如來知此：“如是執、如是執取此等之見處，將有如是生趣、有如是之來生。”如來不僅知此，知比此更殊勝者。知而不執取，不執取故，得知內心寂靜。諸比庫，如來如實知愛之集、滅、味著、過患及出離，無執取而解脫。

諸比庫，此即甚深難見、難覺、寂靜微妙，超越尋思境界之至微。唯智者所知之諸法。此，如來自證如、現證已而開示於世。諸人唯如實以此贊歎如來，始為真正之贊語。”

三七 “諸比庫，有此等後際論者，持此後際論之沙門、婆羅門，彼等對於未來，由四十四種根

據，主張種種之浮說。彼等後際論者，持後際論之沙門、婆羅門，依何、根據何而對於未來，依十四種之根據，主張種種之浮說耶？

三八 諸比庫，有某死後有想論者之沙門、婆羅門，彼等以十六種之根據，說我死後為有想。彼等死後有想論者之沙門、婆羅門，依何、根據何而對死後有想論，依十六種根據，主張死後我為有想耶？彼等對於我，主張：一、我死後無病、有色、有想”，二“我死後無病、有色、無想”，三“……亦非有色亦無色”，四“……非有色亦非無色。五“我死後為有邊”，六“……為無邊”，七“……亦有邊亦無邊”，八“……亦非有邊亦非無邊”。九“……為一想者”，一〇“……為異想者”，一一“……為少想者”，一二“……為無量想者”。一三“我死後……為一向樂者”，一四“……為一向苦者”，一五“……亦苦亦樂者”，一六“……非苦非樂者”。

三九 諸比庫！此即死後有想論者之沙門、婆羅門，以十六種之根據，說我死後為有想。諸比庫，任何死後有想論者之沙門、婆羅門，說我死後為有想，皆由此等十六種之根據，或由此等中任何之一，其他即無根據。

四十 諸比庫！如來知此：“如是執、如是執取此等之見處，將有如是生趣、有如是之來生。”如來不僅知此，知比此更殊勝者。知而不執取，不執取故，得知內心寂靜。諸比庫，如來如實知愛之集、滅、味著、過患及出離，無執取而解脫。

諸比庫！此即甚深難見、難覺，寂靜微妙，超越尋思境界之至微。唯智者所知之諸法。此，如來自證知、現證已而開示於世。諸人唯如實以此贊歎如來，始為真正之贊語。”

第三 誦品

一 “諸比庫！有某死後無想論者之沙門、婆羅門，彼等依八種之根據，說我死後為無想者。無想論者之沙門、婆羅門，依何、根據何以八種之根據，說我死後為無想者耶？

二 彼對於我，說：一“我死後為無病、有色、無想”，二“……無色、無想”，三“……亦有色亦無色”。四“……亦非有色亦非無色”。五“……為有邊”，六“……為無邊”，七“……亦有邊亦無邊”，八“……亦非有邊亦非無邊”。

三 諸比庫，此即死後無想論者之沙門、婆羅門，由此八種之根據，說我死後為無想者。諸比庫，任何以死後為無想論者之沙門、婆羅門，皆由此八種之根據，說我死後為無想者，或由此等中任何之一，此外即無根據。

四 諸比庫，如來知此：“如是執、如是執取此等之見處，將有如是生趣、有如是之來生。”如來不僅知此，知比此更殊勝者。知而不執取，不執取故，得知內心之寂靜。諸比庫！如來如實知愛之集、滅、味著、過患與出離，無執取而解脫。

諸比庫！此即甚深難見、難覺，寂靜微妙，超越尋思境界之至微。唯智者所知之諸法。此，如來自證知、現證已而開示於世。諸人唯如實以此贊歎如來，始為真正之贊語。”

五 “諸比庫！有某死後為非有想非無想論者之沙門、婆羅門，彼等由八種之根據，說我死後為亦非有想亦非無想。彼等死後為非有想非無想論者之沙門、婆羅門，依何、根據何而由八種之根據，說我死後為非有想非無想耶？

六 彼等說：一“我死後無病、非有想非無想而有色”，二“……而無色”，三“……亦有色亦無色”，四“……亦非有色亦非無色”。五“……為有邊”，六“……為無邊”，七“……亦有邊亦無邊”，八“……亦非有邊亦非無邊”。

七 諸比庫，此即彼等死後非有想非無想論者之沙門、婆羅門，由此八種之根據，說我死後非有想非無想。諸比庫！任何死後非有想非無想論者之沙門、婆羅門，說我死後為非有想非無想，皆由此等八種根據，或由此等中任何之一，此外即無根據。

八 諸比庫，如來知此：“如是執、如是執取此等之見處，將有如是生趣、有如是之來生。”如來不僅知此，知比此更殊勝者。知而不執取，不執取故，得知內心寂靜。諸比庫！如來如實知愛之集、滅、味著、過患及出離，無取而解脫。

諸比庫！此即甚深難見、難覺，寂靜美妙，超越尋思境界之至微。唯智者所知之諸法。此，如來自證知、現證已而開示於世。諸人唯如實以此贊歎如來，始為真正之贊語。”

九 “諸比庫！有某斷滅論者之沙門、婆羅門，彼等由七種之根據，說現生有情斷滅、消失、無

有。彼等斷滅論者之沙門、婆羅門，依何、根據何，由七種之根據，說現生有情斷滅、消失、無有耶？

一十 諸比庫！今有某沙門、婆羅門如是說、如是見：“卿！此我為有色，而由四大種所成，父母所生，身壞滅時，即斷滅、消失，死後不存在故，至此，卿，此我實在斷滅。”如是說現在有情之斷滅、消失、無有。

十一 對此，有其他者如是說：“卿！汝說“我”確實不存在。我不說此我確實不存在。然，卿！此我非實斷滅者，汝！猶其他天之有色，屬飲食者之我。汝不知此、不見此，我如此、見此。汝！此我，身之壞滅時，斷滅、消失，死後非存在，故汝之此我確實斷滅。”如是另有者如是說現有情之斷滅、消失、無有。

十二 對此，更有他者說：“卿！汝說“我”確實不存在，我不說此我確實不存在。然，汝！此我非實斷滅者。猶其他天之有色，為意所成而具大小一切之肢（節），非缺根之我。汝不知此、不見此，我知此、見此。汝！此我，身之壞滅時，斷滅、消失、死後不存在，故汝之此我確實斷滅。”如是其者說現生有情之斷滅、消失、無有。

十三 對此，更有其他者說：“卿！汝說“我”確實不存在。我不說我確實不存在。然，卿！此我實非全斷滅，卿，猶有其他超越色想，滅有對想，不憶念種種想，故到達有“虛空無邊”之空無邊處我。汝不知此、不見此，我知此、見此。汝，此我，身壞滅時斷滅、消失、死後不存在故，汝如此之我實在斷滅。”如是其他者，說現生有情之斷滅、消失、無有。

十四 對此，更有其他者說：“汝說“我”確實不存在。我不說我確實不存在。然，汝！此我實非全斷滅。汝！猶有其他超越空無邊處，故到達有“識無邊”之識無邊處我。汝不知此、不見此，我知此、見此。汝，此我，身壞滅之時，斷滅、消失、死後不存在故，汝！如此之我完全斷滅。”如是說現生有情之斷滅、消失、無有。

十五 對此，更有其他者說：“卿！汝說“我”確實不存在。我不說我確實不存在。然，汝，此我尚未全斷滅。汝！猶有其他超越識無邊處，以到達有“無所有”之無所有處我。汝不知此、不見此，我知此、見此。汝！此我，身壞滅之時，斷滅、消失、死後不存在故，汝！如此之我，完全斷滅。”

如是說現生有情之斷滅、消失、無有。

十六 對此，更其他者說：“汝！汝說“我”確實不存在。我不說我確實不存在。然，汝！此我尚未全斷滅。汝！猶有其他超越無所有處，到達有“此寂靜、此美妙”之非想非非想處我。汝不知此、不見此，我知此、見此。卿！此我，身之壞滅時，斷滅、消失，死後不存在故，卿！如此之我完全斷滅。”如是說現生有情之斷滅、消失、無有。

十七 諸比庫！此即彼等斷滅論者之沙門、婆羅門，由七種根據，說現生有情之斷滅、消失、無有。諸比庫！任何斷滅論者之沙門、婆羅門，說現生有情之斷滅、消失、無有，皆此等七種之根據，或由此等中任何之一，此外即無根據。

十八 諸比庫！如來知此：“如是執、如是執取此等之見處，將有如是之生趣、有如是之來生。”如來不僅知此，知比此更殊勝者。知而不執取，不執取故，得知內心寂靜。諸比庫！如來如實知愛之集、滅、味著、過患及出離，無取著而解脫。

諸比庫！此即甚深難見、難覺、寂靜微妙，超越尋思境界之至微，唯智者所知之諸法。此，如來自證知、現證已而開示於世。諸人唯如實以此贊歎如來，始為真正之贊語。”

十九 “諸比庫！有某最上現法涅槃論者之沙門、婆羅門，彼等由五種根據，說現生有情之最上現法涅槃。彼等最上現法涅槃論者之沙門、婆羅門，依何、根據何而以五種之根據，說現生有情之最上現法涅槃耶？

二十 諸比庫！今某沙門、婆羅門有如是說、如是見：“汝！此我實於現在具足、滿足五欲樂時，汝！此我則達最上現法涅槃。”如是說現生有情之最上現法涅槃。

二一 對此，其他者說：“汝說此我實是存在，我不說此我不存在。然，汝“此我實未達最上現法涅槃。所以者何？五欲樂是無常、苦、變易性，由其變易性而變化，即生起憂、悲、苦、愁、惱。然，汝！此我確實離諸欲，離不善法，有尋有伺，由離生喜、樂之初禪住時，汝！則此我到達最上現法涅槃。”如是某人說現生有情之最上現法涅槃。

二二 對此，更有其他者說：“汝言此我確實存在，我不說此我不存在。然，汝！此我確實未到達

最上現法涅槃。所以者何？於此有尋有伺故，則謂粗淺之初禪。汝！此我，實是滅尋、伺，內心安靜，得心一境性，無尋無伺，由定生喜樂之第二禪住時，汝！此我則到達最上現法涅槃。”如是某人說現生有情之最上現法涅槃。

二三 對此，更有其他者說：“汝說此我確實存在，我不說此我不存在。然，汝！此我實未達最上現法涅槃。所以者何？於此有喜，心躁亂故，則謂粗淺之第二禪。然，汝！此我舍喜，住於舍，正念正智，由身受樂，諸聖者宣示：“舍念樂住”之第三禪住時，汝！此我則到達最上現法涅槃。”如是某人說現生有情之最上現法涅槃。

二四 對此，更有其他者說：“汝說此我確實存在，我不說此我不存在。然，汝！此我實未達最上現法涅槃。所以者何？於此，心有樂之向趣故，則謂粗淺之第三禪。汝！此我實舍離樂、舍離苦，又滅先前有喜悅及憂惱，不苦不樂，連舍念清淨之第四禪住時，汝！此我則實達最上現法涅槃。”如是某人說現生有情之最上現法涅槃。

二五 諸比庫！此即彼等最上現法涅槃論者之沙門、婆羅門，由五種根據，說現生有情最上現法涅槃。諸比庫！任何最上現法涅槃論者之沙門、婆羅門，說現生有情之最上現法涅槃，皆由此等五種根據，或依此等中任何之一，此外即無根據。

二六 諸比庫！如來知此：“如是執、如是執取此等之見處，將有如是之生趣、如是之來生。”如來不僅知此，知比此更殊勝者。知而不執取，不執取故，得知內心寂靜。諸比庫！如來如真知受之集、滅、味著、過患及出離，不執取而解脫。

諸比庫！此即甚深難見、難覺，寂靜微妙，超越尋思境界之至微，唯智者所知之諸法。此，如來自證知、現證已而開示於世。諸人唯如實以此贊歎如來，始為真正之贊語。

二七 諸比庫！此即彼等持後際論、後際論見之沙門、婆羅門，以四十四種根據對於後際未來，主張種種之浮說。諸比庫！任何持後際論見之沙門、婆羅門，對於後際，主張種種之浮說，皆由此等四十四種之根據，或依此等中任何之一，此外即無根據。

二八 諸比庫！如來知此：“如是執、如是執取此等之見處，將有如是之生趣、如是之來生。如來不僅知此，知比此更殊勝者。知而不執取，不執取故，得知內心寂靜。諸比庫！如來如實知愛之集、

滅、味著、過患及出離，無執取而解脫。

諸比庫！此即甚深難見、難覺、寂靜美妙、超越尋思境界之至妙，唯智所知之諸法。此，如來自證知、現證已而開示於世。諸人唯如實以此贊歎如來，始為真正之贊語。

二九 諸比庫！此即彼等持前際論、後際論，及前際後際論見之沙門、婆羅門，對於過去、未來，以六十二種之根據，主張種種之浮說。諸比庫！任何持前際論、後際論，及前後際論見之沙門、婆羅門，對於過去、未來主張種種之浮說，皆由此六十二種根據，或由此中任何之一，此外即無根據。

三十 諸比庫！如來知此：“如是執，如是執取此等之見處，將有如是之生趣、如是之來生。”如來不僅知此，知比此更殊勝者。知而不執取，不執取故，得知內心之寂靜。諸比庫！如來如實知愛之集、滅、味著、過患及出離，不執取而解脫。

諸比庫！此即甚深難見、難覺，寂靜微妙，超越尋思境界之至微。唯智者所知之諸法。諸人唯以此贊歎如來，始為真正之贊語。

原本無三一

三二 諸比庫！於此，彼等持常住論之沙門、婆羅門，由四種根據，說我及世界是常住。此是彼等持常住論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

三三 諸比庫！於此，彼等持一分常住，一分非常住論之沙門、婆羅門，由四種根據，主張我及世界是一分常住、一分非常住。此是彼等持常住論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

三四 諸比庫！於此，彼等持邊、無邊論之沙門、婆羅門，由四種根據，主張世是邊、無邊。此是彼等持邊、無邊論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

三五 諸比庫！於此，彼等持詭辯論之沙門、婆羅門，被詢問時，以此四種根據，言偽亂無序之詭辯。此是彼等持詭辯論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

三六 諸比庫！於此，彼等持無因論之沙門、婆羅門，由二種根據，說我及世界是無因生。此是

彼等持無因論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

三七 諸比庫！於此，彼等前際論、持前際見之沙門、婆羅門，以十八種根據，對過去主張種種之浮說。此是彼等前際論者，持前際見之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

三八 諸比庫！於此，彼等持死後有想論之沙門、婆羅門，由十六種根據，說死後我有想。此是彼等持死後有想論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

三九 諸比庫！於此，彼等持死後無想論之沙門、婆羅門，由八種根據，說死後我無想。此是彼等持無想論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

四十 諸比庫！於此，彼等持死後非有想非無想論之沙門、婆羅門，由八種根據，說死後我非有想非無想。此是彼等持死後非有想非無想論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

四一 諸比庫！於此，彼等持斷滅論之沙門、婆羅門，由七種根據，說現生有情之斷滅、消失、無有。此是彼等持斷滅論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

四二 諸比庫！於此，彼等持最上現法涅槃論之沙門、婆羅門，由五種根據，說現生有情之最上現法涅槃。此是彼等持最上現法涅槃論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

四三 諸比庫！於此，彼等持後際見、後際論之沙門、婆羅門，以四十四種根據，對於未來，主張種種之浮說。此是彼等持後際見、後際論之沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

四四 諸比庫！於此，彼等持前際、後際、前際後際見之沙門、婆羅門，由六十二種之根據，對於過去、未來主張種種之浮說。此是彼等沙門、婆羅門之不知、不見，與煩惱欲求之邪見。

四五 諸比庫！於此，彼等持常住論之沙門、婆羅門，由四種根據，說我及世界是常住，此乃緣觸故。

四六 諸比庫！於此，一半常住、一半非常住論之沙門、婆羅門，由四種根據，說我及世界是一分

常住、一分非常住，此乃緣觸故。

四七 諸比庫!於此，彼等持邊無邊論之沙門、婆羅門，由四種根據，說世界是邊無邊，此乃緣觸故。

四八 諸比庫!於此，彼等持詭辯論之沙門、婆羅門，被詢問時，由四種根據，說偽亂無序之詭辯論，此乃緣觸故。

四九 諸比庫!於此，彼等持無因論之沙門、婆羅門，由二種根據，說我及世界是無因生，此乃緣觸故。

五〇 諸比庫!於此，彼等前際論、持前際見之沙門、婆羅門，對於過去，由十八種根據，主張種種之浮說，此乃緣觸故。

五一 諸比庫!於此，彼等持死後有想論之沙門、婆羅門，由十六種根據，說死後我是有想，此乃緣觸故。

五二 諸比庫!於此，彼等持無想論之沙門、婆羅門，由八種根據，說死後我是無想，此乃緣觸故。

五三 諸比庫!於此，持死後非有想非無想論之沙門、婆羅門，由八種根據，說死後我是非有想非無想，此乃緣觸故。

五四 諸比庫!於此，持斷滅論之沙門、婆羅門，由七種根據，說現生有情之斷滅、消失、無有，此乃緣觸故。

五五 諸比庫!於此，持最上現法涅槃論之沙門、婆羅門，由五種根據，說現生有情之最上現法涅槃，此乃緣觸故。

五六 諸比庫!於此，持後際論、後際見之沙門、婆羅門，由四十四種根據，對未來主張種種之浮說，此乃緣觸故。

五七 諸比庫！於此，前際論、後際論、前際後際論，持過去未來論之沙門、婆羅門，由六十二種根據，對過去未來主張種種之浮說，此乃緣觸故。

五八 諸比庫！於此，彼等常住論之沙門、婆羅門，由四種根據，說我及世界是常住。彼等除感受觸，別無[立論]之處。

五九 諸比庫！於此，彼等一半常住一半非常住論之沙門、婆羅門，由四種根據，說我及世界是一半住常、一半非常住。彼等除感受觸，別無[立論]之處。

六〇 諸比庫！於此，彼等邊無邊論之沙門、婆羅門，由四種根據，說世界是邊無邊。彼等除感受觸，別無[立論]之處。

六一 諸比庫！於此，彼等持詭辯論之沙門、婆羅門，被詢問時，由四種根據，言偽亂無序之詭辯。彼等除感受觸，別無立論之處。

六二 諸比庫！於此，彼等持無因論之沙門、婆羅門，由二種根據，說我及世界是無因生。彼等除感受觸，別無立論之處。

六三 諸比庫！於此，彼等持前際見、前際論之沙門、婆羅門，對於過去，主張種種之浮說。彼等除感受觸，別無立論之處。

六四 諸比庫！於此，彼等持死後有想論之沙門、婆羅門，由十六種根據，說死後我是有想。彼等除感受觸，別無立論之處。

六五 諸比庫！於此，彼等持死後無想論之沙門、婆羅門，由十六種根據，說死後我是無想。彼等除感受觸，別無立論之處。

六六 諸比庫！於此，彼等持死後非有想非無想論之沙門、婆羅門，由八種根據，說死後我是非有想非無想。彼等除感受觸，別無立論之處。

六七 諸比庫！於此，彼等持斷滅論之沙門、婆羅門，由七種根據，說現生有情之斷滅、消失，無有。彼等除感受觸，別無立論之處。

六八 諸比庫！於此，彼等持最上現法涅槃論之沙門、婆羅門，由四種根據，說現生有情之最上現法涅槃。彼等除感受觸，別無立論之處。

六九 諸比庫！於此，彼等後際論、持後際見之沙門、婆羅門，由四十四種根據，對未來主張種種之浮說。彼等除感受觸，別無立論之處。

七〇 諸比庫！於此，彼等對過去未來，持後際、前際、前際後際見之沙門、婆羅門，由六十二種根據，對過去未來，主張種種之浮說。彼等除感受觸，別無立論之處。

七一 諸比庫！於此，彼等常住論之沙門、婆羅門，由四種根據，說我及世界是常住。又彼等一半常住、一半非常住論之沙門、婆羅門，……乃至……又彼等邊無邊論之沙門、婆羅門，……乃至……又彼等詭辯論之沙門、婆羅門，……乃至……又彼等無因論之沙門、婆羅門，……乃至……又彼等前際論之沙門、婆羅門，……乃至……又彼等持死後有想論之沙門、婆羅門，……乃至……又彼等持死後無想論之沙門、婆羅門，……乃至……又彼等持死後非有想非無想論之沙門、婆羅門，……乃至……又彼等持斷滅論之沙門、婆羅門，……乃至……又彼等持最上現法涅槃論之沙門、婆羅門，……乃至……又彼等持前際論之沙門、婆羅門，……乃至……又彼等持後際論之沙門、婆羅門，……乃至……又彼等持前際後際論(19)之沙門、婆羅門，由此等六十二種根據，對於過去未來，主張種種之浮說，彼等皆依六觸處，感受種種觸，由觸緣受而有愛，緣愛而有取，緣取而有有，緣有而有生，緣生而有老、死、憂、悲、苦惱。諸比庫！是故比庫，如實知六觸處之集、滅、味著、過患及出離者，彼則知比此等更殊勝。

七二 諸比庫！任何持前際後際見之前際論、後際論、前際後際論之沙門、婆羅門，對於過去未來，凡依此六十二種根據，主張種種之浮說，皆被網羅囚困於其中而浮沈，被網羅困住其中而浮沉。

諸比庫！恰如熟練之漁夫、漁夫弟子，以細目之網，網覆於小池，彼自得如是念：“凡住此小池之任何粗大魚類，皆被網羅於其中而串躍，皆被網羅於其中而串躍。”比庫！如是，任何持前後際見之前際論、後際論、前後際論之沙門、婆羅門，對過去未來，凡依此六十二種根據，主張種種之

浮說，皆被網羅於其中而串躍，被網羅於其中而串躍。

七三 諸比庫！如來之身，切斷引導生之根而住。凡如來此身住之間，彼等人、天則見此。然，身壞、命終已，人天皆不能見之。

諸比庫！恰如一束之庵羅樹根被所斷時，任何枝莖茂盛之庵羅果亦隨其斷去。諸比庫！如是，如來之身，截斷引導生之根而住。其身住之間，人、天雖能見之，身壞命終已，人天當不能見。”

七四 如是說時，尊者阿難白世尊言：“尊師！希有哉！尊師！未曾有哉！尊師！此法門當為何名耶？”世尊曰：“然者，阿難！今汝應以此法門，名之為“義網”而奉持、名之為“法網”而奉持、名之為“梵網”而奉持、名之為“見網”而奉持、名之為“無上戰勝”而奉持之。”世尊如是言已，歡喜之諸比庫，倍受世尊之所說，說此授記經時，千世界震動！

梵網經注釋

注：

1. 梵網經 (Brahmajalasutta)，於漢譯北傳長阿含經有梵動經，Jala 是網之意義，可為“梵網經”。於異譯本有梵網六十二見經，以言網義。
2. 世尊 (Bhagavat) 甚多音譯為薄伽梵，今譯為世尊。
3. 同原本前節之最後，“隨世尊及比庫僧團之後而行” (Bhagavantampitthitopitthito anubaddhahontibhikkhu-sanghanca) 如果此為不合理，可取其他寫本之有“住”的 (viharanti)
4. 如來 (Tathagata)，在阿含經有佛陀自稱用此語和他者稱佛陀時用此語，在此屬前者。
5. 第八節至第二十七節之各節，凡以下長部經典第一卷之各經差不多有存在者，於此適合省略之。如次之沙門果可知的，這些為所謂修行道之大綱架構的一部份。修行道之大綱，如後之戒、定、慧之三學，戒、定、慧、解脫之四法，戒、定、慧、解脫、解脫知見之五分，又信、戒、念、定、慧之五根及五力，被綱目化，而成為根本的。由第八節至第二十七節之各節，於此等中，相當戒的。這一點，於長部經典二之大般涅槃經，既於三學四法，被綱要化，一見可以明了。
6. 升原語 (kamsa)，有銅意義，亦有說貨幣，於漢譯對秤、升、尺而為鬥秤、又有斤、鬥、寸尺就必有鬥，今參照此而譯為“升”。或 kamsa 是梵語的 karsa 亦說不定。karsa 是重又名為量。
7. “無益徒勞之論”原語 tiracchana-katha 是“獸語”之意義，如北傳漢譯有遮道無益之言。於

何等之道亦無有益，故雲無益之語。

8. 前際論者“想過去” (publanta-kappika) 的 publanta 譯為“前邊”或前際指過去。kappika 是由 kappa 的派生。於此 kappa 無通常之“劫”的意思，當可譯為想。參看水野先生之巴利語辭典八三頁。四三頁“後際論者”想未來” (aparantakappika) 亦同此。

9. “浮說”原語 adhvutti-pada, 語之本身雖無浮虛之意，但在此即用為“浮虛”之意，如佛音之注釋。

10. 姓“名字”，(gotta) 是平常之姓。其次之姓 (vanna) 是指婆羅門、刹帝利、毗舍、首陀羅之四姓的姓。

11. 見處主張 (ditthitthana) 之“處” thana 上面譯為“立場”。

12. “無執取”之原語 anupada 亦可譯為“無餘”，無後世之所謂無餘涅槃之古言詮。

13. “世界之壞時”之原語 samvattamanoloko 當從於說是 samvattamane 之誤。

14. “住”之原語 niblusitatta 幾乎於其他未曾看到的文字，疑是辭典中之“不安”義，今唯看為“住”之意，相當於 nirvasitatva, 當然，亦有離住之意。

15. 於原文有 thanamkhopan', etamvijjatiyam……於 yam 以下述“是此後者一有情”雲雲、thana 是“處”之義，指 yam 以下所謂有此處。今雖唯譯為“處”，沒有說不知“有耶？”之意，故必定是有。所以唯譯為來亦可。

16. 邊原語 parivatumo, 無注釋亦無解釋，在漢譯亦相當此字。於英譯，譯為 apath couldbetradedroundit, 於德譯，譯為 ingsabgezirkelt, 雲有何補綴之誤。若以次之無邊及有邊無邊之二語比較之，可推定其意義是“關於“周圍”。

17. 原語為 amara-vikkhepika 的 amara 是“鰻” vikkhepa 平常譯為散亂，在此是鰻之蠕動，對於質問，指如鰻之蠕動的偽亂無序之回答。“詭辯論”完全是義譯。於漢譯北傳有異問異答、亦相當共諍所言各異言教。

18. 真人 (Tathagata), 同於如來之原語。如來是佛陀之自稱為阿含經之通例，在此詭辯論者之用語，無指佛陀之理。注釋者於此時，以同有情之義。說此經之時候，外道或佛弟子之間，沒有從佛陀之死後為問題之理。故不譯為佛陀，唯譯為真人。

INTRODUCTION

To The

Brahma-Jala Sutta

THE phase of beliefs which this Suttanta is intended to meet, into which its argument fits, has been set out in some detail in the opening chapter of my 'American Lectures.' As there pointed out [1], the discussion which thus opens this series of dialogues forms also the first question in the Kathà Vatthu, and the first question in the Milinda. We cannot be far wrong if, in our endeavours to understand the real meaning of the original Buddhism, we attach as much weight to this question as did the author or authors of these ancient and authoritative Buddhist books.

The Suttanta sets out in sixty-two divisions [2] various speculations or theories in which the theorists, going out always from various forms of the ancient view of a 'soul'—a sort of subtle manikin inside the body but separate from it, and continuing, after it leaves the body, as a separate entity—attempt to reconstruct the past, or to arrange the future. All such speculation is condemned. And necessarily so, since the Buddhist philosophy is put together without this ancient idea of 'soul.'

The Buddhist scheme endeavours, in other words, to include all the truth which previous thinkers had grafted on to the old savage theories of a semi-material, subtle, permanent entity inside the body, while rejecting those theories themselves; it endeavours to retain all the philosophic truth which previous thinkers had grafted on to the theosophies—the corollaries of the soul theories—while rejecting those theosophies themselves. The reasons given for this position are threefold firstly, that such speculators about ultimate things, [\q xxvi/] either in the past or the future, have insufficient evidence. see only one side of the shield; [3]

secondly, that such speculations do not lead to emancipation, to Arahatsip; [4] and thirdly, that such theories are really derived from the hopes, the feelings, and the sensations arising from evanescent phenomena [5]-they belong, in other words, to the realm of hastily formed, empirical opinion (diññhi), not to that of the higher wisdom (paññā). So that Buddhism, in the first place, holds a position somewhat similar to the modern Agnostic position. Secondly, while acknowledging the importance of feeling and of intellect, it lays special stress upon the regulation, the cultivation, of the Will [6]. And thirdly, it distinguishes between a lower and a higher wisdom, [7].

Several scholars, and especially with more knowledge and detail Dr. Karl Neumann, have maintained that the position of Buddhism in the history of Indian philosophy is analogous to that of Schopenhauer in European philosophy. On the other hand, it is maintained by Professor Deussen that Schopenhauer's position is analogous to that of the Upanishads. The reconciliation will probably be found to be that what Buddhism took over, with more or less of modification, from the Upanishads, is about the same as that part of the Upanishad doctrine which is found, in European phraseology, in Schopenhauer; and what Buddhism rejected altogether is not to be found in Schopenhauer. He himself, who however knew both systems only from second-hand and inaccurate authorities, says, 'If I am to take the results of my own Philosophy as the standard of truth, I should be obliged to concede to Buddhism the pre-eminence over other (systems of philosophy).'

However this question may be decided-and its discussion, at the necessary length, by a competent student of philosophy, is a very pressing want-it is certain from the details given in our Suttanta that there were then current in Northern India many other philosophic and theosophic speculations besides those the priests found it expedient to adopt, and

have preserved for us in the Upanishads. And who can doubt but that some, if not all of them, may also have had their influence on the new doctrine? There was always much philosophising in India outside the narrow and inexact limits [\q xxvii/] of the so-called six Darsanas; and we have to thank Buddhist scholars for preserving, in their Pàli and Sanskrit works, the evidences of such philosophy as the priests wished to exclude from notice [8].

DIALOGUES OF THE BUDDHA

Dīghanikāyo

[COLLECTION OF LONG DIALOGUES.]

BRAHMA-JALA SUTTA [9]

The Perfect Net

1. Thus have I heard. The Blessed One was once going along the high road between Rājagaha and Nālandā [10] with a great company of the brethren, with about five hundred brethren. And Suppiya the mendicant [11] too was going along the high road between Rājagaha and Nālandā with his disciple the youth Brahmadaṭṭa. Now just then Suppiya the mendicant was speaking in many ways in dispraise of the Buddha, in dispraise of the Doctrine, in dispraise of the Order. But young Brahmadaṭṭa, his pupil, gave utterance, in many ways, to praise of the Buddha, to praise of the Doctrine, to praise of the Order. Thus. they two, teacher and pupil, holding opinions in direct contradiction one to the other, were following, step by [q 002/] step, after the Blessed One and the company of the brethren.

2. Now the Blessed One put up at the royal rest-house in the Ambalaññhikā. pleasance [12] to pass the night, and with him the company of the brethren. And so also did Suppiya the mendicant, and with him his young disciple Brahmadaṭṭa. And there, at the rest-house, these two carried on the same discussion as before.

[2] 3. And in the early dawn a number of the brethren 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 is it, brethren, and how strange that the Blessed One, he who knows and sees, the Arahata, the Buddha Supreme, should so clearly have perceived how various are the inclinations of men! For see how while Suppiya the mendicant speaks in many ways in dispraise of the Buddha, the Doctrine, and the Order, his own disciple young Brahmadaṭṭa, speaks, in as many ways, in praise of them. So do these two, teacher and pupil, follow step by step after the Blessed One and the company of the brethren, giving utterance to views in direct contradiction one to the other.'

4. Now the Blessed One, on realising what was the drift of their talk, went to the pavilion, and took his seat on the mat spread out for him. And when he had sat down he said: `What is the talk on which you are engaged sitting here, and what is the subject of the conversation between you? ' And they told him all. And he said:

[q 003/] **Minor Details Of Mere Morality**

5. `Brethren, if outsiders should speak against me, or against the Doctrine, or against the Order, you should not on that account either bear malice, or suffer heart-burning, or feel ill will. If you, on that account, should be angry and hurt, that would stand in the way of your, own self-conquest. If, when others speak against us, you feel angry at that, and displeased, would you then be able to judge how far that speech of theirs is well said or ill? `

`That would not be so, Sir.'

`But when outsiders speak in dispraise of me, or of the Doctrine, or of the Order, you should unravel what is false and point it out as wrong, saying: ßFor this or that reason this is not the fact, that is not so, such a thing is not found among us, is not in us.û

6. `But also, brethren, if outsiders should speak in praise of me, in praise of the Doctrine, in praise of the Order, you should not, on that account, be filled with pleasure or gladness, or be lifted up in heart. Were you to be so that also would stand in the way of your self-conquest. When outsiders speak in praise of me, or of the Doctrine, or of the Order, you should acknowledge what is right to be the fact, saying: ßFor this or that reason this is the fact, that is so, such a thing is found among us, is in us.û

7. `It is in respect only of trifling things, of matters of little value, of mere morality, that an unconverted man, when praising the Tathàgata, would speak. And what are such trifling, minor details of mere morality that he would praise.

[4] [THE MORALITIES [13]. PART I.]

8. ßPutting away the killing of living things, Gotama the recluse holds aloof from the destruction [q 004/] of life. He has laid the cudgel and the sword aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have lifeû It is thus that the unconverted man, when-speaking in praise of the Tathàgata, might speak [14].

`Or he might say: ßPutting away the taking of what has not been given, Gotama the recluse lived aloof from grasping what is not his own. He takes only what is given, and expecting that gifts will come [15], he passes his life in honesty and purity of heart.û

Or he might say: ßPutting away unchastity, Gotama the recluse is chaste. He holds himself aloof, far off, from the vulgar practice, from the sexual act [16].û

9. `Or he might say: ßPutting away lying words, Gotama the recluse holds himself aloof from

falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he breaks not his word to the world.û

`Or he might say: ßPutting away slander, Gotama the recluse holds himself aloof from calumny. What he hears here he repeats not elsewhere to raise a quarrel [1q 005/] against the people here; what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus does he live as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.û

`Or he might say: ßPutting- away rudeness of speech, Gotama the recluse holds himself aloof from harsh language. Whatsoever word is blameless, pleasant to the ear, lovely, reaching to the heart, urbane [17], pleasing to the people, beloved of the people-such are words he speaks.û

`Or he might say: ßPutting away frivolous talk [18], Gotama the recluse holds himself aloof from vain conversation. In season he speaks, in accordance with the facts, words full of meaning, on religion, on the discipline of the Order. He speaks, and at the right time, words worthy to be laid up in one's heart, [5] fitly illustrated, clearly divided, to the point.û

10. `Or he might say:

ßGotama the recluse holds himself aloof from causing injury to seeds or plants [19].
He takes but one meal a day, not eating at night, refraining from food after hours (after midday).
He refrains from being a spectator at shows at fairs, with nautch dances, singing, and music.
He abstains from wearing, adorning, or ornamenting himself with garlands, scents, and unguents.
He abstains from the use of large and lofty beds.
He abstains from accepting silver or gold.
He abstains from accepting uncooked grain.
He abstains from accepting raw meat.
He abstains from accepting women or girls.
He abstains from accepting bondmen or bondwomen.
[1q 006/] He abstains from accepting sheep or goats.
He abstains from accepting fowls or swine.
He abstains from accepting elephants, cattle, horses, and mares.
He abstains from accepting cultivated fields or waste.
He abstains from the acting as a, go-between or messenger.
He abstains from buying and selling.
He abstains from cheating with scales or bronzes [20] or measures.
He abstains from the crooked ways of bribery, cheating, and fraud.
He abstains from maiming, murder, putting in bonds, highway robbery, dacoity, and violence.û
`Such are the things, brethren, which an unconverted man, when speaking in praise of the Tathàgata, might say.'

Here ends the Cāla Sāla [the Short Paragraphs on Conduct]

11. `Or he might say: ßWhereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the injury of seedlings and growing plants whether propagated from roots or cuttings or joints or buddings or seeds [21]-Gotama the [1q 007/] recluse holds aloof from such injury to seedlings and growing plants.û

12. [6] `Or he might say: ßWhereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of things stored up; stores, to wit, of foods, drinks, clothing, equipages, bedding, perfumes, and curry-stuffs [22]- Gotama the recluse holds aloof from such use of things stored up.û

13. `Or he might say: ßWhereas some recluses and Brahmans while living on food provided by the faithful, continue addicted to visiting shows [23]; that is to say,

- (1) Nautch dances (*naccaü*) [24].
- (2) Singing of songs (*gãtaü*) .
- (3) Instrumental music (*vãditaü*) .
- (4) Shows at fairs (*pekkhaü*) [25].
- (5) Ballad recitations (*akkhãnaü*) [26].
- (6) Hand music (*pãõissaraü*) [27].
- (7) The chanting of bards (*vetãlaü*) [28].
- (8) Tam - tam playing (*kumbhathãnaü*) [29]. [1q 009/]
- (9) Fairy scenes (*sobhanagarakaü*) [30].
- (10) Acrobatic feats by *Caõõàlas* (*caõõàla-vaüsa-dhopanaü*) [31].
- (11) Combats of elephants, horses, buffaloes, bulls, goats, rams, cocks, and quails.
- (12) Bouts at quarter- staff [32], boxing, wrestling [33].
- (13-16) Sham-fights, roll-calls, manoeuvres, reviews [34].û

`Gotama the recluse holds aloof from visiting such shows.'

14. `Or. he might say: ßWhereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to games and recreations [35]; that is to say,

- (1) Games on boards with eight, or with ten, rows of squares [36].
- (2) The same games [1q 010/] played by imagining such boards in the air [37].
- (3) Keeping going over diagrams drawn on the ground so that one steps only where one ought to go [38].
- (4) Either removing the pieces or men from a heap with one's nail, or putting them into a heap, in each case without shaking it. He who shakes the heap, loses [39]
- (5) Throwing dice [40]
- (6) Hitting a short stick with a long one [41].
- (7) Dipping the hand with the fingers stretched out in lac, or red dye, or flower-water, and striking the wet hand on the ground or on a wall, `calling out `What shell it be? ' and showing the form required -elephants, horses, &c. [42]
- (8) Games with balls [43]
- (9) Blowing through toy pipes made of leaves [44]

- (10) Ploughing with toy ploughs [45]
- (11) Turning summersaults [46].
- (12) Playing with toy windmills made of palm-leaves [47].
- (13) Playing with toy measures made of palm-leaves.
- (14, 15) Playing with toy carts or toy bows [48]
- (16) Guessing at letters traced in the air, or on a playfellow's back [49]
- (17) Guessing the play fellow's thoughts.,
- (18) Mimicry of deformities.û

[7] Gotama the recluse holds aloof from such games and recreations.û

15. `Or he might say: ßWhereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of high and large couches; that is to say [50],

- (1) `Moveable settees, high, and six feet long (*àsandi*) [51]
- (2) Divans with animal figures carved on the supports (*pallanko*) [52].
- (3) Goats' hair coverlets with very long fleece (*gonako*) [53].
- (4) Patchwork counterpanes of many colours (*cittakà*) .
- (5) White blankets (*Pañikà*) .
- (6) Woollen coverlets embroidered with flowers (*pañalikà*) .
- (7) Quilts stuffed with cotton wool (*tàlikà*) .
- (8) Coverlets embroidered with figures of lions, tigers, &c. (*vikatikà*) .
- (9) Rugs with fur on both sides (*uddalomã*) .
- (10) Rugs with fur on one side (*ekantalomã*) .
- (11) Coverlets embroidered with gems (*kaññhissaü*) .
- (12) Silk coverlets (*koseyyäü*) .
- (13) Carpets large enough for sixteen dancers (*kuttakaü*) .
- (14-16) Elephant, horse, and chariot rugs.
- (17) Rugs of antelope skins sewn together (*ajina-paveöi*) .
- (18) Rugs of skins of the plantain antelope.
- (19) Carpets with awnings [q 013/] above them (*sauttara-cchadaü*) .
- (20) Sofas with red pillows for the head and feet.û

16. `Or he might say: ßWhereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of means for adorning and beautifying themselves; that is to say,

Rubbing in scented powders on one's body, shampooing it, and bathing it, patting the limbs with clubs after the manner of wrestlers [54].

The use of mirrors, eye-ointments, garlands, rouge, cosmetics, bracelets, necklaces, walking-sticks, reed cases for drugs, rapiers, sunshades, embroidered slippers, turbans, diadems, whisks of the yak's tail, and long-fringed white robes,û

`Gotama the recluse holds aloof from such means of adorning and beautifying the person [55].`

17. `Or he might say: `Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to such low conversation as these:

Tales of kings, of robbers, of ministers of state, tales of war, of terrors, of battles; talk about foods and drinks, clothes, beds, garlands, perfumes; talks about relationships, equipages, villages, town, cities, and countries; tales about women [8], and about heroes; gossip at street corners [56], or places whence [q 014/] water is fetched; ghost stories [57]; desultory talk [58]; speculations about the creation of the land or sea [59], or about existence and non-existence [60].`

`Gotama the recluse holds aloof from such low conversation.'

18. `Or he might say: `Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of wrangling phrases [61] such as

`You don't understand this doctrine and discipline, I do. How should you know about this doctrine and discipline? `You have fallen into wrong views. It is I who am in the right.`I am speaking to the point, you are not [62]`You are putting last what ought to come first, first what ought to come last [63].`What you've excogitated so long, that's all quite upset.`[q 015/] `Your challenge has been taken up [64]`You are proved to be wrong [65].`Set to work to clear your views [66].`Disentangle yourself if you can [67].`

`Gotama the recluse holds aloof from such wrangling phrases.'

19. `Or he might say: `Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to taking messages, going on errands, and acting as go-betweens; to wit, on kings, ministers of state, Kshatriyas, Brahmans, or young men, saying: `Go there, come hither, take this with you, bring that from thence.`

`Gotama the recluse abstains from such servile duties.'

20. `Or he might say: `Whereas some recluses and Brahmans, while living on food provided by the faithful, are tricksters [68], droners out (of holy words for pay) [69], [q 016/] diviners [70], and exorcists [71], ever hungering to add gain to gain [72] - Gotama the recluse holds aloof from such deception and patter.`

Here ends the Majjhima Sāla [the Longer Paragraphs on Conduct].

[9] 2 I. `Or he might say: `Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these:

- (1) Palmistry prophesying long life, prosperity, &c from marks on child's hands, feet. &c. [73].
- (2) Divining by means of omens and signs [74].
- (3) Auguries drawn from thunderbolts and other celestial portents [75]. [q 017/]
- (4) Prognostication by interpreting dreams [76].
- (5) Fortune-telling from marks on the body [77].
- (6) Auguries from the marks on cloth gnawed by mice [78].

(7) Sacrificing to Agni [79]. (8) Offering oblations from a spoon [80]. (9-13) Making offerings to gods of husks, of the red powder between the grain and the husk, of husked grain ready for boiling, of ghee, and of oil [81]. (14) Sacrificing by spewing mustard seeds, &c., into the fire out of one's mouth [82]. (15) Drawing blood from one's right knee as a sacrifice to the gods [83]. [q 018/] (16) Looking at the knuckles, &c., and, after muttering a charm, divining whether a man is well born or lucky or not [84]. (17) Determining whether the site, for a proposed house or pleasure, is lucky or not [85]. (18) Advising on customary law [86]. (19) Laying demons in a cemetery [87]. (20) Laying ghosts [88]. (21) Knowledge of the charms to be used when lodging in an earth house [89]. (22) Snake charming [90]. [q 019/] (23) The poison craft [91]. (24) The scorpion craft [92]. (25) The mouse craft [93]. (26) The bird craft [94]. (27) The crow craft [95]. (28) Foretelling the number of years that a man has yet to live. (29) Giving charms to ward off arrows [96]. (30) The animal wheel [97].^û

'Gotama the recluse holds aloof from such low arts.'

22. 'Or he might say: ßWhereas some recluses and Brahmins, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these:

Knowledge of the signs of good and bad qualities in the following things and of the marks in them denoting the health or luck of their owners: to wit, gems [98], staves, garments, swords, arrows, bows, other weapons, women [99], men [100], boys [101], girls [102], slaves, slave-girls, elephants, horses, buffaloes, bulls, oxen, goats [103], sheep [104], fowls [105], quails [106], iguanas [107], earrings [108], tortoises, and other animals.^û

'Gotama the recluse holds aloof from such low arts.'

23. 'Or he might say: ßWhereas some recluses [q 020/] and Brahmins, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as soothsaying, to the effect that:

[10] The chiefs will march out. The chiefs will march back. The home chiefs will attack, and the enemies' retreat. The enemies' chiefs will attack, and ours will retreat. The home chiefs will gain the victory, and the foreign chiefs suffer defeat. The foreign chiefs will gain the victory, and ours will suffer defeat [109] Thus will there be victory on this side, defeat on that.^û

'Gotama the recluse holds aloof from such low arts.'

24. 'Or he might say: ßWhereas some recluses and Brahmins, while living on food provided by the faithful, earn their living by wrong means of livelihood, by such low arts as foretelling

(1) There will be an eclipse of the moon. (2) There will be an eclipse of the sun. (3) There will be an eclipse of a star (nakshatra) [110]. (4) There will be aberration of the sun or the moon. (5) The sun or the moon will return to its usual path. (6) There will be aberrations of the stars. (7) The stars will return to their usual course [111]. [q 021/] (8) There will be a fall of meteors [112] (9) There will be a jungle fire [113]. (10) There will be an earthquake. (11) The god will

thunder. (12-15) There will be rising and setting, clearness and dimness, of the sun or the moon or the stars [114], or foretelling of each of these fifteen phenomena that they will betoken such and such a result.û [11]

25. `Or he might say: ßWhereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these:

Foretelling an abundant rainfall.Foretelling a deficient rainfall.Foretelling a good harvestForetelling scarcity of food.Foretelling tranquillity.Foretelling disturbances.Foretelling a pestilence.Foretelling a healthy season.Counting on the fingers [115].[¶ 022/] Counting without using the fingers [116].Summing up large totals [117].Composing ballads, poetising [118].Casuistry, sophistry [119].û

`Gotama the recluse holds aloof from such low arts.'

26. `Or he might say: ßWhereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as

[¶ 023/ (1) Arranging a lucky day for marriages in which the bride or bridegroom is brought home [120]. (2) Arranging a lucky day for marriages in which the bride or bridegroom is sent forth [121]. (3) Fixing a lucky time for the conclusion of treaties of peace [or using charms to procure harmony] [122]. (4) Fixing a lucky time for the outbreak of hostilities [or using charms to make discord] [123].(5) Fixing-a lucky time for the calling in of debts [or charms for success in throwing dice] [124]. (6) Fixing a lucky time for the expenditure of money [or charms to bring ill luck to an opponent throwing dice] [125].(7) Using charms to make people lucky [126].(8) Using charms to make people unlucky. (9) Using charms to procure abortion. (10) Incantations to bring on dumbness.(11) Incantations to keep a man's jaws fixed. (12) Incantations to make a man throw up his hands. (13) Incantations to bring on deafness, [127].[¶ 024/ (14) Obtaining oracular answers by means of the magic mirror [128]. (15) Obtaining oracular answers through a girl possessed [129].(16) Obtaining oracular answers from a god [130].(17) The worship of the Sun [131]. (18) The worship of the Great One [132]. (19) Bringing forth flames from one's mouth. (20) Invoking Siri, the goddess of Luck [133].û

`Gotama the recluse holds aloof from such low arts.'

[¶ 025/ [12] 27. `Or he might say: ßWhereas some recluses and Brahmans, while living on food provided by, the faithful, earn their living by wrong means of livelihood, by low arts, such as these:

(1) Vowing gifts to a god if a certain benefit be granted. (2) Paying such vows. (3) Repeating charms while lodging in an earth house [134]. (4) Causing virility [135]. (5) Making a man impotent [136]. (6) Fixing on lucky sites for dwelling [137]. (7) Consecrating sites [138]. (8) Ceremonial rinsings of the month. (9) Ceremonial bathings [139]. (10) Offering sacrifices. (11-14) Administering emetics and purgatives. (15) Purging people to relieve the head (that is by giving drugs to make people sneeze). (16) Oiling people's ears (either to make them grow or to heal sores on them). (17) Satisfying people's eyes (soothing them by dropping medicinal oils

into them) . (18) Administering drugs through the nose, [140]. (19) Applying collyrium to the eyes.(20) Giving medical ointment for the eyes.(21) Practising as an oculist.(22) Practising as a surgeon. (23) Practising as a doctor for children.[\q 026/] I. BRAHMA-JaLA SUTTA. (24) Administering roots and drugs. (25) Administering medicines in rotation [141]û

`Gotama the recluse holds aloof from such low arts.'

`These, brethren, are the trifling matters, the minor details, of mere morality, of which the unconverted man when praising the Tathàgata, might speak.'

Here end the Long Paragraphs on Conduct.

28. `There are, brethren, other things profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise [142] These things the Tathàgata, having himself realised them and seen them face to face, hath set forth; and it is of them that they, who would rightly praise the Tathàgata in accordance with the truth, should speak.

`And what are they?

29. `There are recluses and Brahmans, brethren, who reconstruct the ultimate beginnings of things, whose speculations are concerned with the ultimate past [143], and who on eighteen grounds put forward various [\q 027/] assertions regarding it. [13] And about what, with reference to what, do those venerable ones do so?

30. `There are, brethren, some recluses and Brahmans who are Eternalists [144], and who, on four grounds, proclaim that both the soul and the world are eternal. And about what, with reference to what, do those venerable ones do so?

31. `In the first place, brethren, some recluse or Brahman by means of ardour, of exertion, of application, of earnestness, of careful thought, reaches up to such rapture of heart that, rapt in heart, he calls to mind his various dwelling-places in times gone by-in one birth, 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 laks of births-to the effect that " There I had such and such a name, was of such and such a lineage [145] and caste [146], 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 in such and such a place tinder such and such a name, in such and such a lineage and caste, living on such and such food, experiencing such and such pains and pleasures, with such and such a span of years. And when I fell from thence I was reborn here.û Thus does he recollect, in full detail both of condition and of custom, his various dwelling [\q 028/] places in times zone by. [14] And he says to himself: ßEternal is the soul; and the world, giving birth to nothing new, is stedfast as a mountain peak, as a pillar firmly fixed. and though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they ale forever and ever. And why must that be so? Because I, by means of ardour of exertion of application of earnestness of careful thought, can reach up to such rapture of heart

that, rapt in heart, I can call to mind, and in full detail both of condition and of custom, my various dwelling-places in times gone by-by that is it that I know this-that the soul is eternal; and that the world, giving birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed; and that though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they are forever and ever.û

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

32. [The second case put is in all respects the same save that the previous births thus called to mind extend over a still longer period up to ten world aeons [147].]

33. [15] [The third case put is in all respects the same save that the previous births thus called to mind extend over a still longer period up to forty world aeons.]

34. [16] ̀And in the fourth place, brethren, on what ground is it, starting from what, that those venerable ones are Eternalists, and maintain that the soul and the world are eternal.

̀In this case, brethren, some recluse or Brahman [q 029] is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry [148]; "Eternal is the soul; and the world, giving birth to nothing new is steadfast as a mountain peak, as a pillar firmly fixed; and these living creatures, though they transmigrate and pass away, fall from one state of existence and spring up in another, yet they are forever and ever.

ʙThis, brethren, is the fourth state of things on the ground of which, starting from which, some recluses and Brahmans are Eternalists, and maintain that the soul and the world are eternal.

35. ̀These, brethren, are those recluses and Brahmans who are Eternalists, and in four ways maintain that both the soul and the world are eternal. For whosoever of the recluses and Brahmans are such and maintain this, they do so in these four ways, or in one or other of the same, and outside these there is no way in which this opinion is arrived at.

36. ̀Now of these, brethren, the Tathàgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. [17] That does he know, and he knows also other things far beyond (far better than those speculations) [149]; and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart [150], realised the way of escape from them [151], has understood, as they really are, the rising up and passing away of sensations. their sweet taste, their danger, how they cannot be relied on; and not grasping after any (of [q 030] those things men are eager for) he, the Tathàgata, is quite set free [152].

37. ̀These [153], brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic,. subtle, comprehensible only by the wise, which the Tathàgata, having himself realised and seen face to face, hath set forth; and it is

concerning these that they who would rightly praise the Tathàgata in accordance with the truth, should speak.'

Here ends the First Portion for Recitation.

hapter II

The Eternalists

1. `There are, brethren, some recluses and Brahmans who are Eternalists with regard to some things, and in regard to others Non-Eternalists; who on four grounds maintain that the soul and the world are partly eternal and partly not.

`And what is it that these venerable ones depend upon, what is it that they start from, in arriving at this conclusion?

2. `Now there comes a time, brethren, when, sooner or later, after the lapse of a long long period, this world-system passes away. And when this happens beings have mostly been reborn in the World of Radiance, and there they dwell made of mind, feeding on joy, radiating light from themselves, traversing the air, continuing in glory; and thus they remain for a long long period of time.

3. Now there comes also a time, brethren, when, [q 031/] sooner or later, this world-system begins to re-evolve. When this happens the Palace of Brahmà appears, but it is empty. And some being or other, either because his span of years has passed or his merit is exhausted, falls from that World -of Radiance, and comes to life in the Palace of Brahmà. And there also he lives made of mind, feeding on joy, radiating light from himself, traversing the air, continuing in glory; and thus does he remain for a long long period of time.

4. `Now there arises in him, from his dwelling there so long alone, a dissatisfaction and a longing: ßO! would that other beings might come to join me in this place! " And just then, either because their span of years had passed or their merit was exhausted, other beings fall from the World of Radiance, and appear in the Palace of Brahma as companions to him, and in all respects like him. [18]

5. `On this, brethren, the one who was first reborn thinks thus to himself: ßI am Brahmà, the Great Brahmà, the Supreme One, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days the Father of all that are and are to be [154]. `These other beings are of my creation. And why is that so? A while ago I thought, `Would that they might come! ' And on my mental aspiration, behold the beings came.û

`And those beings themselves, too, think thus: ßThis must be Brahmà,, the Great Brahmà, the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are [q 032/] and are to be. And we must have been created by him. And why? Because, as we see, it was he who was here first, and we came after that.û

6. `On this, brethren, the one who first came into existence there is of longer life, and more glorious, and more powerful than those who appeared after him. And it might well be, brethren, that some being on his falling from that state, should come hither. And having come hither he might go forth from the household life into the homeless state. And having thus become a recluse he, by reason of ardour of exertion of application of earnestness of careful thought, reaches up to such rapture of heart that, rapt in heart, he calls to mind his last dwelling-place, but not the previous ones. He says to himself: ßThat illustrious Brahmà, the Great Brahmà, the Supreme One, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be, he by whom we were created, he is steadfast immutable eternal, of a nature that knows no change, and he will remain so forever and ever. But we who were created by him have come hither as being impermanent mutable limited in duration of life.

[19] `This, brethren, is the first state of things on account of which, starting out from which, some recluses and Brahmans, being Eternalists as to some things, and Non-eternalists as to others, maintain that the soul and the world are partly eternal and partly not.

7. `And what is the second?

`There are, brethren, certain gods called the ßDebauched by Pleasureû [155]. `For ages they pass their time in the pursuit of the laughter and sport of sensual lusts. In consequence thereof their self-possession is corrupted, and through the loss of their self-control they fall from that state [156].

[q 033/] 8. `Now it might well be, brethren, that some being, on his falling from that state, should come hither. And having come hither he should, as in the last case, become a recluse, and acquire the power of recollecting his last birth, but only his last one.

9. `And he would say to himself: ßThose gods who are not debauched by pleasure are steadfast, immutable, eternal, of a nature that knows no change, and they will remain so forever and ever. [20] But we-who fell from that state, having lost our self-control through being debauched by pleasure-we have come hither as being impermanent, mutable, limited in duration of life.û

10. `And what is the third?

`There are, brethren, certain gods called "the Debauched in Mind [157].û They burn continually with envy [158] one against another, and being thus irritated, their hearts become ill-disposed towards each other, and being thus debauched, their bodies become feeble, and their minds imbecile. And those gods fall from that state.

11. `Now it might well be, brethren, that some [q 034/] being, on his falling from that state, should come hither; and having become a recluse should `as in the other cases, acquire the power of recollecting his last birth, but only his last one.

12. `And he would say to himself: ßThose gods who are not debauched in mind do not continually

burn with envy against each other, so their hearts do not become evil disposed one towards another, nor their bodies feeble and their minds imbecile. Therefore they fall not from that state; they are steadfast, immutable, eternal, of a nature that knows no change, and they will remain so forever and ever. [21] But we were corrupted in mind, being constantly excited by envy against one another. And being thus envious and corrupt our bodies became feeble, and our minds imbecile, and we fell from that state, and have come hither as Being impermanent, mutable, limited in duration of life.û

‘This, brethren, is the third case.

13. ‘And what is the fourth?

In this case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry: ßThis which is called eye and ear and nose and tongue and body is a self which is impermanent, unstable, not eternal, subject to change. But this which is called heart, or mind, or consciousness is a self which is permanent, steadfast, eternal, and knows no change, and it will remain forever and ever [159].

This, brethren, is the fourth state of things, on the ground of which, starting from which, some recluses [q 035/] and Brahmans are Semi-eternalists, and in four ways maintain that the soul and the world are in some respects eternal, and in some not.

14. ‘These, brethren, are those recluses and Brahmans who are Semi-eternalists, and in four ways maintain that the soul and the world are eternal in some cases and not in others. For whosoever of the recluses and Brahmans are such and maintain this, they do so in these four ways or in one or other of the same; and outside these there is no way in which this opinion is arrived at.

[22] 15. ‘Now of these, brethren, the Tathàgata knows that these speculations, thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations) ; and having that knowledge, he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathàgata, is quite set free.

‘These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathàgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathàgata in accordance with the truth, should speak.’

The Extensionists

16. `There are, brethren, certain recluses and Brahmans who are Extensionists [160], and who in four ways set forth the infinity or finiteness of the world. And [q 036/] on what ground, starting out from what, do these venerable ones maintain this?

17. `In the first case, brethren, some recluse or Brahman, by means of ardour of exertion of application of earnestness of careful thought, reaches up to such rapture of heart that he, rapt in heart., dwells in the world imagining it finite. And he says thus to himself: ßFinite is the world, so that a path could be traced round it [161]. And why is this so? Since I, by means of ardour of exertion of application of earnestness of careful thought, can reach up to such rapture of heart that, rapt in heart, I dwell in the world perceiving it to be finite-by that I know this.û

`This, brethren, is the first case.

18. `The second case is similar, only that the conclusion is: [23] `Infinite is the world without a limit. Those recluses and Brahmans who say it is finite, so that a path could be traced round it, are wrong [162].û

19. `The third case is similar, only that the conclusion is that he imagines the world limited in the upward and downward directions, but infinite across; he declares both the former conclusions to be wrong.

20. `In the fourth case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry: ßThis world is neither finite nor yet infinite. Those recluses and Brahmans who maintain either the first, or the second, or the third conclusion, are wrong. [24] Neither is the world finite, nor is it infinite.û

`This, brethren, is the fourth case.

[q 037/] 21. `These, brethren, are those recluses and Brahmans who are Extensionists, and in four ways maintain that the world is finite or infinite. For whosoever of the recluses and Brahmans are such, and maintain this, they do so in these four ways or in one or other of the same; and outside these there is no way in which this opinion is arrived at.

22. `Now of these, brethren, the Tathàgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations) ; and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathàgata, is quite set free.

`These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise,

which the Tathàgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathàgata in accordance with the truth, should speak.'

The Eel-Wrigglers

23. `There are, brethren, some recluses and Brahmans who wriggle like eels; and when a question is put to them on this or that they resort to equivocation, to eel-wriggling, and this in four ways.

`Now on what ground starting out from what, do those venerable ones do so?

24. `In the first place, brethren, some recluse or Brahman does not understand the good in its real nature, nor the evil. And he thinks: -"I neither know [1q 038/] the good, as it really is, nor the evil. [25] That being so, were I to pronounce this to be good or that to be evil, I might be influenced therein by my feelings or desires, by ill will or resentment. And under these circumstances I might be wrong; and my having been wrong might cause me the pain of remorse; and the sense of remorse might become a hindrance to me [163].` Thus fearing and abhorring the being wrong in an expressed opinion, he will neither declare anything to be good, nor to be bad; but on a question being put to him on this or that, he resorts to eel-wriggling, to equivocation, and says: ßI don't take it thus. I don't take it the other way. But I advance no different opinion. And I don't deny your position. And I don't say it is neither the one, nor the other [164].

`This is the first case.

`And what is the second?

25. [The same, reading] Under these circumstances I might fall into that grasping condition of heart which causes rebirth; and my so falling might cause me the pain of remorse; and the sense of remorse might become a hindrance to me.û [26] Thus fearing and abhorring the falling into that state [165], he will neither declare (&c., as in Section 24) .

`This is the second case.

`And what is the third?

26. [The same, reading] `And he thinks: ßI neither know the good, as it really is, nor the evil. Now there are recluses and Brahmans who are clever, subtle, experienced in controversy, hair-splitters, who ,go about, methinks, breaking to pieces by their wisdom [1q 039/] the speculations of others. Were I to pronounce this to be good, or that to be evil, these men might join issue with me, call upon me for my reasons, point out my errors. And on their doing so, I might be unable to explain [166]. And that might cause me the pain of remorse; and the sense of remorse might become a hindrance to me.û Thus fearing and abhorring the joinder of issue, he will neither declare (&c., as in Section 24) .

`This is the third case. [27]

And what is the fourth?

27. In this case, brethren, some recluse or Brahman is dull, stupid. And it is by reason of his dullness, his stupidity, that when a question on this or that is put to him, he resorts to equivocation, to wriggling, like an eel: If you ask me whether there is another world, well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus or thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world. Thus does he equivocate, and in like manner about each of such propositions as the following [167]:

a.

- (2) There is not another world.
- (3) There both is, and is not, another world.
- (4) There neither is, nor is not, another world.

b.

- (1) There are Chance Beings (so called because they spring into existence, either here or in another world, without the intervention of parents, and seem therefore to come without a cause) .
- (2) There are no such beings.
- (3) There both are, and are not, such beings.
- (4) There neither are, nor are not, such beings.

c

- (1) There is fruit, result, of good and bad actions. [q 040/]
- (2) There is not.
- (3) There both is, and is not.
- (4) There neither is, nor is not.

d.

- (1) A man who has penetrated to the truth [168] continues to exist after death.
- (2) He does not.
- (3) He both does, and does not.
- (4) He neither does, nor does not.

This, brethren, is the fourth case [169].

[28] 28. These, brethren, are those recluses and Brahmans who wriggle like eels; and who, when a question is put to them on this or that, resort to equivocation, to eel-wriggling; and that in four ways. For whosoever do so, they do so in these four ways, or in one or other of the same; there is no other way in which they do so.

29. Now of these, brethren, the Tathàgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far

better than those speculations) ; and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathàgata, is quite set free.

`These brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, [q 041/] sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathàgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathàgata in accordance with the truth, should speak.'

The Fortuitous-Originists

30. `There are, brethren, some recluses and Brahmans who are Fortuitous-Originists [170], and who in two ways maintain that the soul and the world arise without a cause. And on what ground, starting out from what, do they do so?

31. `There are, brethren, certain gods called Unconscious Beings [171]. As soon as an idea occurs to them they fall from that state. Now it may well be, brethren, that a being, on falling from that state, should come hither; and having come hither he might go forth from the household life into the homeless state. And having thus become a recluse he, by reason of ardour and so on (as in the other cases) reaches up to such rapture of heart that, rapt in heart, he calls to mind how that idea occurred to him, but not more than that. He says to himself: ßFortuitous [q 042/] in origin are the soul and the world. And why so? Because formerly I was not, but now am. Having not been, I have come to be.û [29]

`This, brethren, is the first state of things on account of which, starting out from which some recluses and Brahmans become Fortuitous-Originists, and maintain that the soul and the world arise without a cause.

32,33 `And what is the second?

In this case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations, and based on his sophistry: ßThe soul and the world arose without a cause.û

`This, brethren, is the second case.

34. `Now of these, brethren, the Tathàgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations) ; and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how

they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathàgata, is quite set free.

‘These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathàgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathàgata in accordance with the truth, should speak.’

[30] 35. ‘These, brethren, are the recluses and Brahmans who reconstruct the ultimate beginnings of things, whose speculations are concerned with the [q 043/] ultimate past, and who on eighteen grounds put forward various assertions regarding the past [172]. And those who do so, all of them, do so in one or other of these eighteen ways. There is none beside.

36. ‘Now of these, brethren, the Tathàgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations) ; and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathàgata, is quite set free.

‘These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathàgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathàgata in accordance with the truth, should speak.’

The Believers in Future Life

37. ‘There are, brethren, recluses and Brahmans who arrange the future, whose speculations are concerned with the future, and who on forty-four grounds put forward various assertions regarding the future. And on account of what, starting out from what, do they do so?’

38. ‘There are, brethren, recluses and Brahmans who [31] hold the doctrine of a conscious existence after death [173], and who maintain in sixteen ways that [q 044/] the soul after death is conscious. And how do they do so?’

‘They say of the soul: ßThe soul after death, not subject to decay, and conscious,

- (1) has form [174],
- (2) is formless [175],
- (3) has, and has not, form,
- (4) neither has, nor has not, form,

- (5) is finite,
- (6) is infinite,
- (7) is both,
- (8) is neither,
- (9) has one mode of consciousness,
- (10) has various modes of consciousness
- (11) has limited consciousness
- (12) has infinite consciousness
- (13) is altogether happy
- (14) is altogether miserable
- (15) is both
- (16) is neither.û

39. `These, brethren, are those recluses and Brahmans who hold the doctrine of a conscious existence after death, and who maintain in sixteen ways that the soul after death is conscious. And those who do so, all of them, do so in one or other of these sixteen ways. There is none beside.

40. `Now of these, brethren, the Tathàgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations) and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathàgata, is quite set free.

`These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible. only by the wise, which the Tathàgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly raise the Tathàgata in accordance with the truth, should speak.'

Here ends the Second Portion for Recitation. [32]

Chapter III

1. `There are, brethren, recluses and Brahmans who hold the doctrine of an unconscious existence after death, and who maintain in eight ways that the soul after death is unconscious. And how do they do so?

2. `They say of the soul: ßThe soul after death, not subject to decay, and unconscious,

- (1) has form,
- (2) is formless,
- (3) has, and has not, form,
- (4) neither has, nor has not form
- (5) is finite,
- (6) is infinite,
- (7) is both,
- (8) is neither.

3. `These, brethren, are those recluses and Brahmans who hold the doctrine of an unconscious existence after death, and who maintain in eight ways that the soul after death is unconscious. And those who do so, all of them, do so in one or other of those eight ways. There is none beside.

4. `Now of these, brethren, the Tathàgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations) ; and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the [146] way of escape from them, has understood, as they really are, the rising up and passing, away of sensations, their sweet taste, their dancer, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathàgata is quite set free.

`These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathàgata, having himself realised and seen face to face, hath set forth and it is concerning these that they who would rightly praise the Tathàgata in, accordance with the truth, should speak.

5-8. [33] [Similar sections for those who maintain in eight ways that the soul after death is neither conscious nor unconscious.]

The Annihilationists

[176] 9. [34] `There are, brethren, recluses and Brahmans who are Annihilationists, who in seven ways maintain the cutting off, the destruction, the annihilation of a living being [177]. And on account of what, starting out from what, do they do so?

10. `In the first place, brethren, some recluse or Brahman puts forth the following opinion, the following view: ßSince, Sir, this soul has form, is built up of the four elements, and is the offspring of father and mother, it is cut off, destroyed, on the dissolution of the body; and does not continue after death; and then, Sir, the soul is completely annihilated.û Thus is it that some maintain the cutting off, the destruction, the annihilation of a living, being,

11. `To him another says: `There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul - divine, having form, belonging to the sensuous plane, feeding on solid food. That you neither know of nor perceive. But I know [q 047/] and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated.û Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

12. `To him another says: ßThere is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul-divine, having form, 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 have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated.û Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

13. `To him another says: ßThere is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which by passing beyond ideas of form, by the dying out of ideas of resistance, by paying no heed to ideas of difference, conscious that space is infinite, reaches up to the plane of the infinity of space [178]. This you neither know of nor perceive. [35] But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated.û Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

14. `To him another says: ßThere is, Sir, such ,a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated.

[q 048/] For there is a further soul, which having passed beyond the plane of the infinity of space, knowing that consciousness is infinite, reaches up to the plane of the infinity of consciousness [179]. This you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated.û Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

15. `To him another says: ßThere is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which by passing quite beyond the plane of the infinity of consciousness, knowing that there is nothing, reaches up to the plane of no obstruction [180]. This you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated.û Thus is it that some maintain the cutting off, the destruction, the annihilation of a living, being.

16. `To him another says: ßThere is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which by passing

quite beyond the plane of no obstruction, realises 'This is good, this is excellent,' and reaches up to the plane of neither ideas nor the absence of ideas [181] This you [19049/] neither know of, nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off, destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated. Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

17. 'These, brethren, are the recluses and Brahmans who are Annihilationists and in seven ways maintain the cutting off, the destruction, the annihilation of a living being. [36] And whosoever do so they, all of them, do so in one or other of these seven ways. There is none beside.

18. [Repetition of Section 40, above p. 44, setting forth that other, higher, knowledge of a Tathàgata, for which alone he can be rightly praised.]

19. 'There are, brethren, recluses and Brahmans who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being. And relying on what, starting out from what, do they do so?

20. 'Hereon, brethren, some recluse or Brahman may have the following opinion, the following view: 'Whensoever the soul, in full enjoyment and possession [19050/] of the five pleasures of sense, indulges all its functions, then, Sir, the soul has attained, in this visible world, to the highest Nirvãõa [182]. " Thus do some maintain the complete happiness, in the visible world, of a living being.

21. 'To him another says: 'There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvãõa. And why not? Sensuous delights, Sir, are transitory, they involve pain, their very nature is to fluctuate. And grief, lamentation, pain, sorrow, and loathing arise out of their inconstancy and change. [37] But whensoever the soul, putting away sensuous delights and evil dispositions, enters into and abides in the First Jhàna, the state of joy and ease, born of seclusion, accompanied by reflection, accompanied by investigation, then, Sir, has the soul attained, in this visible world, to the highest Nirvãõa. Thus do some maintain the complete happiness, in the visible world, of a living being.

22. 'To him another says: 'There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvãõa. And why not? Because inasmuch as that state involves reasoning and investigation it is stamped as being gross. But whensoever, Sir, the soul, suppressing both reasoning and investigation, enters into and abides in the Second Jhàna, the state of joy and ease, born of serenity, without reflection or investigation, a state of elevation of mind, internal calm of heart, then, Sir, has the soul attained, in this visible world, to the highest Nirvãõa. Thus do some maintain the complete happiness, in the visible world, of a living being.

[19051/] 23. 'To him another says: 'There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvãõa. And why not? Because inasmuch as that state involves the sense of joy, of exhilaration of heart, it is stamped as being

gross. But whensoever, Sir, the soul, by absence of the longing after joy remains in equanimity, mindful and self-possessed, and experiences in the body that ease of which the Arahats speak (when they say) 'the man serene and thoughtful dwells at ease,' and so enters into and abides in the Third Jhàna-then, Sir, has the soul attained, in this visible world, to the highest Nirvãõa.û Thus do some maintain the complete happiness, in the visible world, of a living being.

24. `To him another says: ßThere is. Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvãõa. And why not? Because inasmuch as that state involves a constant dwelling of the mind on the case it has enjoyed it is stamped as gross. [38] But whensoever, Sir, the soul, by putting away ease, by putting away pain, by the previous dying away both of joys and griefs has entered into and abides in the Fourth Jhàna [183] T a state made pure by self-possession and equanimity, without pain and without ease-then, Sir, has the soul attained, in this visible world, to the highest Nirvãõa.û Thus do some maintain the complete happiness, in the visible world, of a living, being.

25. `These, brethren, are the recluses and Brahmans who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being. And those who do [q 052/] so, all of them, do so in one or other of these five ways. There is none beside.

26. [Repetition of Section 40, above p. 44, setting forth that other, higher, knowledge of a Tathàgata, for which alone he can be rightly praised.]

27. `These, brethren, are the recluses and Brahmans who arrange the future, whose speculations are concerned with the future, and who on forty-four grounds put forward various assertions regarding the future. And those who do so, all of them, do so in one or other of these .forty-four ways. There is none beside.

28. [Repetition of Section 40, above p. 44, setting forth that other, higher, knowledge of a Tathàgata, for which alone he can be rightly praised.]

[39] 29. `These, brethren, are the recluses and Brahmans who reconstruct the past, and arrange the future, or who do both, whose speculations are concerned with both, and who in sixty-two ways put forward propositions 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.

30. [Repetition Of Section 40, above p. 44, setting forth that other, higher, knowledge of a `Tathàgata, for which alone he can be rightly praised.]

[40] 32. `Of these, brethren, those recluses and Brahmans who are Eternalists, who in four ways maintain that the soul and the world are eternal:

(2) those who are Semi-eternalists, who in four ways maintain that the soul and the world are partly eternal and partly not:

(3) those who are Extensionists, who in four ways maintain the infinity or the finiteness of the world:

(4) those who are Eel-wrigglers, who when a question is put to them on this or that resort, in four ways, to equivocation, to wriggling like eels:

(5) those who are Fortuitous-Originists, who in two ways maintain that the soul and the world arose without, a cause:

(6) those who in any of these eighteen ways reconstruct the past:

(7) those who hold the doctrine of a conscious existence after death, who maintain in sixteen ways that the soul after death is conscious:

(8) those who hold the doctrine of an unconscious existence after death, who maintain in eight ways that the soul after death is unconscious:

(9) those who maintain in eight ways that the soul after death is neither conscious nor unconscious:

(10) those who are Annihilationists, who maintain in seven ways the cutting off, the destruction, the annihilation of a living being:

(11) those who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being

That opinion of theirs is based only on the personal sensations, on the worry and writhing consequent thereon [184], of those venerable recluses and Brahmans, who know not, neither perceive, and are subject to all kinds of craving:

45 foll. [41,42] `Those opinions of theirs are therefore based upon contact (through the senses) .

58 foll. [43] That they should experience those sensations without such contact, such a condition of things could not be.

71. [44] `They all of them, receive those sensations through continual contact in the spheres of touch. To them on account of the sensations arises craving, on account of the craving arises the fuel (that is, the necessary condition, the food, the basis, of future lives) , from the fuel results becoming, from the tendency to become arises rebirth, and from rebirth comes death, and grief, lamentation, pain, sorrow, and despair. It is, brethren, when a brother understands, [q 054/] as they really are, the origin and the end, the attraction, the danger, and the way of escape from the six realms of contact, that he gets to know what is above, beyond, them all [185].

72. [45] `For whosoever, brethren, whether recluses or Brahmans, are thus reconstructors of the past or arrangers of the future, or who are both, whose speculations are concerned with both, who put forward various propositions with regard to the past and to the future, they, all of them, are

entrapped in the net of these sixty-two modes; this way and that they plunge about, but they are in it; this way and that they may flounder, but they are included in it, caught in it.

‘Just, brethren, as when a skilful fisherman or fisherlad should drag a tiny pool of water with a fine-meshed net he might fairly think: ‘Whatever fish of size may be in this pond, every one will be in this net; flounder about as they may, they will be included in it, and caught’-just so is it with these speculators about the past and the future, in this net, flounder. as they may, they are included and caught. [46]

73. ‘The outward form, brethren, of him who has won the truth [186], stands before you, but that which binds it to rebirth is cut in twain. So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of his life, neither gods nor men shall see him.

‘Just, brethren, 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, brethren, though the outward form of him who has won the truth stands before you, that which binds it to rebirth has been cut in twain. So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of his life, neither gods nor men shall see him.’

[q 055/] 74. When he had thus spoken, the venerable ananda said to the Blessed One: ‘Strange, Lord, is this, and wonderful! And what name has this exposition of the truth?’

‘ananda, you may remember this exposition as the Net of Advantage, and as the Net of Truth, and as the Supreme Net, and as the Net of Theories; remember it even as the Glorious Victory in the day of battle!’

Thus spake the Blessed One, and glad at heart the brethren exalted his word. And on the delivery of this discourse the thousandfold world-system shook.

Here ends the Brahma-Jàla Sutta.

[1] ‘American Lectures on Buddhism.’ London, 1896, pp. 38~43.

[2] Summed up below, pp. 52, 53; and set out more fully in the list in the ‘American Lectures,’ pp. 31-33.

[3] See the fable quoted below, pp. 187, 188.

[4] See below, pp. 44, 188.

[5] See for instance below, pp. 53, 54.

[6] See the paper on ‘The Will in Buddhism,’ J R. A. S., 1898.

[7] See below, p. 42, &c., of this Suttanta.

[8] Professor Cowell has been good enough to inform me that, in his opinion, the attempted restriction of all philosophy to the six Darsanas, and the very use of the term, is late mediaeval. The six are of course not mutually exclusive; and this, and the omissions in the classification of philosophy under these six heads, render it rather like a classification of animals into men, horses, birds, ghosts, beetles, and sparrows.

[9] The whole of this Sutta was translated into English by the Rev. Daniel Gogerly, Wesleyan missionary in Ceylon, in the journal of the Ceylon Branch of the Royal Asiatic Society for 1846 (reprinted by P. Grimblot in his 'Sept Suttas Palis,' Paris, 1876) .

[10] Nàlandà, afterwards the seat of the famous Buddhist university, was about seven miles north of Ràjagaha, the capital of Magadha, the modern Raj-gir (Sum. p. 35) .

[11] Suppiya was a follower of the celebrated teacher Saṅghajaya, whose views are set out and controverted in the next Sutta.

[12] Ambalaññhikà, 'the mango sapling.' It was, says Buddhaghosa (pp. 41, 42) , a well-watered and shady park so called from a mango sapling by the gateway. It was surrounded with a rampart, and had in it a rest-house adorned with paintings for the king's amusement.

There was another garden so named at Anuràdhapura in Ceylon, to the east of the Brazen Palace (Sum. 1, 13 1) . This was so named, no doubt, after the other which was famous as the scene of the 'Exhortation to Ràhula starting with falsehood,' mentioned in Asoka's Bhabra Edict (see my 'Buddhism,' pp. 224, 225) .

[13] These titles occur, in the MSS., at the end of the sections of the tract that now follows. It forms a part of each of the Suttas in the first division, the first third, of this collection of Suttas. The division is called therefore the Sāla Vagga or Section containing the Sālas. The tract itself must almost certainly have existed as a separate work before the time when the discourses, in each of which it recurs, were first put together.

Certain paragraphs from this tract occur also elsewhere. So in Majjhima I, 179 we have the whole of the short paragraphs; in Majjhima, Nos. 76 and 77, and in Mahāvagga V, 8, 3, we have Section 17; in Majjhima II, 3 we have most of Section 18; and so on. The whole of this tract has been translated into English by Gogerly (in Grimblot, see page 1, note) , into French by Burnouf (also in Grimblot, pp. 212 foll.) , and into German by Dr. Neumann (in his Buddhistische Anthologie, pp. 67 foll.) .

[14] This refrain is repeated at the end of each clause. When the Sālas recur below, in each Sutta, the only difference is in the refrain. See, for instance, the translation of p. 100 in the text.

[15] Neumann has 'waiting for a gift' which is a possible rendering: but pàtikankhati has not yet been found elsewhere in the sense of 'waiting for.' The usual meaning of the word expresses just such a trifling matter as we have been led, from the context, to expect.

[16] Gàma-dhammà, 'from the village habit, the practice of country folk the "pagan" way.' One might render the phrase by 'pagan' if that word had not acquired, in English, a slightly different connotation. It is the opposite of porā, urbane (applied to speech, below, Section 9) ôr. Neumann misses the point here, but has 'h"flieh' below.

[17] Porā. See note above on Section 8.

[18] Sampha-ppalāpa. Sampha occurs alone in the Hemavata Sutta, and at Jāt. VI, 295; A. 11, 23.

[19] Samàrambhà cannot mean 'planting' as Dr. Neumann renders it.

[20] Kaüsa-kāña. The context suggests that kaüsa (bronze) may here refer to coins, just as we say in English 'a copper,' and the word is actually so used in the 11th and 12th Bhikkhunā Nissaggiya Rules -the oldest reference in Indian books to coins. The most ancient coins, which were of private (not state) coinage, were either of bronze or gold. Buddhaghosa (p.79) explains the expression here used as meaning the passing off of bronze vessels as gold. Gogerly translates 'weights,' Childers sub voce has 'counterfeit metal,' and Neumann has 'Mäss.' Buddhaghosa is obliged to take kaüsa in the meaning of 'gold pot,' which seems very forced; and there is no authority for kaüsa meaning either weight or mass. On the whole the coin explanation seems to me to be the simplest.

[21] Buddhaghosa gives examples of each of these five classes of the vegetable kingdom without explaining the terms. But it is only the fourth which is doubtful. It may mean 'graftings,' if the art of grafting was then known in the Ganges valley.

[22] amisa. Buddhaghosa (p. 83) gives a long list of curry-stuffs included under this term. If he is right then Gogerly's 'raw grain' is too limited a translation, and Neumann's 'all sorts of articles to use' too extensive. In its secondary meaning the word means something nice, a relish, a dainty.'

[23] Visāka-dassanaü. This word has only been found elsewhere in the phrase diññhi-visākaü, 'the puppet shows of heresy' (Majjhima I, pp. 8, 486; and Serissaka Vimāna LXXXIV, 26) . The Sinhalese renders it wiparāta-darsaõa.

[24] Dancing. cannot mean here a dancing in which the persons referred to took part. It must be ballet or nautch dancing.

[25] Literally 'shows.' This word, only found here, has always been rendered 'theatrical representations.' Clough first translated it so in his Sinhalese Dictionary, p. 665, and he was followed by Gogerly, Burnouf, myself (in 'Buddhist Suttas,' p. 192) , and Dr. Neumann (p. 69) , -and Weber (Indian Literature, pp. 199, 319) seems to approve this. But it is most unlikely that the theatre was already known in the fifth century B. C. And Buddhaghosa (p. 84) explains it, quite simply, as naña-samajjà. Now samajjo is a very interesting old word (at least in its Pāli form) . The Sanskrit, according to the Petersburg Dictionary, has only been found in modern dictionaries. The Pāli occurs in other old texts such as Vinaya 11, 107; IV, 267 (both times in the very same context as it does here) ; ibid. II, 150; IV, 85; Sigālovāda Sutta, p.300; and it is

undoubtedly the same word as samàja in the first of the fourteen Edicts of Asoka. In the Sigàlovàda there are said to be six dangers at such a samajjo; to wit, dancing, singing, music, recitations, conjuring tricks, and acrobatic shows. And in the Vinaya passages we learn that at a samajjo not only amusements but also food was provided; that high officials were invited, and had special seats; and that it took place at the top of a hill. This last detail of 'high places' (that is sacred places) points to a religious motive as underlying the whole procedure. The root aj (? ? greak ? ? agw ? ? , ago, whence our 'act') belongs to the stock of common Aryan roots, and means carrying on. What was the meaning of this 'carrying on together'? Who were the people who took part? Were they confined to one village? or have we here a survival from old exogamic communistic dances together? Later the word means simply fair,' as at Jàtaka III, 541:

'Many the bout 1 have played with quarterstaves at the fair,' with which Jàtaka I, 394 may be compared. And it is no doubt this side of the festival which is here in the mind of the author; but 'fair' is nevertheless a very inadequate rendering. The Sinhalese has rapid movement in dance-figures' (ranga-maóóalu) .

[26] These ballad recitations in prose and verse combined were the source from which epic poetry was afterwards gradually developed. Buddhaghosa has no explanation of the word, but gives as examples the Bhàrata and the Ràmàyaõa. The negative anakkhànaü occurs Majjhima I, 503.

[27] Buddhaghosa explains this as 'playing on cymbals'; and adds that it is also called pàõitèaü. The word is only found here and at Jàtaka V, 506, and means literally 'hand-sounds.'

[28] Buddhaghosa says 'deep music, but some say raising dead bodies to life by spells.' His own explanation is, I think, meant to be etymological; and to show that he derives the word from vi + tàëa. This would bring the word into connection with the Sanskrit vaitàëika, 'royal bard.' The other explanation connects the word with Vetàla, 'a demon,' supposed to play pranks (as in the stories of the Vetàla-paõca-viüsati) by reanimating corpses. Dr. Neumann adopts it. But it does not agree so well with the context; and it seems scarcely justifiable to see, in this ancient list, a reference to beliefs which can only be traced in literature more than a thousand years later. Gogerly's rendering funeral ceremonies,' which I previously followed, seems to me now quite out of the question.

[29] It is clear from Jàtaka V, 506 that this word means a sort of music. And at Vinaya IV, 285 kumbhathànikà are mentioned in connection with dancers, acrobats, and hired mourners. Buddhaghosa is here obscure and probably corrupt, and the derivation is quite uncertain. Gogerly's guess seems better than Burnouf's or Neumann's. The Sinhalese has 'striking a drum big enough to hold sixteen gallons.'

[30] Buddhaghosa seems to understand by this term (literally 'of Sobha city') the adornments or scenery used for a ballet-dance. (Pañibhàõa-cittam at Vinaya 11, 151; IV, 61, 298, 358; Sum. 1, 42 is the nude in art.) Weber has pointed out (Indische Studien, II, 38; III, 153) that Sobha is a city of the fairies much given to music and love-making. It is quite likely that the name of a frequently used scene for a ballet because a proverbial phrase for all such scenery. But the

Sinhalese has `pouring water over the heads of dancers, or nude paintings.'

[31] Buddhaghosa takes these three words separately, and so do all the MSS. of the text, and the Sinhalese version. But I now think that the passage at Jātaka IV, 390 is really decisive, and that we have here one of the rare cases where we can correct our MSS. against the authority of the old commentator. But I follow him in the general meaning he assigns to the strange expression `Caōōāla-bamboo washings.'

[32] See Jātaka III, 541.

[33] Nibbuddhā. The verbal form nibbujjhati occurs in the list at Vinaya III, 180 (repeated at 11, 10) ; and our word at Milinda 232.

[34] All these recur in the introductory story to the 50th Pācittiya (Vinaya IV, 107) . On the last compare Buddhaghosa on Mahāvagga V, I, 2 9.

[35] All these terms recur at Vinaya III, 180 (repeated at II, 10) .

[36] Chess played originally on a board of eight times ten squares was afterwards played on one of eight times eight squares. Our text cannot be taken as evidence of real chess in the fifth century B. C., but it certainly refers to games from which it and draughts must have been developed. The Sinhalese Sanna says that each of these games was played with dice and pieces such as kings and so on. The word for pieces is poru (from purisa) -just our men.'

[37] akāsaü. How very like blindfold chess !

[38] Parihāra-pathāü. A kind of primitive `hop-scotch.' The Sinhalese says the steps must be made hopping-.

[39] Santikā. Spellicans, pure and simple.

[40] Khalikā. Unfortunately the method of playing is not stated. Compare Eggeling's note as in his Satapatha-Brāhmaṇa 111, 106, 7. In the gambling-scene on the Bharhut `Tope (Cunningham, Pl. XLV, No. 9) there is a board marked out on the stone of six times five squares (not six by six), and six little cubes with marks on the sides visible lie on the stone outside the board.

[41] Jhañikāü Something like `tip-cat.' Siü - kelāmaya in Sinhalese.

[42] Saḷāka-hatthāü. On flour-water as colouring matter, see Jātaka I, 220.

[43] Akkhaü. The usual meaning is `a die.' But the Sinhalese translator agrees with Buddhaghosa. Neither gives any details.

[44] Pangacāram. The Sinhalese for this toy is pat-kulal. Morris in J. P. T. S., 1889, p. 205, compares the Marathāpungi.

[45] Vankakaü. From Sanskrit vrika. See journal of the Pàli Text Society, 1889, p. 206.

[46] Mokkhacikà,. So the Sinhalese. Buddhaghosa has an alternative explanation of turning over on a trapeze, but gives this also. See Vinaya I, 275, and J. P. T. S., 1885, p. 49.

[47] Cingulikaü. See Morris in the J. P. T. S., 1885, p. 50, who compares cingulàytivà at Aïguttara III, 15, 2.

[48] All these six, from No. 10 inclusive, are mentioned in the Majjhima, vol. 1, p. 266, as children's games.

[49] Akkharikà. it is important evidence for the date at which writing was known in India that such a game should be known in the fifth century B. C.

[50] The following list recurs Vinaya I, 192 = 11, 163 = Aïguttara 1, 181, &c.

[51] asandã. Buddhaghosa merely says 'a seat beyond the allowed measure,' but that must refer to height, as the only rule as to measure in seats is the 87th Pàcittiya in which the height of beds or chairs is limited to eight 'great' inches (probably about eighteen inches). The Sinhalese Sanna adds 'a long chair for supporting the whole body.' At Jât. I, 208 a man lies down on an àsandã so as to be able to look up and watch the stars. At Dãgha I, 55 = Majjhima 1,515 = Saüyutta 111, (where the reading must be corrected), the asandã is used as a bier. The asandã is selected as the right sort of seat for the king in both the Vājapeya and Inauguration ceremonies because of its height (Eggeling, Sat.-Bràh. III, 35, 105). It is there said to be made of common sorts of wood, and perforated; which probably means that the frame was of wood and the seat was of interlaced cane or wickerwork. The diminutive àsandiko, with short legs and made square (for sitting, not lying on), is allowed in the Buddhist Order by Vinaya 11, 149. And even the àsandã is allowed, if the tall legs be cut down, by Vinaya II, 169, 170 (where the reading chinditvã seems preferable, and is read in the quotation at Sum. 1, 88). The renderings 'large cushion' at 'Vinaya Texts,' II, 27 and 'stuffed couch' at 111, 209 must be accordingly corrected. Gogerly translates 'large couch,' Burnouf une chaise longue,' and Neumann bequeme Lehnstuhl.'

[52] Pallanko. It is noteworthy that, in spite of the use of a divan with animals carved on its supports being here objected to, it is precisely the sort of seat on which the Buddha himself, or Buddhist personages of distinction, are often, in later sculptures, represented as sitting (Grunwedel, 'Buddhistische kunst,' pp. III, 124, 137; Mitra, 'Budh Gayà,' Plates XI, XX, &c. &c.). At Mahāvāsa 25 sãhāsana and pallanko are used of the same seat (Asoka's throne), and sãhāsana is used of Duñña Gamini's throne, ibid. 157. But the Lion throne of Nissanka Malla, found at Pollonnaruwa, is not a pallanko, but an actual stone lion, larger than life size ('Indian Antiquary,' vol. 1, p. 135. Compare the similar seat in Grunwedel, p. 95).

By Vinaya 11, 170 the possession of a pallanka was allowed to the Order if the animal figures were broken off (the translation in 'Vinaya Texts,' III, 209, must be altered accordingly, reading vāle for vale, as at Vinaya IV, 312). By Vinaya II, 163 it is laid down that members of the Order were not to use a complete pallanko even in laymen's houses, so that Nigrodha's action in the

passage just quoted (Mahāvāṣa 25) was really a breach of the regulations.

[53] The words from gonako down to kaññhissaü inclusive, and also kuttakaü, are found only in this list, and Buddhaghosa seems to be uncertain as to the exact meaning of some of them. All except No. 7 might be used in laymen's houses ('Vinaya Texts,' III, 197), and all might be possessed by the Order or used only as floor coverings (ibid. 111, 209); except again No. 7, the cotton wool of which might be utilised for pillows. As there is a doubt about the spelling it may be noticed that the Sanna reads goōakaü and uddalomiü: and the MS. in the R. A. S. (which repeats each sentence) has -gonakaü and uddalomiü both times.

[54] Sambàhanaü. Perhaps rubbing the limbs with flat pieces of wood. See Buddhaghosa here and at 'Vinaya Texts,' III, 60.

[55] This is not quite accurate. Out of the twenty items here objected to, three (shampooing, bathing, and the use of sunshades) were allowed in the Order, and practised by Gotama himself. Bathrooms, and halls attached to them, are permitted by 'Vinaya Texts,' III, 189; shampooing by ibid. III, 68, 297. There are elaborate regulations for the provision of hot steam baths and the etiquette to be observed in them; and instances of the use of the ordinary bath in streams or rivers are frequent. The use of sunshades is permitted by 'Vinaya Texts,' 111, 13 2-3, and is referred to ibid. 111, 88, 274.

[56] Visikhà-kathà. Buddhaghosa (p.90) takes this word (literally street-talk') in the sense of talk about streets, whether ill or well situate, and whether the inhabitants are bold or poor, &c.

[57] Pubba-peta-kathà. The commentator confines this to boasting talk about deceased relatives or ancestors.

[58] Nànta-kathaü, literally 'difference-talk.' The expression seems somewhat forced, if taken as meaning 'desultory'; but I see no better explanation.

[59] Lokakkhàyikà. Buddhaghosa refers this specially to such speculations as are put forth according to the Lokàtyata system by the Vitaōóas (also called Lokàyatikas). These are materialistic theorists, of whose system very little is, so far, known. See the note at 'Vinaya Texts, vol. iii, p. 151. I have collected other references to them in my 'Milinda,' vol. i, p.7; and to these Dāgha I, 11 114,120, and Attha Sàlinā, p.3, may now be added. They are probably referred to below in chap. iii of this Sutta, SectionSection 10, 20.

[60] 'This list of foolish talks recurs in Suttas 76-78 in the Majjhima, and at Vinaya I, 188.

[61] These expressions all recur at Majjhima II, 3.

[62] Sahitaü me, literally 'the put together is to me,' &c. The idiom is only found here, and may mean either as rendered above, or 'the context is on my side,' or 'the text (of the Scriptures) is on my side,' or merely 'that which is of use is on my side.' This last, given by the Sanna, amounts to the same as the version adopted above.

[63] Putting the cart before the horse.

[64] aropito te vado. On the use of this idiom compare the Commentary on the Therā Gāthā, p. 101. There is a misprint here in the text, aropito for àropito. `Issue has been joined against you would be a possible rendering. It is the phrase used, when some one has offered to hold debate (maintain a thesis) against all corners, by an opponent who takes up the challenge.

[65] Niggahāto si. On this idiom compare the opening paragraphs of the Kathā Vatthu and the Commentary on them (especially pp. 9,10) . It is literally `you are censured.'

[66] 3 Cara vada-pamokkhāya. So Buddhaghosa. But Gogerly renders, `Depart, that you may be freed from this disputation and the only parallel passage seems to support this view. It is Majjhima 1, 133, where it is said to be wrong to learn the Scriptures for the sake of the advantage of being freed from discussion or debate where texts are quoted against one. Pamokkha occurs besides at Saüyutta I, 2, Jātaka V, 30, 31, and Mahāvāüsa 158, but not in this connection.

[67] So the author of Milinda in making his hero Nāgasena use just such a phrase (Mil. P. 27) is making him commit a breach of propriety.

[68] Kuhakā. `Astonish the world with the three sorts of trickery,' says Buddhaghosa. These are also referred to without explanation at Jātaka IV, 297 (where we should, I think, read kuhana) .

[69] Lapakā. Compare Itivuttaka, No. 99 = Aīguttara I, 165, 168; and also Milinda 228, Jātaka III, 349.

[70] Nemittakā, `interpreters of signs and omens.' See the note on nimittaü in the next paragraph. Compare Milinda 299; Jāt. IV, 124.

[71] Nippesikā, `scarers away' (? of ghosts, or bad omens) . But the Commentary and Sanna give no help, and the word has only been found in this list.

[72] All the five words in this list recur at A. III, iii but the context there is as undecisive as it is here, and the Commentary (fol. di of the `Turnour MS. at the India Office) , though slightly different, gives no better help.

[73] Aīgāü, literally `limbs.' Buddhaghosa distinguishes this from lakkhaõäü (No. 5 in this list) , and from anga-vijjā (No. 16) . It is not found, in this sense, anywhere in the texts.

[74] Nimittaü, literally `marks,' or `signs.' Buddhaghosa tells a story in illustration. King Paõóu, they say (Päõói in the Sanna) , took three pearls in his closed hand, and asked a diviner what he had in it. The latter looked this way and that for a sign; and seeing a fly which had been caught by a house-lizard (the Sanna says `by a dog,' perhaps the meaning is simply `in sugar') getting free (üüttā) , said at once `pearls' (also muttā in Pāli) . `How many.û says the king. The diviner, hearing a dog bark thrice, answered `three.' Compare Mil. 178, and the note to the last section on nemittikā, and the story at Mahāvāüsa 82.

[75] Uppàdo, 'the portents of the great ones, thunderbolts falling, and so on,' says Buddhaghosa. The Great Ones here mean, I think, the spirits or gods presiding over the sun, moon, and planets (see the note on Section 26). The word corresponds to the Sanskrit Utpàta, though the d is vouched for by overwhelming authority. But this is only another instance of a change not infrequent (as Ed. Müller has shown, Pāli Grammar, p. 37); and the one or two cases where Burmese scribes have (wrongly) corrected to uppàta is another instance to be added to those referred to in the Introduction to Sum. 1 of their habit of putting an easier reading where the more difficult one is really right. Childers should therefore have kept this word separate from the other uppàdo. Comp. Jāt. I, 374.

[76] Supinaü. On the theory of dreams compare Mil., pp. 297-301. At Jāt. I, 374 the word is masculine. Perhaps charms to avert bad dreams (Ath.-veda VI, 46; XVI, 5 and 6) are included in this low art.' Jāt. No. 77 mocks at the dream interpreters.

[77] Lakkhaññaü. The commentator on this word as used in the very same connection at Jāt. I, 374 adds that it means also the knowledge of good and bad marks on such persons and things as are mentioned here in our next paragraph. Buddhaghosa confines its meaning to that given above. This contradiction is another confirmation of the opinion expressed by me in 1880 in 'Buddhist Birth Stories,' pp. lxiii foll., that Childers was wrong in ascribing the Jātaka Commentary to Buddhaghosa. The word occurs in Buddhaghosa's sense at D. I, 114, 120= A. I, 163, &c.; Jāt. I, 56.

[78] Musikàcchinnaü. The allied superstition of thinking it unlucky to wear clothes gnawed by mice is laughed out of court in the Mangala Jātaka, No. 87.

[79] Aggi-homaü. Telling people that a sacrifice, if offered in a fire of such and such a wood, will have such and such a result.

[80] Dabbi-homaü. Telling people that an oblation of such and such grains, butter, or so on, poured into the fire from such and such a sort of spoon, will have such and such a result.

[81] See Hillebrandt, 'Neu und Vollmondsopfer,' pp. 31, 171, and 'Ritual-literatur' in Böhler's 'Grundriss,' pp. 71, 72, 114, 176. The nine homas here objected to may also be compared with the seven at Ath.-veda VIII, 9, 18.

[82] No instance of this can be traced in the books of the Brahmins.

[83] Compare the passage in Hillebrandt, in Böhler's 'Grundriss,' p. 176, on the use of blood for sorcery. In one passage, Rig-vidh. III, 18, 3, it is one's own blood that is to be used. But the specific interpretation given here by Buddhaghosa cannot be paralleled from the Brahmanical books.

[84] Anga-vijja. Buddhaghosa thus separates this from the aigaü of No. 1. In both the passages Jāt. I, 200, 250 the knowledge is simply that of judging from a man's appearance that he is rough or bad. and it is the good man in the story (in the second case the Bodhisattva himself) who is

the anga-vijjà-pañhako. So at Jât. V, 458 it is by anga-vijjà that the Bodisat prophesies that a man will be cruel.

[85] Vatthu-vijjà. Childers (Dict., p. 559) has 'pool' instead of 'house,' having misread sara for ghara (s and gh are nearly alike in Sinhalese). The craft is further explained by Buddhaghosa in his comment on the Mahà-parinibbàna Sutta I, 26. Its success depended on the belief that the sites were haunted by spirits. See further below, Section 27.

[86] Khatta-vijjà,. The Burmese MSS. correct the rare khatta into the familiar khetta. Khetta-vijjà indeed occurs at Ud. III, 9, and may just possibly there (in connection with writing, arithmetic, tables, &c.) be correct in the meaning- of 'land-surveying, mensuration.' Buddhaghosa, though his explanation is corrupt, evidently understands the phrase in a sense similar to that of khatta-dhamma at Jât. V, 489, 490; Mil. 164 (see also 178); and his gloss nātisatthaü is probably nearer the mark than Saikara's (on Chând. Up. VII, 1, 2), which is dhanur-veda. It is the craft of government, then lying in great part in adhering- to custom.

The Sutta only follows the Upanishad in looking at all these crafts as minor matters, but it goes beyond it in looking upon them as a 'low' way, for a Brahman, of gaining a livelihood.

[87] Siva-vijjà. It is clear that siva is used euphemistically, and we may here have an early reference to what afterwards developed into the cult of the god Siva. Buddhaghosa gives an alternative explanation as knowledge of the cries of jackals.

[88] Bhâta-vijjà. Also in the Chândogya list (loc. cit.)

[89] Bhâri-vijjà. It is the same as bhâri-kammaü, explained in the same way by Buddhaghosa on Section 27 below.

[90] Ahi-vijjà. One method is described at Jât. IV, 457, 8, Perhaps such charms against snake-bite as Ath.-v. V, 13; VI, 12, 56; VII, 88, are included.

[91] Buddhaghosa says curing or giving poison, or poison spells (compare Ath.-v. VI, 90, 93, 100).

[92] These are explained to mean simply curing the bites of these creatures.

[93] These are explained to mean simply curing the bites of these creatures.

[94] Understanding their language.

[95] Divining- by the appearance and the cawings of crows.

[96] Compare the Ambañña-vijjà at Sum. 255 and below, p. 96 of the text, Section 23.

[97] Miga-cakkaü. Understanding the language of all creatures.

[98] The whole of this 'low art' as applied to gems has been collected in a series of manuals now edited by L. Finot in his 'Lapiddires Indiens,' Paris, 1896.

[99] The art in these four cases is to determine whether the marks on them show they will bring good (or bad) luck to the houses in which they dwell.

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[108] 'This comes in here very oddly. But the old commentator had the same reading, and takes the word in its ordinary senses, not even as amulet.

[109] Throughout these paragraphs the plural is used. This cannot be honorific, as the few great kings of that time are always spoken of in the singular. Yet all the previous translators, except Burnouf, translate by the singular-'the king will march out,' &c. It is evident that we have to understand 'chiefs,' and not the 'king': and that not absolute monarchies, but republican institutions of a more or less aristocratic type, were in the mind of the composer of the paragraph.

[110] Nakkhatta, translated by Gogerly and Neumann a 'planet.' Buddhaghosa explains it by 'Mars and so on.' This may apply to planets, but also to stars in general, and I know no other passage where the meaning of the word is confined to planets. Burnouf has '(constellation,' but what can the eclipse of a constellation mean?

[111] Patha-gamana and uppatha-gamana. Prof. Kielhorn says (in a note he has been kind enough to send me on this section): What the author means by these words I do not know. But uppatha-gamana would be literally "aberration, the going away from one's proper path"; and patha-gamana therefore should be "following one's proper course." I am sure the two words could not mean conjunction and opposition; nor, I think, ascension and declension. It is curious that Buddhaghosa has not explained them.'

[112] Ukkà-pàto. See Jàt. 1, 374; Mil. 178.

[113] Disà-dàho. Thunder and lightning,' according to Neumann; fiery corruscations in the atmosphere,' according to Gogerly, whom Burnouf follows. But Buddhaghosa's words are only explicable of a jungle fire. Compare Jàt. 1, 212, 213, 374.

[114] Burnouf takes these four words to refer to four occurrences. Gogerly and Neumann take them as only two. Buddhaghosa seems to imply four.

[115] Muddà. There has been great diversity in the various guesses made at the meaning in this connection of muddà, which usually means 'seal' or 'seal-ring.' Gogerly has 'conveyancing,' and so also Childers; Burnouf takes this word and the next as one compound in the sense of 'foretelling the future by calculating diagrams'; and Neumann has 'Verwaltungsdienste, 'administrative services. Buddhaghosa is very curt. He says only hattha-muddàgaṅṅanā Hatthamuddà is found elsewhere only at Jàt. III, 528, where hattha- muddaū karoti means 'to beckon,' and at Vin. V, 163, where it is said of the polite member of the Order that he makes, no sign with his hand, nor beckons. (On hattha-vikāra compare Mil. 1, 207, 547 = Vin. I, 157 = Vin. II, 216.) Both these passages are much later than our text, and the sense of beckoning is here impossible. But muddà is mentioned as a craft at Vin. IV, 7 (where it is called honourable), at M. I, 85, and several times in the Milinda (pp. 3, 59, 78, 178 of the Pāli text), and muddiko as the person who practises that craft at D. I, 51 and Vin. IV, 8. The Sinhalese comment on this (quoted in my translation of the Milinda, 1, 91) shows that the art there was simply arithmetic, using the joints or knuckles of the fingers as an aid to memory. And this is no doubt the meaning in our paragraph.

[116] Gaṅṅanā. Buddhaghosa's comment on this is acciddakā-gaṅṅanā, in contradistinction to the last. It is evidently calculation not broken up by using, the fingers, mental arithmetic pure and simple. The accountant who uses this method is called gaṅṅako (D. I, 51; Vin. IV, 8). Buddhaghosa's comment on the latter passage is given by Minayeff at Pat. 84, but with a wrong reading, akkhiūñaka.

[117] Saūkhānā, literally 'counting up.' He who has the faculty of doing this can, on looking at a tree, say how many leaves it has, says Buddhaghosa. But the first words of his comment are doubtful. He may perhaps mean calculating masses by means of the rosary. Burnouf skips this word, and Neumann has simply 'counting.'

[118] Kāveyyaū. The word recurs, in a bad sense, at A. 1, 72= III, 107, and also at S. I, 110 in the phrase kāveyya-matto, 'drunk with prophecy, inspired.' Buddhaghosa enumerates, in the words of A. II, 230, four kinds of poetry, and explains them in nearly the same words as found in the Manoratha Pāranā on that passage. None of the four refer to sacrificial hymns. Impromptu rhyming, ballad singing, and the composition of poems are meant.

[119] Lokāhyataū. Usually rendered 'materialism.' But it is quite clear that this meaning is impossible in this connection. See Milinda 174.

[120] Compare the Sinhalese *bāna* (binna) marriage in which the bridegroom is brought into the house of the bride's family.

[121] Compare the Sinhalese *dāga* marriage in which the bride is sent out to live in the bridegroom's family. We have no words now in English to express this difference between marrying and giving in marriage.

[122] *Saüvadanaü*. Childers calls this a magic art, following Burnouf who calls it sorcery. Buddhaghosa explains it as astrology. The fact is all these expressions are technical terms for acts of astrology or sorcery, they none of them occur elsewhere either in Pàli or Sanskrit, and the tradition preserved by Buddhaghosa may be at fault in those cases in which the use of the word had not survived to later times. The general sense may be sufficiently clear, but for absolute certainty of interpretation we must wait till examples are found in Indian books of the actual use of the words, not in mere lists, but in a connection which shows the meaning. Ath-v III, 30 is a charm to secure concord in a family, compare VII, 52; and there are several charms in the Athara-veda for success in gambling.

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for success in gambling.

[126] Subhaga-karanaü. Many such charms are preserved in the Atharva-veda (for instance, X, 3.; 5; XVI, 4; 9)

[127] It would be useless to seek in the Atharva-veda, which (with the one exception mentioned in the notes to the next section) gives only the charms which are supposed to bring benefits, for instances of these malevolent practices. But we have here direct evidence that black magic, as was indeed inevitable was as fully trusted in the sixth century B. C. in the valley of the Ganges as white. We need not be surprised that the malevolent charms are not recorded.

[128] Adäsa-paÖho. Buddhaghosa says they made a god appear in the mirror and answer questions put. It is a later conception to discard the god, and make the mirror itself give pictures of the hidden events. The mirror is of metal (Par. Dip. 235) .

[129] Kumäri-paÖho. Through a girl of good family and repute.

[130] Deva-paÖho. Also obtained through a girl, but this time a deva-däsä or temple prostitute. It is instructive to find, even under the patriarchal regime of the sixth century B. C., that men thought they could best have communications from the gods through the medium of a woman.

[131] adiccupaññhänam. Such sun-worship is ridiculed in the Jätaka of the same name, No. 173.

[132] Buddhaghosa explains the Great One as Mahä Brahma. This seems to me very doubtful. It is at least odd to find Brahma introduced in this connection. We may grant that the Buddhists might have put sun-worship into a list of sorceries, but there was no ceremonial cult of Brahma and little or none of Brahmä. And however much the new gospel might hold the speculations of the dominant theosophy in contempt, that would scarcely explain their being ranked as privates in this regiment. Burnouf avoids this by rendering the phrase generally 'serving the great,' and Neumann has 'practising sorcery.' Neither of these guesses seems happy. Mahat in composition is elsewhere always mahä in Pàli, and we possibly have here a sandhi for mahatä-upaññhänam, in the sense of worship of the Great Mother, the Earth, with covert allusion to Mahä. This would give excellent sense, as the worship of the Mother Earth was closely associated in the popular mind with witchcraft. A god or goddess is certainly meant, and one so associated would be best in place here. It is perhaps worthy of note that in the oldest portion of the Taittiräya Upanishad, Sun, Moon, Earth, and Srä occur together in a set of mystic groups, and Sun, Moon, Brahma, and food are all identified by a word-play with Mahas (Säkrä-vallä" 4-7) .

[133] See Milinda 191, and Jät. II, 410.

[134] Bhäri-kammaü. Is this a place sacred to Mother Earth? The ceremony referred to is the carrying out of the vijjä or craft mentioned in the list at Section 2 I.

[135] Vassa- and vossa-kammaü. Morris discusses the etymology of these words, only found in this list, in the J. P. T. S., 1889, p. 208. The idea of the second is not, of course, castration, but

making a man's desire to fail by a spell. Several such are preserved in the Atharva (IV, 4; VI, 1 0 1 to give virility; VI, 1 3 8; VII, 1 1 3 to cause impotence) .

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[137] Vatthu-kammaü and -parikiraõäu. These constitute the vatthu-vijjà of Section 21.

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[139] Bathings, that is, of other people.

[140] See Mil. I, 511 and the rules laid down in `Vinaya Texts, II 53-55.

[141] The Buddhist view of Nos. 11-25 must not be mistaken. It is sufficiently clear from the numerous examples in the Vinaya (see especially `Vinaya Texts,' II, pp. 41-144) , and from the high praise accorded to Jāvaka and other physicians, that the objection was to recluses and Brahmans practising medicine as a means of livelihood. They might do so gratis for themselves or for their coreligionists, and laymen might do so for gain.

The use of pañimokkha in No. 25 is curious. It is when, for instance, a purgative is first given and then a tonic to counteract the other, to set free from its effect. Compare Jāt. V, 25.

[142] The corresponding Sanskrit terms occur at Divyāvadāna, p. 492. No doubt the reading there ought to be nipuõo.

[143] These phrases recur S. III, 45. On anuddiññhi see also Gogerly in the, Ceylon Friend, 1875, p. 133, and Morris in the J. P. T. S., 1886, p. 113; and compare , attānuddiññhi at Mil. 146, 160, 352 S. N. 1119. As in our colloquial expression a `viewy man,' diññhi almost always, and anudiññhi in all the seven passages where it occurs, have a connotation of contempt-a mere view, an offhand ill-considered opinion, a delusion. The Greek greek.Øæøa has had a similar history, and dogma or speculation is a better rendering than view or belief.

[144] Sassata-vādà.

[145] Gotra, literally `cow-stall.' The history of this word has yet to be written. It probably meant at the time this Sutta was written a family or lineage traced through the father. On the meaning of gotraja (the gentiles of Roman Law) in the later law-books see West and B hler, `Hindu Law of Inheritance,' p.17 l.

[146] Vaõõa, literally colour.' Gogerly renders it `appearance,' and Neumann `Beruf.' I have chosen caste (though it is not caste in its strictest sense) because it no doubt refers to the cattàro vaõõa mentioned so often in the Suttas. it is true that these-Khattiyas, Brahmans, Vessas, and Suddas-were not castes, but four divisions of the people, each consisting of many

subdivisions (by customs as to connubium and commensality) which afterwards hardened into castes. „See J. R. A. S., 1897, PP. SO-,90.

[147] Saüvañña - vivaññaü (rolling up and evolution, from vaññ, to turn) . It is the period of the gradual disintegration and conformation of a world. Needless to add that the length of this period cannot be expressed in figures.

Neither the idea nor the word occurs in books known to be before the Buddha. But both are Indian rather than Buddhist. Saüvarta is found in the Mahà Bhàrata and the Ràmàyaõa; and the later Sàikhya notion of pralaya is closely allied.

[148] This phrase recurs below, chap. iii SectionSection 14, 20.

[149] Sāla, for instance, and samàdhi, and all the other things known to a Buddha, says Buddhaghosa, p. 108.

[150] Paccattaü. See the common phrases A. II, 198=S. I, 9, 10, 117; M. I, 188=422; M. I, 251, 252 = S. III, 54, &c.; and S. N. 611,906; Mil. 96, 347; Sum. 182. `Without depending on anyone else, himself by himself,' says Buddhaghosa.

[151] Nirvana, says Buddhaghosa.

[152] Gogerly (PP. 77, 78 in Grimblot) has made a sad mess of this paragraph misunderstanding the grammatical construction of the first clause, and misinterpreting-paràmasati in the second, and nissaranaü in the third.

[153] Not of course the four speculations, but the higher knowledge which has led him to reject them.

[154] This string of epithets recurs at M. I, 327 in the course of the story of the Brahmà, named Baka, who is represented as coming to the very conclusion set out in our section. The story was a favourite one, and three recessions of it have been preserved (M. I, 326-331; S. I, 142-144, and Jät. No. 405) . Mr. Crow evidently considered himself the Mahà Brahmà of the period.

The omission in the Dialogue of all reference to the Kesava Birth Story may be a sign of greater age or it may be due simply to the fact that it is not required for the argument there.

[155] Khióóa-padosikà. They are not mentioned elsewhere except in the list of gods in the Mahà Samaya (p. 287) .

[156] Buddhaghosa on this has a curious note. The gods, though of great glory, are delicate in body. A man, having- gone without food - for seven days even, may restore his strength by the use of clear broth and so on. But the gods can't play tricks with themselves; and if they lose their heads and forget their meal-times, they die-pass away from that state. The poor gods! Whether this be really implied in the text or not, it is at least in harmony with the irony of the Buddha's talk.

[157] Mano-padosikà. Only found here and in the list in the Samaya Sutta. Even there it is almost certainly merely taken from this passage, so that it looks very much as if both these classes or titles of gods were simply invented, in irony, for the sake of the argument. Buddhaghosa identifies this class with the retinue of the four Great Kings-that is the regents of the four quarters.

[158] Upanijjhànti, from jhànti, to burn. Elsewhere found only at Vin. 1, 193; II, 269; 111, 118, in all which passages it has the connotation of 'covet, lust after.' Buddhaghosa takes it here in the sense of envy, and tells a tale, too long to quote, to show the quarrelsome nature of these gods. In the sense of 'consider' (from jhànti, to think) the word has only been found at S. N., p. 143. There may have been confusion between the two homonyms, so that ours got to mean to consider in such a way as to be excited, to burn.'

[159] Buddhaghosa explains that these speculators perceive how the organs of sense break up (and sense impressions pass away) ; but they fail to see that the same thing holds even more strongly in the case of thoughts, since no sooner has each mental impression given rise to the succeeding one than it passes away. Not perceiving that, and depending on the analogy of birds, who fly away from one tree only to alight on another, they conclude that the mind, when this individuality is broken up, goes (as a unity) elsewhere.

[160] Antànantikà.

[161] Parivañumo. Only found here. Buddhaghosa says nothing.

[162] According to Buddhaghosa (Ats. 160) there are four things that are infinite-space, the number of world-systems, the number of living creatures, and the wisdom of a Buddha. Had this doctrine formed part of the original Buddhism we should expect to find these cattàri - anantàni in the chapter on the 'Fours' in the Aïguttara, but I do not find them there.

[163] Either in self-training or in the attainment of bliss in heaven' says Buddhaghosa (p.115) .

[164] Buddhaghosa gives examples of these five equivocations.

[165] Buddhaghosa explains that if, in his ignorance, he should, by chance, declare the good to be good, he will be puffed up by the approval of the wise. But if he should blunder, he will be filled with vexation and ill will when his error is pointed out. Either of these states of mind will be the fuel to keep the fire burning, the state technically called Upàdàna, 'grasping.'

[166] Sampànti. See the note at 'Vinaya Texts,' III, 317, and compare M. I, 85, 96, 472.

[167] Such questions are called elsewhere the common basis of discussions among Brahmans.

[168] The word here used is Tathàgata, 'he who has gone, or perhaps come, to the truth.' See Chalmers in the J. R. A. S.' Jan., 1898, and compare S. III, 111, 116-118; M. I, 140, 171, 486; S. N. 467. The use of sammaggato (D. I, 55, &c.) and of gatatto (D. I, 57, &c.) shows that gata was used elliptically in the sense of gone to the furthest point aimed at' among the followers of the other sects that arose at the same time as Buddhism. The exact derivation and history of the word

Tathàgata may be doubtful, but its meaning is, on the whole, clear enough.

[169] This is the identical answer put below (p. 57 of the text) into the mouth of Saṅghajaya Belaṅhappa.

[170] Adhicca-samuppannikà. This adhicca (which must be distinguished from the other adhicca, derived from adhāyati, occurring at Jāt. III, 218 = IV, 301) recurs at M. 1, 443, where it is opposed in the sense of 'occasional' to abhiñña at M. I, 442 in the sense of 'habitual.' Udāna VI, 5 throws light on its use here. It is there associated with words meaning neither self-originated, nor created by others.' It is explained by Buddhaghosa on our passage (Sum. I, 118) as 'springing up without a cause.' The derivation is doubtful.

[171] Asaṅgha-sattā. They spring into being in this wise. Some one of the Brahman ascetics having practised continual meditation and arrived at the Fourth Jhāna, sees the disadvantage attached to thinking, and says to himself: 'It is by dwelling on it in thought that physical pain and all sorts of mental terrors arise. Have done with this thinking. An existence without it were better.' And dying in this belief he is reborn among the Unconscious Ones, who have form only, and neither sensations nor ideas nor predispositions nor consciousness. So long as the power of the Jhāna lasts, so long do they last. Then an idea occurs to them-the idea of rebirth in this world-and they straightway die.

[172] See 1, 1, 29 (p. 12 of the text) .

[173] Literally 'who are After-deathers, Conscious-maintainers.' These summary epithets are meant to be contemptuous, and the word chosen for death adds to the force of the phrase. It is not the usual word, but āghātana (so read in the text) , meaning literally 'shambles, place of execution.' The ordinary phrase would have been parammaraṅkà.

[174] So the Ajāvakas, says Buddhaghosa.

[175] So the Nigaṅhas, says Buddhaghosa.

[176] Section 9-18 are discussed by James D'Alwis in 'Buddhist Nirvana,' p. 47. Comp. Jacobi, 'Jaina Sātras,' II, 236, 339.

[177] Sato sattassa. Insert the word sato in the text (as in Section 17,19, 41, 42) . The Kaṅha Upanishad I, 20 alludes to such belief.

[178] Compare the 4th Vimokha. See Rh. D. 'Buddhist Suttas,' pp. 5 2, 213. The idea of resistance, pañigha, is here not ethical, but refers to the senses. Having no sense of reaction to touch, of opposition to muscular effort. it appears from M. I, 164 that this was pretty much the view put forth by Gotama's first teacher alāra Kālāma.

[179] Compare the 5th Vimokha. This seems from M. I 165 to have been much the same as the view held by Rāma, whose son and pupil, Uddaka, was Gotama's second teacher.

[180] Compare the 6th Vimokha.

[181] Though it is not explicitly so stated, this last of these seven theorists is no doubt to be considered as believing in all the sorts of soul held by the others, so that he believes in seven. One may compare the five souls each more subtle than the last, made respectively of anna, prāṇa, manas, vijñāna, and ānanda (food, breath, mind, consciousness, and joy), described in the Taittirīya Upanishad II, 1-5. The Buddhist modification of these theories omits the souls, and treats instead of various states of mind (produced by stages of meditation), the attainment of which, during this life, leads to rebirth in corresponding worlds, or planes of existence, named after those stages of meditations. But the oldest Piñaka texts say very little about it, and the history of Buddhist speculation on the matter has yet to be formulated.

Centuries afterwards we find a somewhat analogous conception in the gradually ascending series of seven, each more subtle than the last (Sthāla-sarāra, āṅga-sarāra, indriya, manas, ahaikara, buddhi, and ātman), set out in the Sāikhya texts, and the later Vedānta has a similar series. There is sufficient truth in the idea of the series of seven set out in our text to explain the persistence of the general idea in all the Indian systems, but the details and the application are strikingly different.

The text shows that the four Arāpa Vimokhas of the Buddhist theory were regarded by the early Buddhists as derived from closely allied speculations, older than Buddhism, and expressed in almost identical phraseology.

[182] Buddhaghosa here (Sum. 1, 121) explains Nirvāṇa as the suppression of pain; pain, dukkha, being bodily, as opposed to domanassa, mental. 'In this visible world' means in whatever world the particular soul happens to be at the time. On parikāreti compare V. II, 290 rājā uyyāne parikāresi, 'the king indulged himself, enjoyed himself, in the garden.' All its functions' is added from the Commentary.

[183] The text shows that the four Jhānas were regarded by the early Buddhists as older than Buddhism. The very words used are identical; the only modification introduced in Buddhism being the omission of the 'souls.' These four, Together with the four Arāpa Vimokhas (see note on Section 19), make up the Eight Attainments (Samāpattiyo), often mentioned in the Jātaka commentary as practised by pre-Buddhistic recluses.

[184] On paritasita compare M. 1, 36 na asati paritassati, 'is not worried at what is not': paritasita, 'fidgetiness' or 'worry,' at M. 1, 136; S. III, 15-19; and Mil. 253, 400. On vipphandita, M. I, 8, 486; Dh. S. 381 (Asl. 253); Jāt. IV, 495.

[185] In the text the first three of these four propositions are repeated of each of the eleven classes of theorists. The fourth is put in the form which, to avoid repetition, I have adopted for all the four.

[186] Tathāgata, that is the speaker himself, the Buddha.

Dīghanikāyo

Sīlakkhandhavaggapāli

Brahmajālasuttam

Paribbājakathā

1. Evaṃ me sutam - ekaṃ samayaṃ bhagavā antarā ca rājagahaṃ antarā ca nāḷandaṃ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Suppiyopi kho paribbājako antarā ca rājagahaṃ antarā ca nāḷandaṃ addhānamaggappaṭipanno hoti saddhiṃ antevāsīnā brahmadattena māṇavena. Tatra sudaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itiha te ubho ācariyantevāsī aññamaññaṃ ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubandhā [anubaddhā (ka. sī. pī.)] honti bhikkhusaṅghaṅca.

2. Atha kho bhagavā ambalatthikāyaṃ rājāgāraṃ ekarattivāsaṃ upagacchi [upagañchi (sī. syā. kaṃ. pī.)] saddhiṃ bhikkhusaṅghena. Suppiyopi kho paribbājako ambalatthikāyaṃ rājāgāraṃ ekarattivāsaṃ upagacchi [upagañchi (sī. syā. kaṃ. pī.)] antevāsīnā brahmadattena māṇavena. Tatrapi sudaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itiha te ubho ācariyantevāsī aññamaññaṃ ujuvipaccanīkavādā viharanti.

3. Atha kho sambahulānaṃ bhikkhūnaṃ rattiyaṃ paccūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi - “acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭividitā. Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itihame ubho ācariyantevāsī aññamaññaṃ ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghaṅcā”ti.

4. Atha kho bhagavā tesam bhikkhūnam imam saṅkhiyadhammam veditvā yena maṇḍalamālo tenupasaṅkami; upasaṅkamtvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi - “kāyanuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā”ti ? Evaṃ vutte te bhikkhū bhagavantam etadavocum - “idha, bhante, amhākam rattiyā paccūsasamayam paccutthitānam maṇḍalamāle sannisinnānam sannipatitānam ayam saṅkhiyadhammo udapādi - ‘acchariyam, āvuso, abbhutam, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānam nānādhimuttikatā suppaṭividitā. Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇam bhāsati, dhammassa avaṇṇam bhāsati, saṅghassa avaṇṇam bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇam bhāsati, dhammassa vaṇṇam bhāsati, saṅghassa vaṇṇam bhāsati. Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā’ti. Ayam kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.

5. “Mamam vā, bhikkhave, pare avaṇṇam bhāseyyum, dhammassa vā avaṇṇam bhāseyyum, saṅghassa vā avaṇṇam bhāseyyum, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Mamam vā, bhikkhave, pare avaṇṇam bhāseyyum, dhammassa vā avaṇṇam bhāseyyum, saṅghassa vā avaṇṇam bhāseyyum, tatra ce tumhe assatha kupitā vā anattamanā vā, tumham yevassa tena antarāyo. Mamam vā, bhikkhave, pare avaṇṇam bhāseyyum, dhammassa vā avaṇṇam bhāseyyum, saṅghassa vā avaṇṇam bhāseyyum, tatra ce tumhe assatha kupitā vā anattamanā vā, api nu tumhe paresam subhāsitam dubbhāsitam ājāneyyāthā”ti ? “No hetam, bhante”. “Mamam vā, bhikkhave, pare avaṇṇam bhāseyyum, dhammassa vā avaṇṇam bhāseyyum, saṅghassa vā avaṇṇam bhāseyyum, tatra tumhehi abhūtam abhūtato nibbēthetabbam - ‘itipetam abhūtam, itipetam ataccham, natthi cetam amhesu, na ca panetam amhesu saṃvijjatī’ti.

6. “Mamam vā, bhikkhave, pare vaṇṇam bhāseyyum, dhammassa vā vaṇṇam bhāseyyum, saṅghassa vā vaṇṇam bhāseyyum, tatra tumhehi na ānando na somanassam na cetaso uppilāvitattam karaṇīyam. Mamam vā, bhikkhave, pare vaṇṇam bhāseyyum, dhammassa vā vaṇṇam bhāseyyum, saṅghassa vā vaṇṇam bhāseyyum, tatra ce tumhe assatha ānandino sumanā uppilāvitā tumham yevassa tena antarāyo. Mamam vā, bhikkhave, pare vaṇṇam bhāseyyum, dhammassa vā vaṇṇam bhāseyyum, saṅghassa vā vaṇṇam bhāseyyum, tatra tumhehi bhūtam bhūtato paṭijānitabbam - ‘itipetam bhūtam, itipetam taccham, atthi cetam amhesu, saṃvijjati ca panetam amhesū’ti.

Cūlasīlam

7. “Appamattakam kho panetam, bhikkhave, oramattakam sīlamattakam, yena puthujjano tathāgatassa vaṇṇam vadamāno vadeyya. Katamañca tam, bhikkhave, appamattakam oramattakam sīlamattakam, yena puthujjano tathāgatassa vaṇṇam vadamāno vadeyya ?

8. “Pāṇātipātamaṃ pahāya pāṇātipātā paṭivirato samaṇo gotamo nihitadaṇḍo, nihitasattho, lajjī, dayāpanno, sabbapāṇabhūtahitānukampī viharatī’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇamaṃ vadamāno vadeyya.

“Adinnādānaṃ pahāya adinnādānā paṭivirato samaṇo gotamo dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharatī’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇamaṃ vadamāno vadeyya.

“Abrahmacariyaṃ pahāya brahmacārī samaṇo gotamo ārācārī [anācārī (ka.)] virato [paṭivirato (katthaci)] methunā gāmadhammā’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇamaṃ vadamāno vadeyya.

9. “Musāvādaṃ pahāya musāvādā paṭivirato samaṇo gotamo saccavādī saccasandho theto [theto (syā. ka.)] paccayiko avisaṃvādako lokassā’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇamaṃ vadamāno vadeyya.

“Pisuṇamaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato samaṇo gotamo, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇamaṃ vadamāno vadeyya.

“Pharusamaṃ vācaṃ pahāya pharusāya vācāya paṭivirato samaṇo gotamo, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā poṛī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇamaṃ vadamāno vadeyya.

“Samhappalāpaṃ pahāya samhappalāpā paṭivirato samaṇo gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesamaṃ pariyantavatiṃ atthasaṃhita’nti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇamaṃ vadamāno vadeyya.

10. ‘Bījagāmaḥbhūtagāmasamārambhā [samārabbhā (sī. ka.)] paṭivirato samaṇo gotamo’ti - iti vā hi, bhikkhave...pe....

“Ekabhattiko samaṇo gotamo rattūparato virato [paṭivirato (katthaci)] vikālabhojanā....

Naccagītavāditavisūkadassanā [naccagītavāditavisukadassanā (ka.)] paṭivirato samaṇo gotamo....

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato samaṇo gotamo....

Uccāsayanamahāsayanā paṭivirato samaṇo gotamo....

Jātarūparajatapaṭiggahaṇā paṭivirato samaṇo gotamo....
āmakadhañṇapaṭiggahaṇā paṭivirato samaṇo gotamo....
āmakamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo....
Itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo....
Dāsidāsapaṭiggahaṇā paṭivirato samaṇo gotamo....
Ajeḷakapaṭiggahaṇā paṭivirato samaṇo gotamo....
Kukkuṭasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo....
Hatthigavassavaḷavapaṭiggahaṇā paṭivirato samaṇo gotamo....
Khattavatthupaṭiggahaṇā paṭivirato samaṇo gotamo....
Dūteyyapahiṇagamanānuयोगā paṭivirato samaṇo gotamo....
Kayavikkayā paṭivirato samaṇo gotamo....
Tulākūṭakaṃsakūṭamānakūṭā paṭivirato samaṇo gotamo....
Ukkoṭanavañcananikatisāciyogā [sāviyogā (syā. kaṃ. ka.)] paṭivirato samaṇo gotamo....

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Cūlasīlaṃ nitṭhitaṃ.

Majjhimasīlaṃ

11. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāmbhūtagāmasamārambhaṃ anuyuttā viharanti, seyyathidaṃ [seyyathīdaṃ (sī. syā.)] - mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījameva pañcamāṃ [pañcamāṃ iti vā (sī. syā. ka.)]; iti evarūpā bījagāmbhūtagāmasamārambhā paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

12. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ anuyuttā viharanti, seyyathidaṃ - annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ āmisasannidhiṃ iti vā iti evarūpā sannidhikāraparibhogā paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno

vadeyya.

13. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ - naccamaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ pāṇissamaṃ vetālaṃ kumbhathūṇaṃ [kumbhathūṇaṃ (syā. ka.), kumbhathūṇaṃ (sī.)] sobhanakaṃ [sobhanagharaṃ (sī.) , sobhanagaraṃ (syā. kaṃ. pī.)] caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahimsayuddhaṃ [mahisayuddhaṃ (sī. syā. kaṃ. pī.)] usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vattakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

14. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādatṭhānānuyogaṃ anuyuttā viharanti, seyyathidaṃ - aṭṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulikaṃ [ciṅgulikaṃ (ka. sī.)] pattāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ iti vā iti evarūpā jūtappamādatṭhānānuyogā paṭivirato samaṇo gotamo’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

15. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayaṇaṃ anuyuttā viharanti, seyyathidaṃ - āsandiṃ pallaṅkaṃ gonakaṃ cittaṃ paṭikaṃ paṭalikaṃ tūlikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kaṭṭissaṃ koseyyaṃ kuttakaṃ hatthatharaṃ assattharaṃ rathattharaṃ [hatthatharaṃ assattharaṃ rathattharaṃ (sī. ka. pī.)] ajinappaveṇiṃ kadalimigapavarapaccattharaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ iti vā iti evarūpā uccāsayanamahāsayaṇā paṭivirato samaṇo gotamo’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

16. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsanatṭhānānuyogaṃ anuyuttā viharanti, seyyathidaṃ - ucchādanaṃ parimaddanaṃ nhāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāgandhavilepanaṃ [mālāvilepanaṃ (sī. syā. kaṃ. pī.)] mukhacuṇṇaṃ mukhalepanaṃ hatthabandhaṃ sikhābandhaṃ daṇḍaṃ nāḷikaṃ asiṃ [khaggaṃ (sī. pī.), asiṃ khaggaṃ (syā. kaṃ.)] chattaṃ citrupāhanaṃ uṇhīsaṃ maṇiṃ vālabījaṃ odātāni vatthāni dīghadasāni iti vā iti evarūpā maṇḍanavibhūsanatṭhānānuyogā paṭivirato samaṇo gotamo’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

17. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti, seyyathidaṃ - rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ

ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ [itthikathaṃ purisakathaṃ (syā. kaṃ. ka.)] sūrakathaṃ visikhākathaṃ kumbhatthānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā iti evarūpāya tiracchānakathāya paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

18. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhikakathaṃ anuyuttā viharanti, seyyathidaṃ - na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

19. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyyapahiṇagamanānuyogaṃ anuyuttā viharanti, seyyathidaṃ - raññaṃ, rājamahāmatānaṃ, khattiyānaṃ, brāhmaṇānaṃ, gahapatikānaṃ, kumārānaṃ “idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharā”ti iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

20. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti, lapakā ca nemittikā ca nippesikā ca, lābhena lābhaṃ nijigīṃsitāro ca [lābhena lābhaṃ nijigīṃ bhitāro (sī. syā.)], lābhena ca lābhaṃ nijigīṃsitāro (pī.)] iti [iti vā, iti (syā. kaṃ. ka.)] evarūpā kuhanalapanā paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Majjhimasīlaṃ niṭṭhitaṃ.

Mahāsīlaṃ

21. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ - aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ mūsikacchinnaṃ aggihomaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ mukhahomaṃ lohitaṃ aṅgavijjā vatthuvijjā khattavijjā [khettavijjā (bahūsu)] sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ saraparittānaṃ migacakkaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

22. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti, seyyathidaṃ - maṇilakkhaṇam vatthalakkhaṇam daṇḍalakkhaṇam satthalakkhaṇam asilakkhaṇam usulakkhaṇam dhanulakkhaṇam āvudhalakkhaṇam itthilakkhaṇam purisalakkhaṇam kumāralakkhaṇam kumārilakkhaṇam dāsialakkhaṇam dāsialakkhaṇam hatthilakkhaṇam assalakkhaṇam mahimsalakkhaṇam [mahisalakkhaṇam (sī. syā. kaṃ. pī.)] usabhalakkhaṇam golakkhaṇam ajalakkhaṇam meṇḍalakkhaṇam kukkuṭalakkhaṇam vaṭṭakalakkhaṇam godhālakkhaṇam kaṇṇikālakkhaṇam kacchapalakkhaṇam migalakkhaṇam iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

23. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti, seyyathidaṃ - raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati, abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati, bāhirānaṃ raññaṃ upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati, abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati, bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

24. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti, seyyathidaṃ - candaggāho bhavissati, sūriyaggāho [suriyaggāho (sī. syā. kaṃ. pī.)] bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṃ pathagamaṇaṃ bhavissati, candimasūriyānaṃ uppathagamaṇaṃ bhavissati, nakkhattānaṃ pathagamaṇaṃ bhavissati, nakkhattānaṃ uppathagamaṇaṃ bhavissati, ukkāpāto bhavissati, disāḍḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi [devadundubhi (syā. kaṃ. pī.)] bhavissati, candimasūriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati, evaṃvipāko candaggāho bhavissati, evaṃvipāko sūriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati, evaṃvipākaṃ candimasūriyānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ candimasūriyānaṃ uppathagamaṇaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ pathagamaṇaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ uppathagamaṇaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍḍāho bhavissati, evaṃvipāko bhūmicālo bhavissati, evaṃvipāko devadudrabhi bhavissati, evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇam vadamāno vadeyya.

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

bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati, muddā, gaṇanā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

26. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ - āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ vivaraṇaṃ saṃkiraṇaṃ vikiraṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jivhānibandhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsapañhaṃ kumārikapañhaṃ devapañhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjalanaṃ sirivhāyanaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

27. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ - santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ ācamaṇaṃ nhāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ nettatappanaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattiyaṃ dāraikatikicchā mūlabhesajjānaṃ anuppadānaṃ osadhīnaṃ paṭimokkho iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti - iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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

Mahāsīlaṃ niṭṭhitaṃ.

Pubbantakappikā

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

29. “Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino, pubbantaṃ ārabba anekavihitāni adhimuttipadāni [adhivuttipadāni (sī. pī.)] abhivadanti aṭṭhārasahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi?

Sassatavādo

30. “Santi, bhikkhave, eke samaṇabrāhmaṇā sassatavādā, sassataṃ attānañca lokañca paññapenti catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi?

31. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte () [(parisuddhe pariyodāte anaṅgaṇe vigatūpattilese) (syā. ka.)] anekavihitam pubbenivāsaṃ anussarati. Seyyathidaṃ - ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni - ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati.

“So evamāha - ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. Taṃ kissa hetu ? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte anekavihitam pubbenivāsaṃ anussarāmi seyathidaṃ - ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni - amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarāmi. Imināmaḥ etaṃ jānāmi “yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama”nti. Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

32. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba sassatavādā sassataṃ attānañca lokañca paññapenti ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte anekavihitam pubbenivāsaṃ anussarati. Seyyathidaṃ - ekampi saṃvattavivattam dvepi saṃvattavivattāni tīṇipi saṃvattavivattāni cattāripi saṃvattavivattāni pañcapi saṃvattavivattāni dasapi saṃvattavivattāni - ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī

evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

“So evamāha - ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. Taṃ kissa hetu ? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ - ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīṇipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni. Amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Imināmahaṃ etaṃ jānāmi “yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama”nti. Idaṃ, bhikkhave, dutiyaṃ tṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

33. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha sassatavādā sassataṃ attānañca lokañca paññapenti ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathidaṃ - dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattālīsampi saṃvaṭṭavivaṭṭāni - ‘amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

“So evamāha - ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. Taṃ kissa hetu ? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ - dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattālīsampi saṃvaṭṭavivaṭṭāni - ‘amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Imināmahaṃ etaṃ jānāmi “yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama”nti. Idaṃ,

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

34. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba sassatavādā sassataṃ attānañca lokañca paññapenti ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī, so takkapariyāhataṃ vīmaṃsānucaritaṃ sayāṃ paṭibhānaṃ evamāha - ‘sassato attā ca loko ca vañjho kūṭattho esikaṭṭhāyitthito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’nti. Idam, bhikkhave, catutthaṃ t̄hānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

35. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṃ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

36. “Tayidaṃ, bhikkhave, tathāgato pajānāti - ‘ime ditthitthānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti, tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti; tañca pajānaṃ [pajānaṃ (?) dī. ni. 3.36 pāḷiatthakathā passitabbam] na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

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

Paṭhamabhāṇavāro.

Ekaccasassatavādo

38. “Santi, bhikkhave, eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi?

39. “Hoti kho so, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati. Saṃvaṭṭamāne loke yebhuyyena sattā ābhassarasaṃvattanikā honti. Te tattha honti manomayā pītibhakkhā sayāmpabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

40. “Hoti kho so, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivatṭati. Vivatṭamāne loke suññaṃ brahmavimānaṃ

pātubhavati. Atha kho aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati. So tattha hoti manomayo pītibhakkho sayampabho antalikkhacaro subhatthāyī, ciraṃ dīghamaddhānaṃ tiṭṭhati.

41. “Tassa tattha ekakassa dīgharattaṃ nivusitattā anabhirati paritassanā upapajjati - ‘aho vata aññepi sattā itthattaṃ āgaccheyyu’nti. Atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānaṃ upapajjanti tassa sattassa saḥabyataṃ. Tepi tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhatthāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

42. “Tatra, bhikkhave, yo so satto paṭhamaṃ upapanno tassa evaṃ hoti - ‘ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā [sajjitā (syā. kaṃ.)] vasī pitā bhūtabhabyānaṃ. Mayā ime sattā nimmitā. Taṃ kissa hetu? Mamañhi pubbe etadahosi - ‘aho vata aññepi sattā itthattaṃ āgaccheyyu’nti. Iti mama ca manopaṇidhi, ime ca sattā itthattaṃ āgatā’ti.

“Yepi te sattā pacchā upapannā, tesampi evaṃ hoti - ‘ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ. Iminā mayaṃ bhotā brahmunā nimmitā. Taṃ kissa hetu? Imañhi mayaṃ addasāma idha paṭhamaṃ upapannaṃ, mayaṃ panamha pacchā upapannā’ti.

43. “Tatra, bhikkhave, yo so satto paṭhamaṃ upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca. Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca.

44. “Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

“So evamāha - ‘yo kho so bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ, yena mayaṃ bhotā brahmunā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati. Ye pana mayaṃ ahumhā tena bhotā brahmunā nimmitā, te mayaṃ aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā’ti. Idaṃ kho, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

45. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ

attānañca lokañca paññapenti ? Santi, bhikkhave, khiḍḍāpadosikā nāma devā, te ativelamṃ hassakhiḍḍāratidhammasamāpannā [hasakhiḍḍāratidhammasamāpannā (ka.)] viharanti. Tesamṃ ativelamṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati [pamussati (sī. syā.)]. Satiyā sammosā te devā tamhā kāyā cavanti.

46. “Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhimṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

“So evamāha - ‘ye kho te bhonto devā na khiḍḍāpadosikā, te na ativelamṃ hassakhiḍḍāratidhammasamāpannā viharanti. Tesamṃ na ativelamṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati na sammussati. Satiyā asammosā te devā tamhā kāyā na cavanti; niccā dhuvā sassatā avipariñāmadhammā sassatisamaṃ tatheva ṭhassanti. Ye pana mayaṃ ahumhā khiḍḍāpadosikā, te mayaṃ ativelamṃ hassakhiḍḍāratidhammasamāpannā viharimhā. Tesamṃ no ativelamṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati. Satiyā sammosā evaṃ mayaṃ tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā’ti. Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

47. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti ? Santi, bhikkhave, manopadosikā nāma devā, te ativelamṃ aññamaññaṃ upanijjhāyanti. Te ativelamṃ aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni padūsentī. Te aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. Te devā tamhā kāyā cavanti.

48. “Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhimṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

“So evamāha - ‘ye kho te bhonto devā na manopadosikā, te nāivelamṃ aññamaññaṃ upanijjhāyanti. Te nāivelamṃ aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni nappadūsentī. Te aññamaññaṃ appaduṭṭhacittā akilantakāyā akilantacittā. Te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariñāmadhammā sassatisamaṃ tatheva ṭhassanti. Ye pana mayaṃ ahumhā manopadosikā, te mayaṃ ativelamṃ aññamaññaṃ upanijjhāyimhā. Te mayaṃ ativelamṃ aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni padūsimhā, te mayaṃ

aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. Evaṃ mayaṃ tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā'ti. Idaṃ, bhikkhave, tatiyaṃ tṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

49. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayamṃpaṭibhānaṃ evamaṃha - ‘yaṃ kho idaṃ vuccati cakkhuṃ itipi sotaṃ itipi ghānaṃ itipi jivhā itipi kāyo itipi, ayaṃ attā anicco addhuvo asassato vipariṇāmadhammo. Yañca kho idaṃ vuccati cittanti vā manoti vā viññānanti vā ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva tṭhassatī'ti. Idaṃ, bhikkhave, catutthaṃ tṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

50. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

51. “Tayidaṃ, bhikkhave, tathāgato pajānāti - ‘ime ditṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā'ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññaeva nibbuti veditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

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

Antānantavādo

53. “Santi, bhikkhave, eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi?

54. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya

sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte antasaññī lokasmiṃ viharati.

“So evamāha - ‘antavā ayaṃ loko parivaṭumo. Taṃ kissa hetu ? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte antasaññī lokasmiṃ viharāmi. Imināmahaṃ etaṃ jānāmi - yathā antavā ayaṃ loko parivaṭumo’ti. Idaṃ, bhikkhave, paṭhamam ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti.

55. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā antānantam lokassa paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte anantasaññī lokasmiṃ viharati.

“So evamāha - ‘ananto ayaṃ loko apariyanto. Ye te samaṇabrāhmaṇā evamāhaṃsu - “antavā ayaṃ loko parivaṭumo”ti, tesam musā. Ananto ayaṃ loko apariyanto. Taṃ kissa hetu ? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte anantasaññī lokasmiṃ viharāmi. Imināmahaṃ etaṃ jānāmi - yathā ananto ayaṃ loko apariyanto’ti. Idaṃ, bhikkhave, dutiyam ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti.

56. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā antānantam lokassa paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte uddhamadho antasaññī lokasmiṃ viharati, tiriyaṃ anantasaññī.

“So evamāha - ‘antavā ca ayaṃ loko ananto ca. Ye te samaṇabrāhmaṇā evamāhaṃsu - “antavā ayaṃ loko parivaṭumo”ti, tesam musā. Yepi te samaṇabrāhmaṇā evamāhaṃsu - “ananto ayaṃ loko apariyanto”ti, tesampi musā. Antavā ca ayaṃ loko ananto ca. Taṃ kissa hetu ? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte uddhamadho antasaññī lokasmiṃ viharāmi, tiriyaṃ anantasaññī. Imināmahaṃ etaṃ jānāmi - yathā antavā ca ayaṃ loko ananto cā’ti. Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññapenti.

57. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā antānantam lokassa paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkapariyāhatam vīmaṃsānucaritam sayamṇaṭṭhānaṃ

evamāha - ‘nevāyaṃ loko antavā, na panānanto. Ye te samaṇabrāhmaṇā evamāhaṃsu - “antavā ayaṃ loko parivaṭumo”ti, tesam musā. Yepi te samaṇabrāhmaṇā evamāhaṃsu - “ananto ayaṃ loko apariyanto”ti, tesampi musā. Yepi te samaṇabrāhmaṇā evamāhaṃsu - “antavā ca ayaṃ loko ananto cā”ti, tesampi musā. Nevāyaṃ loko antavā, na panānanto’ti. Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

58. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantaṃ lokassa paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

59. “Tayidaṃ, bhikkhave, tathāgato pajānāti - ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā. Vedanaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

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

Amarāvikkhepavādo

61. “Santi, bhikkhave, eke samaṇabrāhmaṇā amarāvikkhepikā, tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi?

62. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti. Tassa evaṃ hoti - ‘ahaṃ kho “idaṃ kusala”nti yathābhūtaṃ nappajānāmi, “idaṃ akusala”nti yathābhūtaṃ nappajānāmi. Ahañce kho pana “idaṃ kusala”nti yathābhūtaṃ appajānanto, “idaṃ akusala”nti yathābhūtaṃ appajānanto, ‘idaṃ kusala’nti vā byākareyyaṃ, ‘idaṃ akusala’nti vā byākareyyaṃ, taṃ mamassa musā. Yaṃ mamassa musā, so mamassa vighāto. Yo mamassa vighāto so mamassa antarāyo’ti. Iti so musāvādabhayā musāvādaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ - ‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti. Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā

samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

63. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba amarāvikkhepikā tattha tattha pañhaṃ puttā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti. Tassa evaṃ hoti - ‘ahaṃ kho “idaṃ kusala”nti yathābhūtaṃ nappajānāmi, “idaṃ akusala”nti yathābhūtaṃ nappajānāmi. Ahañce kho pana “idaṃ kusala”nti yathābhūtaṃ appajānanto, “idaṃ akusala”nti yathābhūtaṃ appajānanto, “idaṃ kusala”nti vā byākareyyaṃ, “idaṃ akusala’nti vā byākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. Yattha [yo (?)] me assa chando vā rāgo vā doso vā paṭigho vā, taṃ mamassa upādānaṃ. Yaṃ mamassa upādānaṃ, so mamassa vighāto. Yo mamassa vighāto, so mamassa antarāyo’ti. Iti so upādānabhayā upādānaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puttā samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ - ‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti. Idha, bhikkhave, dutiyaṃ thānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puttā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

64. “Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba amarāvikkhepikā tattha tattha pañhaṃ puttā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti. Tassa evaṃ hoti - ‘ahaṃ kho “idaṃ kusala”nti yathābhūtaṃ nappajānāmi, “idaṃ akusala’nti yathābhūtaṃ nappajānāmi. Ahañce kho pana “idaṃ kusala”nti yathābhūtaṃ appajānanto “idaṃ akusala’nti yathābhūtaṃ appajānanto “idaṃ kusala’nti vā byākareyyaṃ, “idaṃ akusala’nti vā byākareyyaṃ. Santi hi kho samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vālavedhirūpā, te bhindantā [vobhindantā (sī. pī.)] maññe caranti paññāgatena diṭṭhigatāni, te maṃ tattha samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ. Ye maṃ tattha samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ, tesāhaṃ na sampāyeyyaṃ. Yesāhaṃ na sampāyeyyaṃ, so mamassa vighāto. Yo mamassa vighāto, so mamassa antarāyo’ti. Iti so anuyogabhayā anuyogaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puttā samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ - ‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti. Idha, bhikkhave, tatiyaṃ thānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puttā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

65. “Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba amarāvikkhepikā tattha tattha pañhaṃ puttā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti momūho. So mandattā momūhattā tattha tattha pañhaṃ puttā samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ - ‘atthi paro loko’ti iti ce maṃ pucchasi,

‘atthi paro loko’ti iti ce me assa, ‘atthi paro loko’ti iti te naṃ byākareyyaṃ, ‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti. ‘Natthi paro loko...pe... ‘atthi ca natthi ca paro loko...pe... ‘nevatthi na natthi paro loko...pe... ‘atthi sattā opapātikā ...pe... ‘natthi sattā opapātikā...pe... ‘atthi ca natthi ca sattā opapātikā...pe... ‘nevatthi na natthi sattā opapātikā...pe... ‘atthi sukatadukkaṭānaṃ [sukaṭadukkaṭānaṃ (sī. syā. kaṃ.)] kammānaṃ phalaṃ vipāko...pe... ‘natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe... ‘atthi ca natthi ca sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe... ‘nevatthi na natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko...pe... ‘hoti tathāgato paraṃ maraṇā...pe... ‘na hoti tathāgato paraṃ maraṇā...pe... ‘hoti ca na ca hoti [na hoti ca (sī. ka.)] tathāgato paraṃ maraṇā...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇāti iti ce maṃ pucchasi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti ce me assa, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti te naṃ byākareyyaṃ, ‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti. Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puttā samānā vācāvikkhepaṃ āpajanti amarāvikkhepaṃ.

66. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puttā samānā vācāvikkhepaṃ āpajanti amarāvikkhepaṃ catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā amarāvikkhepikā tattha tattha pañhaṃ puttā samānā vācāvikkhepaṃ āpajanti amarāvikkhepaṃ, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Adhiccasaṃuppannavādo

67. “Santi, bhikkhave, eke samaṇabrāhmaṇā adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi?

68. “Santi, bhikkhave, asaññasattā nāma devā. Saññuppādā ca pana te devā tamhā kāyā cavanti. Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte saññuppādaṃ anussarati, tato paraṃ nānussarati. So evamāha - ‘adhiccasaṃuppanno attā ca loko ca. Taṃ kissa hetu ? Ahañhi pubbe nāhosim, somhi etarahi ahutvā santatāya pariṇato’ti. Idaṃ, bhikkhave, paṭhamam ṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā adhiccasaṃuppannikā adhiccasaṃuppannaṃ attānañca lokañca paññapenti.

69. “Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba

adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayamṇapātibhānaṃ evamaṇha - ‘adhiccasamuppanno attā ca loko cā’ti. Idam, bhikkhave, dutiyaṃ tṭhānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti.

70. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti, sabbe te imeheva dvīhi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

71. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti atṭhārasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantamārabba anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva atṭhārasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā.

72. “Tayidaṃ, bhikkhave, tathāgato pajānāti - ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā. Vedanaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

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

Dutiyabhāṇavāro.

Aparantakappikā

74. “Santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino, aparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti catucattārisāya [catucattārisāya (syā. kaṃ.)] vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti catucattārisāya vatthūhi?

Saññivādo

75. “Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātaṇaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba uddhamāghātanikā saññīvādā uddhamāghātaṇaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi?

76. “Rūpī attā hoti arogo paraṃ maraṇā saññīti naṃ paññapenti. ‘Arūpī attā hoti arogo paraṃ maraṇā saññīti naṃ paññapenti. ‘Rūpī ca arūpī ca attā hoti...pe... nevarūpī nārūpī attā hoti... antavā attā hoti... anantavā attā hoti... antavā ca anantavā ca attā hoti... nevantavā nānantavā attā hoti... ekattasaññī attā hoti... nānantasaññī attā hoti... parittasaññī attā hoti... appamāṇasaññī attā hoti... ekantasukhī attā hoti... ekantadukkhī attā hoti. Sukhadukkhī attā hoti. Adukkhamasukhī attā hoti arogo paraṃ maraṇā saññīti naṃ paññapenti.

77. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātaṇaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā saññīvādā uddhamāghātaṇaṃ saññiṃ attānaṃ paññapenti, sabbe te imeheva soḷasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Asaññīvādo

78. “Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātaṇaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba uddhamāghātanikā asaññīvādā uddhamāghātaṇaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi?

79. “Rūpī attā hoti arogo paraṃ maraṇā asaññīti naṃ paññapenti. ‘Arūpī attā hoti arogo paraṃ maraṇā asaññīti naṃ paññapenti. ‘Rūpī ca arūpī ca attā hoti...pe... nevarūpī nārūpī attā hoti... antavā attā hoti... anantavā attā hoti... antavā ca anantavā ca attā hoti... nevantavā nānantavā attā hoti arogo paraṃ maraṇā asaññīti naṃ paññapenti.

80. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātaṇaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā asaññīvādā uddhamāghātaṇaṃ asaññiṃ attānaṃ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Nevasaññināsaññīvādo

81. “Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññīvādā, uddhamāghātaṇaṃ nevasaññināsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba

uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanam nevasaññīnāsaññim attānam paññapenti aṭṭhahi vatthūhi?

82. “Rūpī attā hoti arogo paraṃ maraṇā nevasaññīnāsaññīti naṃ paññapenti ‘arūpī attā hoti...pe... rūpī ca arūpī ca attā hoti... nevarūpī nārūpī attā hoti... antavā attā hoti... anantavā attā hoti... antavā ca anantavā ca attā hoti... nevantavā nānantavā attā hoti arogo paraṃ maraṇā nevasaññīnāsaññīti naṃ paññapenti.

83. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanam nevasaññīnāsaññim attānam paññapenti aṭṭhahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanam nevasaññīnāsaññim attānam paññapenti, sabbe te imeheva aṭṭhahi vatthūhi...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Ucchedavādo

84. “Santi, bhikkhave, eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi?

85. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃditṭhi [evaṃditṭhī (ka. pī.)] - ‘yato kho, bho, ayaṃ attā rūpī cātumahābhūtikō mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotīti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

86. “Tamañño evamāha - ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā dibbo rūpī kāmāvacaro kabalīkārāhārabhakkho. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotīti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

87. “Tamañño evamāha - ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotīti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

88. “Tamañño evamāha - ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā

nānattasaññānaṃ amanasikārā “ananto ākāso”ti ākāśānañcāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinnō hotīti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

89. “Tamañño evamāha - ‘atthi kho, bho, eso attā yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinnō hoti. Atthi kho, bho, añño attā sabbaso ākāśānañcāyatanāṃ samatikkamma “anantaṃ viññāṇa”nti viññāṇañcāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinnō hotīti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

90. “Tamañño evamāha - ‘atthi kho, bho, so attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinnō hoti. Atthi kho, bho, añño attā sabbaso viññāṇañcāyatanāṃ samatikkamma “natthi kiñci”ti ākiñcaññāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinnō hotīti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

91. ‘Tamañño evamāha - “atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinnō hoti. Atthi kho, bho, añño attā sabbaso ākiñcaññāyatanāṃ samatikkamma “santametaṃ paṇītameta”nti nevasaññānāsaññāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinnō hotīti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

92. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, sabbe te imeheva sattahi vatthūhi...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Diṭṭhadhammanibbānavādo

93. “Santi, bhikkhave, eke samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi?

94. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi - “yato kho, bho, ayaṃ attā pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti,

ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

95. “Tamañño evamāha - ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu ? Kāmā hi, bho, aniccā dukkhā vipariṇāmadhammā, tesaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Yato kho, bho, ayaṃ attā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

96. “Tamañño evamāha - ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu ? Yadeva tattha vitakkitaṃ vicāritaṃ, etenetāṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

97. “Tamañño evamāha - ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu ? Yadeva tattha pītigataṃ cetaso uppilāvitattaṃ, etenetāṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti “upekkhako satimā sukhavihārī”ti, tatiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

98. “Tamañño evamāha - ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu ? Yadeva tattha sukhamiti cetaso ābhogo, etenetāṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

99. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti, sabbe te imeheva pañcahi vatthūhi...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

100. “Imehi kho te, bhikkhave, samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārisāya vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva catucattārisāya vatthūhi...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

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

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

103. “Tayidaṃ, bhikkhave, tathāgato pajānāti - ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmatṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā. Vedanaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.

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

Paritassitavipphanditavāro

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

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

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

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

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

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

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

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

113. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

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

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

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

117. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānuditṭhino pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

Phassapaccayāvāro

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

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

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

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

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

123. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānuditṭhino pubbantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

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

125. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññivādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

126. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññivādā uddhamāghātanaṃ nevasaññināsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

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

128. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato

sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi, tadapi phassapaccayā.

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

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

Netam ṭhānaṃ vijjativāro

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

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

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

134. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

135. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

136. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

137. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

138. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā, uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

139. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanam nevasaññīnāsaññīm attānaṃ paññapenti atthahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

140. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

141. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

142. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārisāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

143. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsatthiyā vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

Ditthigatikādhiṭṭhānavatṭakathā

144. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, yepi te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā...pe... yepi te samaṇabrāhmaṇā antānantikā... yepi te samaṇabrāhmaṇā amarāvikkhepikā... yepi te samaṇabrāhmaṇā adhiccasamuppannikā... yepi te samaṇabrāhmaṇā pubbantakappikā... yepi te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā... yepi te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā... yepi te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā... yepi te samaṇabrāhmaṇā ucchedavādā... yepi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā... yepi te samaṇabrāhmaṇā aparantakappikā... yepi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsatthiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti tesam vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Vivatṭakathādi

145. “Yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti, ayam imehi sabbeheva uttaritaraṃ pajānāti.

146. “Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudittihino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā, ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.

“Seyyathāpi, bhikkhave, dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena jālena parittaṃ udakadahaṃ [udakarahadaṃ (sī. syā. pī.)] otthareyya. Tassa evamassa - ‘ye kho keci imasmim udakadahe oḷārikā pāṇā, sabbe te antojālīkatā. Ettha sitāva ummujjamānā ummujjanti; ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti; evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudittihino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.

147. “Ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati. Yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā. Kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā.

“Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibandhāni [vaṇṭūpanibandhanāni (sī. pī.) , vaṇṭapaṭibaddhāni (ka.)], sabbāni tāni tadanvayāni bhavanti; evameva kho, bhikkhave, ucchinnabhavanettiko tathāgatassa kāyo tiṭṭhati, yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā, kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā”ti.

148. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca - “acchariyaṃ, bhante, abbhutaṃ, bhante, ko nāmo ayaṃ, bhante, dhammapariyāyo”ti? “Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ atthajālantiṃ naṃ dhārehi, dhammajālantiṃ naṃ dhārehi, brahmajālantiṃ naṃ dhārehi, ditṭhijālantiṃ naṃ dhārehi, anuttaro saṅgāmaṃ vijayotiṃ naṃ dhārehi”ti. Idamavoca bhagavā.

149. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī. Imasmiṃca pana veyyākaraṇasmim bhañṇamāne dasasahassī [sahassī (katthaci)] lokadhātu akampitthāti.

Brahmajālasuttaṃ niṭṭhitaṃ paṭhamaṃ.