

Namo tassa bhagavato arahato sammāsambuddhassa

礼敬彼世尊 阿拉汉 正自觉者

Dīghanikāyo

COLLECTION OF LONG DIALOGUES

南传上座部三藏 经藏 长部

Brahmajālasuttaṃ

The Perfect Net

梵网经

资料编辑：[觉悟之路](#) 网站

根据南传上座部佛教，梵网经是《巴利三藏、长部》的第一部经，也是巴利三藏的第一部经，可见这个经的重要程度。

这部经一开始的第一部分是凡夫以戒称赞如来；对戒以及佛陀所反对的外道法有详细的说明。

第二部分是批驳六十二种邪见，关于过去约有十八，未来约有四十四，分为我与世界之常住论、常无常论、无因论、世界之边无边论、诡辩论、死后之有想论、无想论、非有想非无想论、断灭论、现在涅槃论等。

这部经对于生起正信，了解邪见，具备佛法正确知见，有着非常重要的意义，因此被集结为巴利三藏的第一部经。

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南传《梵网经》大意

陈士强

《梵网经》是南传巴利文《长部》（又称《长部经典》）的第一部经典，它的汉译本问世于 1944 年，由江炼百根据日译本转译，沙门芝峰校证。通行本有：近代《普慧大藏经》本、台湾新文丰出版公司 1987 年 6 月版等。

本经主要记述佛在摩揭陀国阿婆罗提迦园时，对大比库五百人说的僧人的各种戒行，以及外道（指佛教以外的宗派和学说）六十二种见解。经名中的“梵网”，意指像渔夫用网捕鱼那样，将外道的一切见解一网打尽。内容大致相当于姚秦佛陀耶舍译《长阿含经》卷十四《梵动经》（“梵动”系“梵网”的误译），孙吴支谦译《梵网六十二见经》一卷。

全经分为三品（根据篇幅的长短大致等分，不是根据所述内容的主题或相对独立完整的章节而作区分）。其中，《第一诵品》的前部分，记述佛说本经的背景和原委（即说经缘起），以及赞叹沙门苟答马（Gotama，古译：瞿昙、乔达摩，指佛陀）的各种戒行。《第二诵品》的后部分至《第三诵品》，均为佛所说的外道“六十二见”。

经中说，有一次，佛和大比库五百人，行走在王舍城至那烂陀的大道上。有个名叫须卑的修行者和他的弟子梵施也行走在这条道上。路上，须卑以种种言语，毁谤佛法僧，而梵施又以种种事例，赞扬佛法僧。师徒俩人争论不休，跟在佛陀一行的后面。到了阿婆罗提迦园，佛陀一行停下住宿。须卑和他的弟子梵施也同住在那里，俩人继续争论。次日清晨，比库们集坐在讲堂里，议论这件事。佛知道后，对众人说：“余人谤我、谤法、僧者，诸子不得痛心，不得忧恨，不得怀忿怒。”反之，“余人赞我、赞法、僧者，诸子不得欢喜，不得欣悦，不得怀愉快。”因为无论是对其他人毁谤佛法僧的言论表示痛心，还是对赞扬佛法僧的言论表示欢喜，都会造成思想上的障碍（“当成障碍”），不利于修行。但对毁谤或赞扬的话，又“不可不辨别”，“不可不审定”，要知道前者“非属事实”，而后者“斯属事实”。“凡夫赞叹如来之言，惟以琐细，惟以卑近，惟以戒行。”一般人赞叹佛教，因为它有各种“琐细”的、“卑近”的戒行。

为此，佛陀介绍了一般人（“凡夫”）赞叹的佛教的小戒、中戒和大戒（《长阿含经·梵动经》和《梵网六十二经》均没有小、中、大戒之分，唯本经有之）。其中，小戒采用“沙门苟答马”如何行

事的正面论述的方式阐述，中戒和大戒均采用“沙门婆罗门”有何等行事，而“沙门苟答马，无如此事”的对比法阐述。

（一）小戒。

相当于五戒、十戒等。有：舍杀离杀；舍离不予取；舍离淫欲；舍离妄语；舍离两舌，舍离恶口；舍离绮语；“沙门苟答马，不采种子，不伐树木。（日中）一食，夜间不食，非时不食。不观戏剧歌舞，不著华鬘，不涂香料，不事装饰，不（坐）高床、大床。不蓄金银。沙门苟答马，不受生谷，不受生肉，不受妇女少女，不受仆婢奴隶，不受牝牡山羊，不受鸡猪，不受象牛及牝牡马，不受耕田荒地，不为使者，不为中介，不事商贾，不以秤升及尺欺诳世人。贿赂谄诈，虚伪邪行，舍离不为。伤害、杀戮、捕缚、劫夺、窃盗、强盗、舍离不为。”（第2页至第3页）

（二）中戒。

由小戒中所述“不采种子，不伐树木。（日中）一食，夜间不食，非时不食。不观戏剧歌舞，不著华鬘，不涂香料，不事装饰，不（坐）高床、大床”一段的具体化论述以及谈论方面的禁忌事项等组成。如说：“或有沙门婆罗门，为世所敬，食他信施，而自存活，然于诸种谈有谈无，无益徒劳之言。若谈国王，谈盗贼，谈大臣，谈军兵，谈恐怖，谈战争，谈食物，谈饮料，谈卧床，谈华，谈香料，谈亲戚，谈乘具，谈村落，谈城乡，谈都会，谈国土，谈妇女，谈英雄，谈风闻，谈闲事，谈死者，谈漫谈，谈世界，谈海洋等等，专心一意，作斯言谈。沙门苟答马，一无此事。”（第4页）这里列举的种种不加谈论的事项，如用一句话来概括，那就是：不谈世事，专心修行。

（三）大戒。

由沙门不得占卜诵咒等方面的禁忌事项组成。如说：“或有沙门婆罗门，为世所敬，食他信施，然于诸种无益徒劳之明，若相手、占卜、占兆、详梦、占体相、占鼠啮、火护摩、灼护摩、谷护摩、粉护摩、米护摩、熟酥护摩、油护摩、口护摩、血护摩、支节明、宅地明、刹利明、湿婆明、鬼神明、地明、蛇明、毒药明、蝎明、鼠明、鸟明、鸦明、命数豫言、防弓矢咒、解兽声明等，以此等明，邪命自活。沙门苟答马，一无此事。”（第5页）

本经为记述古代印度思想界状况的重要资料。所记的外道“六十二见”，指的是围绕“我”（生

命体的主宰)和“世界”(又译“世间”)而展开的六十二种见解。其中,依过去世而起的见解有五类十八种,依未来世而起的见解有五类四十四种:

依过去世而起的见解是:

(一)常住论。“说我及世界常住。”下分四种:

(1) 忆念过去世“一生及至多百千生等等”而起此见。

(2) 忆念过去世“一成坏(成劫和坏劫)、二成坏、三成坏、四成坏、五成坏、十成坏等等”而起此见。

(3) 忆念过去世“十成坏、二十成坏、三十成坏、四十成坏等等”而起此见。

(4) 通过“推论”、“审察”而起此见。

(二)亦常住无常论。又译“半常半无常论”、“有常无常论”。说我及世界一分常住,一分无常。”

(第8页)下分四种:

(1) 以“一切创造主”梵天为“常”,从梵天化生的众生为“无常”。

(2) 以“戏忘天”(北传《梵网六十二见经》译作“几陀波屠天”)以外的诸天为“常”,从“戏忘天”死后转生的众生为“无常”。

(3) 以“意愤天”(《梵网六十二见经》译作“散陀天”)以外的诸天为“常”,从“意愤天”死后转生的众生为“无常”。

(4) 以眼、耳、鼻、舌、身中的“我”为“无常”,心、意、识中的“我”为“常”(通过推论,审察而起此见)。

(三)有边无边论。“说世界有边无边。”下分四种:

(1) 世界有边(“此世界周围有边”)。

(2) 世界无边(“此世界周围完全无垠无边”)。

(3) 世界有边亦无边(“上下有边,横侧无边”)。

(4) 世界非有边非无边(通过推论、审察而起此见)。

(四)诡辩论。又译“异问异答论”。“每答所问,支离灭裂,入于诡辩。”下分四种:

(1) 因确实不知道,恐怕答错,堕为“妄语”,而对善恶问题不作肯定或否定的答复。

(2) 因确实不知道，恐怕答错，堕为“取著”，而对善恶问题不作肯定或否定的答复。

(3) 因确实不知道，恐怕答错，遭至“诘难”，而对善恶问题不作肯定或否定的答复。

(4) 因“暗钝愚冥”，对“他世”、“化生之有情”、“善恶业之异熟果”的“有”、“无”、“亦有亦无”、“亦非有亦非无”，以及“真人”（一译“如来”）死后的“存”、“不存”、“亦存在亦不存在”、“亦非存在亦非不存在”等问题一无所知而不置可否。

（五）无因论。“说我及世界无因而生。”下分二种：

(1) 从无想有情天死后转生的众生起此见。

(2) 通过推论、审察而起此见。

依未来世而起的见解是：

（一）死后有想论。“说死后我有想。”下分十六种：

(1) 死后“有想有色”。

(2) 死后“有想无色”。

(3) 死后“有想亦有色亦无色”。

(4) 死后“有想非有色非无色”。

(5) 死后“有想有边”。

(6) 死后“有想无边”。

(7) 死后“有想亦有边亦无边”。

(8) 死后“有想非有边非无边”。

(9) 死后“有想一想”。

(10) 死后“有想若干想”。

(11) 死后“有想少想”。

(12) 死后“有想无量想”。

(13) 死后“有想一向有乐”。

(14) 死后“有想一向有苦”。

(15) 死后“有想一向有乐有苦”。

(16) 死后“有想一向不苦不乐”。

(二) 死后无想论。“说死后我无想”。下分八种：

- (1) 死后“无想有色”。
- (2) 死后“无想无色”。
- (3) 死后“无想亦有有色亦无色”。
- (4) 死后“无想非有色非无色”。
- (5) 死后“无想有边”。
- (6) 死后“无想无边”。
- (7) 死后“无想亦有边亦无边”。
- (8) 死后“无想非有边非无边”。

(三) 死后非有想非无想论。“说死后我非想非无想”。下分八种：

- (1) 死后“非有想非无想有色”。
- (2) 死后“非有想非无想无色”。
- (3) 死后“非有想非无想亦有有色亦无色”。
- (4) 死后“非有想非无想非有色非无色”。
- (5) 死后“非有想非无想有边”。
- (6) 死后“非有想非无想无边”。
- (7) 死后“非有想非无想亦有边亦无边”。
- (8) 死后“非有想非无想非有边非无边”。

(四) 断灭论。“于现有生存有情，而说断灭消失死灭。”下分七种：

- (1) 以“我”为欲界“四大”（地、水、火、风）所成而起此见。
- (2) 以“我”为欲界天之属而起此见。
- (3) 以“我”为“意”所在（指色界天）而起此见。
- (4) 以“我”为无色界的“空无边处”而起此见。
- (5) 以“我”为无色界的“识无边处”而起此见。
- (6) 以“我”为无色界的“无所有处”而起此见。
- (7) 以“我”为无色界的“非想非非想处”而起此见。

(五) 最上现在涅槃论。“于现有生存有情，而说最上现在涅槃。”下分五种：

(1) 以“我”处于“五欲自恣”时，为最上现在涅槃。

(2) 以“我”入于“初禅”（“离诸欲，离不善法，有寻有伺，离生喜乐”，此中的“有寻有伺”又译“有觉有观”）时，为最上现在涅槃。

(3) 以“我”入于“二禅”（“灭其寻伺，内心静安，心得一境相。无寻无伺，定生喜乐”）时，为最上现在涅槃。

(4) 以“入于“三禅”（“除喜住舍，正念正智，自知身乐”）时，为最上现在涅槃。

(5) 以“我”入于“四禅”（“舍离苦乐，灭前忧喜，不苦不乐，舍念清净”）时，为最上现在涅槃。

经中认为，“六十二见”均为“浮说”、“偏见”，究其根源，都是“以触为缘”产生的。故经末又说由触、受、爱、取、有、生、老死等组成的“七因缘”：“此触以受为缘起爱，缘爱起取，缘取起有，缘有起生，缘生起老死忧悲苦恼闷。

诸比库，故若比库如实了知六触处集、灭、味、过患、出离者，则知较所有最为殊胜。”（第24页）也就是说“触”产生“受”、“受”产生“爱”，“爱”产生“取”，“取”产生“有”，“有”产生“生”，“生”产生“老死”等一切苦恼。只有了解了六根感知外境的作用（“触”）的“过患”和“出离”方法，才是超出“六十二见”的“最为殊胜”的见解。

本经认为，凡夫因佛陀有琐细的戒行赞叹如来，而贤者则因佛拓有洞察外道“六十二见”的能力赞叹如来。因此，在叙述佛教戒行时说：“凡夫赞叹如来之言，惟以琐细、卑近、戒行者。”（第6页）而在叙述如来（指佛）了知外道“六十二见”时，则说：“如是诸法，是如来自知自证而说，甚深难见难知，寂静美妙，远超寻思之境，至精至微，惟贤者所能解。诸人赞如来，惟以此法，如实赞叹，得正语赞叹。”这给人一种印象：似乎佛将破斥外道“六十二见”看得比守持戒行更重要。其实，这只是从思维的层次有浅深之别而言的，因为戒行是行为操守，它是可以直接观察到的外表的东西，比较容易了解；而“六十二见”则为观念玄理，它必须借助于抽象的内在的思辩，才能分辨了解。因此，并不能说戒行不及破斥“六十二见”重要。相反，巴利经藏《长部》中的《沙门果经》、《阿摩昼经》都重申了本经所说的戒行，大致相同的文字在不同的经典中反复出现，这种现象足以说明：在原始佛教教理史上，戒法始终具有不可动摇的重要地位。

Namo tassa bhagavato arahato sammāsambuddhassa

Dīghanikāyo

Sīlakkhandhavaggaṇṇāpāli

南传上座部 经藏 长部 第一经

Brahmajālasuttaṃ

梵网经

本经相当于汉译长阿含卷第十四之梵动经（大正藏一）及梵网六十二见经（大正藏二一），其内容二部份而成的。第一部是凡夫以琐细卑近之戒关系语，称赞如来；此下说小、中、大之三戒。小戒之叙述，相当于五戒或十戒；中戒、大戒，更详细地说明此等。知此部份是长部经典第一所载之大部份的经，成为所谓修行大纲、骨干的一部，而后至于纲目化，便相当于三学、五分法身、乃至五根、五力中之戒，同时而成此纲目化之根本。第二部是说如来自证如、现证，并叙述甚深难见之诸法，于此，所以说六十二见。依此经，此六十二种见，关于过去约有十八，未来约有四十四，由见之种类看来，分为我与世界之常住论、常无常论、无因论、世界之边无边论、诡辩论、死后之有想论、无想论、非有想非无想论、断灭论、现在涅槃论等，其中心的问题不出于我与世界之两种。前于此等说中，有深缺思想之根底，或不过于他说之折衷补遗而已，皆是世尊在世当时的人，甚为考究之处，此部可看为当时于思想界之一缩图，又依此以明佛教之立场，知其所占的地位是极重要的。从相应部经典中之某经，几乎很明显地是依于本经，或认为是豫想此经，应注意于阿含经典中，本经之重要地位。（编辑注：本文采用了巴利语新音译替换古译的词）

第一 诵品

一 如是我闻。一时，世尊与五百大比库僧团，由王舍城往那烂陀村，同行于大道。一游行者须卑亦与其弟子梵施童子，由王舍城往那烂陀村，同行于大道。途中，游行者须卑，以种种方法诽谤佛陀、诽谤佛法、诽谤僧团。反之，其弟子梵施童子，以种种方法称赞佛陀、称赞佛法、称赞僧团。如其所说正相反之师徒二人，紧随世尊与比库僧团之后而行。

二 时，世尊于庵婆罗树园内国王所建之休息堂，与比库僧团同宿一夜；游行者须卑，亦于庵婆罗树园内国王之休息堂，与弟子梵施童子同宿一夜。于此，游行者须卑，又以种种方法诽谤佛陀、诽谤佛法、诽谤僧团；反之，其弟子梵施童子，又以种种方法称赞佛陀、称赞佛法、称赞僧团。如是其所说正相反之师徒二人，随世尊及比库僧团之后而住。

三 时，其夜方晓，众多之比库起而集坐于讲堂，生起如次之话题：“友！希有哉！友！未曾有哉！已知已见之阿拉汉、正自觉者、世尊，彻见众生心之种种趣向。然，游行者须卑，以种种方法诽谤佛陀、诽谤佛法、诽谤僧团；反之，其弟子梵施童子，却以种种方法称赞佛陀、称赞佛法、称赞僧团。如是其所说正相反之师徒二人，紧随世尊及比库僧团之后而行。”

四 时，世尊知此等比库之如是话题，乃行往彼讲堂，至而坐于所设之座。坐已，世尊言诸比库曰：“诸比库！为如何之谈话，汝等今坐此处耶？而又为何中断汝等之言谈耶？”如是言时，彼诸比库白世尊言：“尊师！今夜之方晓，吾等诸弟子起而集坐于讲堂，生起如次之话题：“希有哉！……乃至……而行。”诸弟子中断如是话题，其时乃世尊之来！”

五 “诸比库！若人诽谤我、诽谤佛法、诽谤僧团，诸比库于此，不伤心、不忧恨、心不愤怒。诸比库！若人诽谤我、诽谤佛法、诽谤僧团，诸比库若忿怒、若不欢喜、即为诸比库之障碍。诸比库！若人诽谤我、诽谤佛法、诽谤僧团，诸比库若忿怒、若不欢喜，然则，诸比库能否判断其人是善说、谬说耶？”

诸比库曰：“尊师！不然。”

世尊曰：“诸比库！若人诽谤我、诽谤佛法、诽谤僧团，诸比库对此，不能辨别不实为不实：“如是之故，彼为不事实，如是之故，彼不得真相，我等之间无为此事，又所为事不存在。”

六 诸比库！若人称赞我、称赞佛法、称赞僧团，诸比库不应欢喜此，不应欣悦此，于心不应愉悦。诸比库！若人称赞我、称赞佛法、称赞僧团，诸比库对此，若欢喜、欣悦、愉悦，此即成为诸比库之障碍。诸比库！若人称赞我、称赞佛法、称赞僧团，诸比库对此，不能确认事实为事实：“如是之故，彼是事实，如是之故，彼得真相，我等之中有为是事，所为事是存在。”

七 诸比库！其实，凡夫之赞叹如来，唯就琐细、唯就卑近、唯就于戒之关系而已。诸比库！然而，凡夫之赞叹如来，如何唯就琐细、唯就卑近、唯就于戒之关系而已耶？”

小 戒

八 “诸比库！凡夫如是赞叹如来：“沙门苟答马（Gotama，古译：瞿昙、乔达摩，指佛陀）是舍杀生、离杀生、不用刀、杖，有惭耻心，而多怀慈悲、利益一切有情，哀愍而住。”诸比库！凡夫如是赞叹如来：“沙门苟答马是舍不与取、离不与取，取所与、期待所与，无任何之盗心，自己清净而住。”诸比库！凡夫如是赞叹如来：“沙门苟答马是舍非梵行、修梵行、修远离之行，离淫欲不净之法。”

九 诸比库！凡夫如是赞叹如来：“沙门苟答马（Gotama）是舍妄语、离妄语、语真实、从真实、以正直心不欺世间。”诸比库！凡夫如是赞叹如来：“沙门苟答马是舍两舌、离两舌，不此处闻彼处告，以离间此处之诸人；又不彼处闻此处告，以离间彼处之诸人。如是为令离间者和睦之人，为令亲密者更益亲密之人，为爱合、好和合、喜和合、持和合语言之人。”诸比库！凡夫如是赞叹如来：“沙门苟答马是舍恶口、离恶口，凡所言说，无过失，悦耳、怡心、感铭、优雅，为诸人所喜欢。”诸比库！凡夫如是赞叹如来：“沙门苟答马是舍绮语、离绮语，语适时语、语真实、语有义之语、语合法语，凡所说为俱律义，明确、有段落、适义，感铭于心。

一十 诸比库！凡夫如是赞叹如来：“沙门苟答马是离采伐诸种植之种子、诸种植之树木，于日中一食，而夜不食，离非时食，离观听演剧、歌谣、舞乐之娱乐，离持粉装饰、华鬘、香料、涂香，离用高床、大床，离受蓄金银；沙门苟答马是离受生谷类，离受生肉，离受妇人、少女，离受男女之奴隶，离受牝牡之山羊，离受鸡豚，离受象、牛、牝牡之马，离受耕田荒地，离差使、传言之事，离卖买，离欺秤、欺升、欺尺，离贿赂、谄诈、虚伪之邪行，离伤害、杀戮、拘束、剽夺、窃盗、强夺。”

中 戒

十一 “诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，专心住于采伐诸种植、树木，例如从根生、从干生、从节生、从芽生、第五为从种子生者。沙门苟答马远离如是种子植物之损伤。”

十二 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，专心住于享乐积蓄物，例如食物之积蓄、饮物之积蓄、衣服之积蓄、乘具之积蓄、卧具之积蓄、香类之积蓄、财物之积蓄等。沙门苟答马远离受用如是等之任何积蓄物。”

十三 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，专心住于观听娱乐，例如演剧、歌谣、舞乐、表演、古谭、手铃、鸣钵、铜锣、魔术奇境，贱人之竹棒戏，象、马、水牛、牡牛、山羊、牡羊、鸡鹑之斗技，棒击、拳斗、角力、模拟战、列兵、配兵、阅兵等之娱乐。沙门苟答马远离观听如是等之娱乐物。”

十四 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，专心耽住于赌博之放逸处，例如八目棋、十目棋、无盘棋、踢石、掷骰、棒打、占手痕、抛球、叶笛、锄戏、倒立、风车戏、升戏、车戏、弓戏、字戏、测意戏、模拟残伤戏等。沙门苟答马远离如是等之任何赌博放逸处。”

十五 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，专心住于享用高床大床等。例如过大之床座、兽形之脚台，覆以长羊毛之织物、有文彩之白毡、绣花图绘之床垫，于两边有重缘，单侧有垂缘、镂缀宝石、绢布之被盖，人毛毡、象覆、马挂、车衣、羚羊皮、迦达利鹿皮之殊胜敷物、宝盖，上下之红枕等。沙门苟答马远离使用此等任何之高床大床。”

十六 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，专心耽住于装饰之放逸处。例如涂身、按摩、沐浴、镜、眼涂色料、华鬘、涂香、脸粉、面油、手环、发饰、手杖、药袋、刀剑、伞盖、彩履、头巾、宝珠、拂尘、白衣、长袖等。沙门苟答马远离如是等任何装饰之放逸处。”

十七 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，专心住于无益徒劳之论。例如王论、盗贼论、大臣论、军兵论、恐怖论、战争论、食物论、饮料论、衣服论、卧具论、华鬘论、香料论、亲族论、乘具论、村里论、乡矿论、都市论、国土论、妇女论、英雄论、路边论、井边风传论、祖先论、种性论、世界起源论、海洋起源论，如是有无之论。沙门苟答马远离如是等任何无益徒劳之论。”

十八 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，专心住于诤论。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。”“我言前后相应，汝言不相应。”“汝应言于前者而言于后，应言于后者而言于前。”“汝无细虑而自返复。”“汝之立论，堕于负处。”“为解汝负说而寻思，若能者即自解！”沙门苟答马远离如是等任何诤论。”

十九 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，专心住于差使者、传信之行作。例如国王、大臣、刹帝利、婆罗门、居士、童子令：“汝来此处、往彼处，汝来持此、持此往彼。”沙门苟答马远离如是等任何使者、传信之行为。”

二十 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，然而行于欺瞒、饶谏、骗诈、占相、以利求利之贪求。沙门苟答马远离如是等欺瞒、饶谏、骗诈。”

大 戒

二一 “诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，彼等依无益徒劳之横明（畜生）而过邪命生活。例如占卜手足之相、占前兆吉凶、占梦、占体全身相、占鼠所咬、火护摩、杓子护摩、谷皮护摩、糠护摩、米护摩、熟酥护摩、油护摩、口护摩、血护摩、肢节明、宅地明、刹帝利明、湿婆明、鬼神明、地明、蛇明、毒药明、蝎明、鼠明、鸟明、鸦明、命数豫言、防箭咒、解兽声法等。沙门苟答马远离如是等任何无益徒劳之横明。”

二二 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而坐活，彼等依无益徒劳之横明而过邪命生活。例如占珠相、杖相、衣服相、剑相、矢相、弓相、武器相、妇人相、丈夫相、童子相、童女相、男仆相、婢女相、象相、马相、水牛相、牡牛相、山羊相、羊相、鸡相、鹑相、蜥蜴相、耳环相、占龟甲相、兽相等。沙门苟答马远离如是等任何无益徒劳之横明。”

二三 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，彼等以此无益徒劳之横明而过生活。例如以占：“王应进军、王不应进军。”“内部诸王当逼进、外部诸王将退却。”“外部诸王当逼进、内部诸王将退却。”“内部诸王当胜利、外部诸王将败退。”“外部诸王当胜利、内部诸王将败退。”“此人当胜利、此人将败退。”沙门苟答马远离如是等任何无益徒劳之横明。”

二四 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，彼等以无益徒劳之横明过邪命生活。例如占：“应有月蚀、应有日蚀、应有星蚀、日月应行正道、日月应行非道、诸星宿应行正道、诸星宿应行非道、流星应陨落、应有天火、应有地震、天鼓将鸣、应有日月星宿之升沉明暗。”沙门苟答马远离如是等任何无益徒劳之横明。”

二五 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，彼等以无益徒劳之横明过邪命生活。例如占：“应有多雨、应无雨、应有丰收、应无收获，应来太平、应有恐怖、应有疫病、应有健康。”记号、计算、吉凶数、作诗、顺世论等。沙门苟答马远离如是等任何无益徒劳之横明。”

二六 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，彼等以无益徒劳之横明过邪命生活。例如占嫁娶、和睦分裂、贷入、贷出、以咒术令）开运、遇祸、堕胎、哑口、不能言、举手不下、耳聋、问镜、问童女、问天神、拜太阳，奉祭大梵天、口吐火、奉请吉祥天等。沙门苟答马远离如是等任何无益徒劳之横明。”

二七 诸比库！凡夫如是赞叹如来：“或有沙门、婆罗门，受食信施而生活，彼等以无益徒劳之横明过邪命生活。例如许愿、还愿、对地基作咒、得精力有子、失精力无子、相宅地、对宅地撒祭物、漱口、沐浴、供牺牲，吐药、下剂、上吐、下泻、头痛药、点耳、洗眼、灌鼻、眼药、药油、眼科医、外科医、小儿科医、与根本药、草药、泻药等。沙门苟答马远离如是等任何无益徒劳之横明。”

诸比库！凡夫即以此唯琐细、卑近、有关俗戒等语赞叹如来而已。”

二八 “诸比库！此外有甚深难见难觉，而且寂静微妙，超越寻思境界之至微，唯智者所知之诸法，此，如来自证如、现证已而开示于世。诸人唯如实以此赞叹如来者，始为真正之赞叹。

然，诸比库！如何是甚深难见难觉，而且寂静微妙，超越寻思境界之至微，唯智者所知之诸法，此，如来自证如，现证已而开示（于世）。诸人唯如实以此赞叹如来者，始为真正之赞叹耶？

二九 或有沙门、婆罗门，为前际论者而持前际见。彼等对于过去，以十八种根据，主张种种之浮说。彼等沙门、婆罗门，为前际论者而持前际见，依何、根据何对于过去，以十八种根据，主张种种之浮说耶？

三十 诸比库！或有沙门、婆罗门，持常住之见，以四种根据，说我及世界是常住。彼等沙门、婆罗门之尊者，依何、依据何为常住论，由四种根据，说我及世界是常耶？

三一 诸比库！今有一类之沙门、婆罗门，从苦行、精进、专修、不放逸、正忆念、心得三昧，心得三昧已，能想起过去种种宿住，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，“生彼处，我如是名、如是姓、如是阶级，食如是食、感受如是苦乐，如是寿量。我从其处歿，生于他处。其生亦有如是名、如是姓、如是阶级、食如是食、感受如是苦乐，如是寿量。我从其处歿，而生此处。”如是同其事情、境遇，而想起种种过去之存在。而彼如次言：“我及世界是常住，如无所生产之石女，如常住山顶，如直立不动之石柱。而诸有情之流转、轮回，歿去、生来，我及世界之恒存常住。所以者何？因我从苦行、精进、专修、不放逸、正忆念、心得三昧，心得三昧已，能想起过去种种宿住。例如一生……乃至……多百千生等。“于彼之生、有如是名……乃至……生来此生。”如是同其事情、境遇，而想起过去种种之生存。由此而知我如何及世界是常住，无所生，如常住山顶、如直立不动之石柱。而诸有情之流转、轮回，歿去、生来，我及世界是永恒常住。”

诸比库！此即其第一主张，依据此，其常住论者之沙门、婆罗门说：“我及世界是常住。”

三二 又第二主张。常住论者之沙门、婆罗门，依何、根据何而说我及世界是常住耶？

诸比库！今有某沙门、婆罗门，从苦行、精进、专修、不放逸、正忆念、心得三昧（三摩地，定），心得三昧已，想起种种过去之存在。例如一成坏劫、二成坏、三成坏、四成坏、五成坏、十成坏等。“知生于彼处，我有如是名、……乃至……我及世界是永恒常住。”

诸比库！此为其第二主张，依此、根据此，常住论者之沙门、婆罗门说我及世界是常住。

三三 又第三主张，常住论者之沙门、婆罗门，依何、根据何而说我及世界是常住耶？

诸比库！今有某沙门、婆罗门，从苦行、精进、专修、不放逸、正忆念、心得三昧（定），心得三昧已，想起过去种种之存在。例如十成坏、二十成坏、三十成坏、四十成坏等。“知生于彼处，我有如是名……乃至……我及世界是永恒常住。”诸比库！此为其第三主张，依此、根据此，某常住论者之沙门、婆罗门，说我及世界是常住。

三四 又第四主张，常住论者之沙门、婆罗门，依何、根据何而说我及世界是常住耶？

诸比库！今有其沙门、婆罗门，是推论家、审察家。彼以自己推论锤炼而得，并以审实寻思之

理解，而如是云：“我及世界是常住，如无所生，如常住山顶，直立不动之石柱，而诸有情之流转、轮回，歿去、生来，我及世界是恒常存在。”

诸比库！此为其第四主张，依此、根据此，其常住论者之沙门、婆罗门，说我及世界是常住。

三五 诸比库！此即彼等常住论者之沙门、婆罗门，以此四种之根据，说我及世界是常住。诸比库！任何常住论者之沙门、婆罗门，说我及世界是常住，皆根据此四种，依此等任何之一，此外即无依据。

三六 诸比库！如来知此：“如是执，如是执取此等之见处，将有如是生趣、有如是之来生。”如来不仅如此，如比此更殊胜者。知而不取着，不取着故，得知内心寂静。然，诸比库！如来如实知爱之集、灭、味着、过患及出离，无执取而解脱。

三七 诸比库！此即甚深难见、难觉，而且寂静微妙，超越寻思境界之至微，唯智者所知之诸法。此，如来自证知、现证已而开示于世。诸人唯如实以此赞叹如来者，始为真正之赞叹。”

第二 诵品

一 “诸比库！有沙门、婆罗门，持着一分常住、一分非常住论。彼等由四种根据，说我及世界，一分是常住，一分非常住。彼等一分是常住、一分是非常住论者之沙门、婆罗门，依何、根据何而依四种根据，说我及世界，一分是常住、一分是非常住耶？”

二 诸比库！经长远之时后，有某时是世界之坏灭时期，于世界(13)之坏灭时，诸有情多已转生光音天。于其处，彼等是意所成，以喜为食，自发光辉，飞行空中，住于纯净，斯住于长远时间。

三 诸比库！经长远之时后，有其时是世界之生成时期，于世界生成时，梵宫现于空中，此时，一有情寿命尽，或善福尽，由光音天歿，而生于虚空之梵宫。于其处，彼是意所成，以喜为食，自发光辉，飞行空中，住于纯净，斯住于长远时间。

四 有情于彼处，唯长夜独住(14)而无喜、乐而起如次之渴望：“然！实愿其他之有情来生此。”时，某有情等，寿命终尽，由光音天歿，生于梵宫，与彼共住。彼等于其处，亦是意所成，以喜为

食，自发光辉，飞行空中，住于纯净，斯住于长远时间。

五 诸比库！其中，最初生之有情，起如是之念：“我是梵天、大梵天、全能者、不败者、一切万物之支配者、世界之自在主、一切之创造主、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！实愿其他之有情来生此。”如是，我所起意愿，此等之有情而生来。其后生来之有情，亦生如是念：“此尊者实是梵天、大梵天、全能者、不败者、一切万物之支配者、世界之自在主、一切之创造主、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来。所以者何？吾等见尊者，最初生住此处，吾等由其后而生。”

六 诸比库！于此，最初生之有情，较长寿、较英俊、较有权力。反之，其后而生诸有情，较短命、较丑陋、较少有权力。诸比库！然，其后生者之一有情，由此天歿而生来此地上⁽¹⁵⁾，生来此已，彼舍家而出家，舍家出家已，彼从苦行、精进、专修、不放逸，正忆念、心得三昧（定），心得三昧已，想起前生之生存，更此以前忆念不起。而彼如是言：“彼尊者实是梵天、大梵天、全能者、不败者、一切万物之支配者、世界之自在主、一切之创造主、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），是常恒、坚固、常住，无转变性，唯如是恒常而住。反之，吾等，因由此梵天之化生，故吾等是无常、不坚固、短命、有死歿、生此之性质。”

诸比库！此为第一主张，依此、根据此，一分是常住、一分是非常住论者之沙门婆罗门，说我及世界，一分是常住、一分是非常住。

七 又第二主张，一分常住、一分非常住论之沙门、婆罗门，依何、根据何而说我及世界，一分是常住、一分是非常住耶？诸比库！有称为戏忘之诸天。彼等甚长久沉着于喜笑、游戏、喜乐法而住。彼等因甚长久沉着于喜笑、游戏、喜乐法而住，故消失其忆念。彼等诸天消失其忆念，即死歿其天身。

八 诸比库！然，其中之有情，由其天身歿而生来此地上，生此，彼即舍家而出家。舍家而出家已，彼从苦行、精进、专修、不放逸，由正忆念、心得三昧，心得三昧已，而想起前生之生存，更此以前忆念不起矣。

九 彼如是言：“凡不戏忘之诸天，不长久沉着于喜笑、游戏、喜乐法而住者，彼等不消失忆念；

不消失忆念之彼等诸天，即无死灭，而恒常、坚固、常住，无转变性、如是常恒而住。反之，我等戏忘诸天，甚长久沉着于喜笑、游戏、喜乐法而住；我等因甚长久沉着于喜笑、游戏、喜乐法而住，故消失忆念，消失忆念已，我等由其天身歿，而无常、不坚固、短命，有死去、生此之性质。”诸比库！此为第二主张，一分常住、一分非常住论者之沙门、婆罗门，依此，根据此而说我及世界，一分是常住、一分是非常住。

一十 又第三主张，一分是常、一分是非常住论之沙门、婆罗门，依何、根据何而说我及世界，一分是常住、一分是非常住耶？

诸比库！此有称为意愤诸天，彼等甚长久、相互嫉妒；彼等因长久相互嫉妒，相互嫉妒已，而其心相互愤恚。如其心相互愤恚，致身疲劳、心疲劳。而彼诸天，即由其天身死歿。

十一 诸比库！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，从苦行、精进、专修、不放逸、正忆念、心得三昧，心得三昧已，而想念前生之生存，更此以前无能想念。

十二 彼如是言：“凡不意愤之诸天，于长久不相互嫉妒；彼等长久不相互嫉妒，其心不相互愤恚。彼等其心不相互愤恚、不致身疲劳心疲劳。彼等其天身不死歿，常恒、坚固，常住、无转变性、唯如是常恒而住。然，我等意愤诸天，甚长久相互嫉妒，我等因甚长久相互嫉妒，其心相互愤恚，其心相互愤恚，致身疲劳、心疲劳、如是我等从其天身死歿，生此地上，是无常、不坚固、短命、有死歿、生此之性质。”

诸比库！此为第三主张，一分是常住、一分是非常住论者之沙门、婆罗门，是依此、根据此而说我及世界，一分是常住、一分是非常住。

十三 又有第四主张，一分是常住、一分是非常住论之沙门、婆罗门，依何、根据何而说我及世界，一分是常住、一分是非常住耶？

诸比库！今有某沙门、婆罗门，是推论家、审察家。彼以自己推论锤练而得，并审实寻思之理解，而如是言：“称此眼、耳、鼻、舌、身之此我，皆是不恒常、不坚固、非常住、有转变性。反此，称此心、意、识之此我，皆是恒常、坚固、常住、不转变性，唯如是常恒而住。

诸比库！此其第四主张，一分是常住、一分是非常住论之沙门、婆罗门，依此、根据此而说我及世界，一分是常住、一分是非常住。

十四 诸比库！此即彼等一分是常住、一分是非常住论之沙门、婆罗门，根据此四种而说我及世界，一分是常住、一分是非常住。诸比库！任何一分是常住、一分是非常住论之沙门、婆罗门，皆据此四种，或依此等任何之一，此外即无依据。

十五 诸比库！如来如此：“如是执，如是执取此等之见处，将有如是生趣、有如是之来生。”如来不仅如此，如比此更殊胜者。知而不取着，不取着故，得知内心寂静。然，诸比库！如来如实知受之集、灭、味着、过患及出离，无执取而解脱。

诸比库！此即甚深难见、难觉，而且寂静微妙，超越寻思境界之至微，唯智者所知之诸法，此如来自证如、现证已而开示于世。诸人唯如实以此赞叹如来者，始为真正之赞语。

十六 “诸比库！有沙门、婆罗门，持着边、无边论。彼等根据四种，说世界是边、无边。依何、根据何，边、无边论者之沙门、婆罗门，根据四种而说世界是边、无边耶？”

十七 诸比库！有其沙门、婆罗门，从苦行、精进、专修、不放逸、正忆念，心得三昧，心得三昧已，对此起世界有边之想，彼如是言：“此世界是有边(16)。所以者何？我从苦行……乃至……心得三昧，心得三昧已，对此世界起有边想而住，依此，而知世界确实如何为有限、有边。

诸比库！此即其第一主张。世界有边无边论者之沙门、婆罗门，依此、根据此而说世界边、无边。

十八 又有第二主张，边、无边论者之沙门、婆罗门，依何、根据何，而言世界是边、无边耶？”

诸比库！今有其沙门、婆罗门，从苦行、精进、专修、不放逸、正忆念，心得三昧，心得三昧已，对此世界起无边想而住。而彼如是言：“此世界确实无限、无边。而（某）沙门、婆罗门言世界为有限、有边，唯是彼等之妄语。此世界实是无限、无边。所以者何？我从苦行……乃至……心得三昧，心得三昧已，对此世界起无边想而住。依此，而知世界确实如何为无限、无边。”

诸比库！此即其第二主张，某边、无边论者之沙门、婆罗门，依此、根据此而说世界之边、无边。

十九 又有第三主张，边、无边论者之沙门、婆罗门，依何、根据何而言世界是边无边耶？”

诸比库！今有其沙门、婆罗门，从苦行……乃至……心得三昧，心得三昧已，对此世界之上下

起有边想，其横纬起无边想而住。然，彼如是言：“此世界是有边亦无边。沙门、婆罗门言世界为有边，此唯是彼等之妄语。又沙门、婆罗门言此世界确实为无限、无边，亦唯是彼等之妄语而已。此世界是有边亦无边。所以者何？”

我从苦行……乃至……心得三昧，心得三昧已，对此世界之上下起有边想、其横纬起无边想而住。依此，而知世界确实如何为有边亦无边。”

诸比库！此即其第三主张。有边亦无边论者之沙门、婆罗门，依此、根据此而言世界之有边亦无边。

二十 又有第四主张。边、无边论者之沙门、婆罗门，依何、根据何而言世界为边、无边耶？

诸比库！今有某沙门、婆罗门之推论家、审察家。彼以自己推论锤练而得、并审实寻思之理解，而如是言：“此世界非有边、亦非无边。沙门、婆罗门言此世界为有边，唯是彼等之妄语。而沙门、婆罗门言此世界确实无限、无边，此亦唯是彼等之妄语。更有沙门、婆罗门言此世界为有边、亦无边，亦唯是彼等之妄语而已。”

于是，此世界确实是非有边、亦非无边。”

诸比库！此即其第四主张。边、无边论者之沙门、婆罗门，依此、根据此，说 世界之边、无边。

二一 诸比库！此即彼等边、无边论者之沙门、婆罗门，根据此四种而说世界之边、无边。诸比库！任何边、无边论者之沙门、婆罗门说世界之边、无边，皆根据此四种，或依此等任何之一，此外即无依据。

二二 诸比库！如来如此：“如是执、如是执取此等之见处，将有如是生趣、有如是之来生。”如来不仅如此，如比此更殊胜者。知而不执取，不取着故，得知内心寂静。然，诸比库！如来如实知爱之集、灭、味着、过患及出离，无执取而解脱。

诸比库！此即甚深难见、难觉、而且寂静微妙，超越寻思境界之至微，唯智者所知之诸法。此，如来自证如、现证已而开示于世。诸人唯如实以此赞叹如来者，始为真正之赞语。

二三 “诸比库，有其沙门、婆罗门，持着诡辩⁽¹⁷⁾论。彼等被询问时，以四种根据，言伪乱无序之诡辩。诡辩论者之彼等沙门、婆罗门，被询问时，依何、根据何而以四种根据，言伪乱无序之诡辩耶？”

二四 诸比库，今有某沙门、婆罗门，不如实知此是善，不如实知此是不善。彼思惟：“我确实不如实知此是善，又不如实知此是不善。然，我实在不如实知此是善、不如实知此是不善者，如果我答此是善、此是不善时，我即有欲、贪、嗔、恚；当我有欲、贪、嗔、恚时，我即会说妄语；当我说妄语时，我即有坏、恼；当我有坏、恼时，我即有障碍。”如是思惟，彼畏说妄语，嫌恶妄语。对此被询问时，即不答此是善，亦不答此是不善，而言其伪乱无序之诡辩论：“我不以为然、亦不以为然，无异想、亦非无想、亦非无无想。”

诸比库，此即其第一主张。有某伪乱无序之诡辩论者沙门、婆罗门，对此被询问时，依此，根据此言其伪乱无序之诡辩论。

二五 又有第二主张。伪乱无序之诡辩论者沙门、婆罗门，对此被询问时，依何、根据何，而言其伪乱无序之诡辩论耶？

诸比库，今有某沙门、婆罗门，不如实知此是善，不如实知此是不善，彼思惟：“我确实不如实知此是善、不如实知此是不善。然，我实在不如实知此是善、不如实知此是不善者。如果我答此是善、答此是不善时，我即有欲、贪、嗔、恚；当我有欲、贪、嗔、恚时，我即有取着；当我有取着时，我即有坏、恼；当我有坏、恼时，我即有障碍。”彼畏取着、嫌恶取着。对此被询问时，即不答此是善，亦不答此是不善，而言其伪乱无序之诡辩论：“我不以为然、亦不以为然，无异想、亦非无想、亦非无无想。”

诸比库！此即其第二主张。某伪乱无序之诡辩论者之沙门、婆罗门，对此被询问时，依此、根据此言其伪乱无序之诡辩论。

二六 又有第三主张。伪乱无序诡辩论者之沙门、婆罗门，对此被询问时，依何、根据何，而言其伪乱无序之诡辩论耶？

诸比库，今有某沙门、婆罗门，不如实知此是善、不如实知此是不善。彼思惟：“我确实不如实知此是善、不如实知此是不善。然，我确实不如实知善、不如实知不善者。如果我答此是善、我答此是不善时，我即有欲、贪、嗔、恚；当我有欲、贪、嗔、恚时，我即有取着；当我有取着时，我即有坏、恼；当我有坏、恼时，我即有障碍。”彼畏取着、彼嫌恶取着。对此被询问时，即不答此是善，亦不答此是不善，而言其伪乱无序之诡辩论：“我不以为然、亦不以为然，无异想、亦非无想、亦非无无想。”

诸比库，此即其第三主张。伪乱无序诡辩论者之沙门、婆罗门，被询问时，依此，根据此言其伪乱无序之诡辩论。

二七 又有第四主张。诡辩论者之沙门、婆罗门，被询问时，依何、根据何而言其伪乱无序之诡辩论耶？

诸比库，今有某沙门、婆罗门，闇昧愚痴。彼因闇昧愚痴，对此被询问时，即言其伪乱无序之诡辩论：“汝若询问我，他世存在否？我若以为他世存在者，我当答汝他世存在，但我不以为然、亦不以为不然，无异想、亦非无想、亦非无无想。汝若询问我，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？善恶业之异熟果存在耶？善恶业之异熟果不存在耶？善恶业之异熟果存在亦不存在耶？善恶业之异熟果非存在亦非不存在耶？真人其死后存在耶？真人其死后不存在耶？真人其死后存在亦非存在耶？真人其死后非存在亦非不存在耶？有此询问，若我以为真人其死后非存在亦非不存在者，当答以真人其死后非存在亦非不存在。但我不以为然、不以为不然，无异想、亦非无想、亦非无无想。”

诸比库！此即其第四主张。有对此之询问时，诡辩论者之沙门、婆罗门，依此、根据此而言伪乱无序之诡辩论。

二八 诸比库，此即诡辩论者之沙门、婆罗门，被询问时，即依据此四种，言其伪乱无序之诡辩论。诸比库，任何诡辩论者之沙门、婆罗门，被询问时，言其伪乱无序之诡辩论，皆依据此四种，或此等中任何之一，其他即无根据。

二九 诸比库，如来知此：“如是执、如是执取此等之见处，将有如是生趣、有如是之来生。”如来不仅知此，知比此更殊胜者。知而不执取，不执取故，得知内心寂静。诸比库，如来如实知爱之集、灭、味着、过患及出离，无执取而解脱。

诸比库！此即甚深难见、难觉，寂静微妙，超越寻思境界之至微。唯智者所知之诸法。此，如来自证如，现证已而开示于世。诸人唯如实以此赞叹如来，始为真正之赞语。”

三十 “诸比库！有某沙门、婆罗门，持着无因论。彼等依二种根据，说我及世界是无因生。无因论之沙门、婆罗门，依何、根据何而说我及世界是无因主耶？

三一 诸比库！有名为无想有情天，彼等诸天，若想生时，即从彼天歿。而某一有情，从其天歿，生来此地上，生此已，舍家而出家。舍家而出家已，彼从苦行、精进、专修、不放逸、正忆念，心

得三昧，心得三昧已，生起想念，更此以前不想念。彼如是言：“我及世界是无因生。所以者何？因以前我不存在，以前虽不存在，今我转变为有情。”

诸比库，此即其第一主张。某无因论者之沙门、婆罗门，依此、根据此而说我及世界是无因生。

三二 又有第二主张。无因论者之沙门、婆罗门，依何、根据何而言我及世界是无因主耶？

诸比库，今有某推论家、审察家。彼以自推论锤练而得，并审实寻思之理解，而如是言：“我及世界是无因生。”

诸比库，此即其第二主张。无因论者之沙门、婆罗门依此、根据此而说我与世界是无因生。

三三 诸比库，此即无因论者之彼等沙门、婆罗门，根据此二种主张而说我与世界是无因生。任何无因论者之沙门、婆罗门，说我与世界是无因生，皆以此二种之根据，或此中任何之一，其他即无根据。

三四 诸比库，如来知此：“如是执、如是执取此等之见处，将有如是生趣、有如是之来生。”如来不仅知此，知比此更殊胜者，知而不执取。不执取故，得知内心寂静。诸比库，如来如实知爱之集、灭、味着、过患及出离，无取而解脱。

诸比库，此即甚深难见、难觉、寂静微妙、超越寻思境界之至微。唯智者所知之诸法。此，如来自证知，现证已而开示于世。诸人唯如实以此赞叹如来，始为真正之赞语。

三五 诸比库！此等前际论者，持此前际论之彼等沙门、婆罗门，对于过去，以十八种根据，主张种种之浮说。诸比库！凡任何前际论者，持前际论之沙门、婆罗门，对于过去，主张种种之浮说，皆根据此等十八种，或此中任何之一，其他即无根据。

三六 诸比库，如来知此：“如是执、如是执取此等之见处，将有如是生趣、有如是之来生。”如来不仅知此，知比此更殊胜者。知而不执取，不执取故，得知内心寂静。诸比库，如来如实知爱之集、灭、味着、过患及出离，无执取而解脱。

诸比库，此即甚深难见、难觉、寂静微妙，超越寻思境界之至微。唯智者所知之诸法。此，如来自证如、现证已而开示于世。诸人唯如实以此赞叹如来，始为真正之赞语。”

三七 “诸比库，有此等后际论者，持此后际论之沙门、婆罗门，彼等对于未来，由四十四种根

据，主张种种之浮说。彼等后际论者，持后际论之沙门、婆罗门，依何、根据何而对于未来，依四十四种之根据，主张种种之浮说耶？

三八 诸比库，有某死后有想论者之沙门、婆罗门，彼等以十六种之根据，说我死后为有想。彼等死后有想论者之沙门、婆罗门，依何、根据何而对死后有想论，依十六种根据，主张死后我为有想耶？彼等对于我，主张：一、我死后无病、有色、有想”，二“我死后无病、有色、无想”，三“……亦非有色亦无色”，四“……非有色亦非无色。五“我死后为有边”，六“……为无边”，七“……亦有边亦无边”，八“……亦非有边亦非无边”。九“……为一想者”，一〇“……为异想者”，一一“……为少想者”，一二“……为无量想者”。一三“我死后……为一向乐者”，一四“……为一向苦者”，一五“……亦苦亦乐者”，一六“……非苦非乐者”。

三九 诸比库！此即死后有想论者之沙门、婆罗门，以十六种之根据，说我死后为有想。诸比库，任何死后有想论者之沙门、婆罗门，说我死后为有想，皆由此等十六种之根据，或由此等中任何之一，其他即无根据。

四十 诸比库！如来知此：“如是执、如是执取此等之见处，将有如是生趣、有如是之来生。”如来不仅知此，知比此更殊胜者。知而不执取，不执取故，得知内心寂静。诸比库，如来如实知爱之集、灭、味着、过患及出离，无执取而解脱。

诸比库！此即甚深难见、难觉，寂静微妙，超越寻思境界之至微。唯智者所知之诸法。此，如来自证知、现证已而开示于世。诸人唯如实以此赞叹如来，始为真正之赞语。”

第三 诵品

一 “诸比库！有某死后无想论者之沙门、婆罗门，彼等依八种之根据，说我死后为无想者。无想论者之沙门、婆罗门，依何、根据何以八种之根据，说我死后为无想者耶？

二 彼对于我，说：一“我死后为无病、有色、无想”，二“……无色、无想”，三“……亦有色亦无色”。四“……亦非有色亦非无色”。五“……为有边”，六“……为无边”，七“……亦有边亦无边”，八“……亦非有边亦非无边”。

三 诸比库，此即死后无想论者之沙门、婆罗门，由此八种之根据，说我死后为无想者。诸比库，任何以死后为无想论者之沙门、婆罗门，皆由此八种之根据，说我死后为无想者，或由此等中任何之一，此外即无根据。

四 诸比库，如来知此：“如是执、如是执取此等之见处，将有如是生趣、有如是之来生。”如来不仅知此，知比此更殊胜者。知而不执取，不执取故，得知内心之寂静。诸比库！如来如实知爱之集、灭、味着、过患与出离，无执取而解脱。

诸比库！此即甚深难见、难觉，寂静微妙，超越寻思境界之至微。唯智者所知之诸法。此，如来自证知、现证已而开示于世。诸人唯如实以此赞叹如来，始为真正之赞语。”

五 “诸比库！有某死后为非有想非无想论者之沙门、婆罗门，彼等由八种之根据，说我死后为亦非有想亦非无想。彼等死后为非有想非无想论者之沙门、婆罗门，依何、根据何而由八种之根据，说我死后为非有想非无想耶？”

六 彼等说：一“我死后无病、非有想非无想而有色”，二“……而无色”，三“……亦有色亦无色”，四“……亦非有色亦非无色”。五“……为有边”，六“……为无边”，七“……亦有边亦无边”，八“……亦非有边亦非无边”。

七 诸比库，此即彼等死后非有想非无想论者之沙门、婆罗门，由此八种之根据，说我死后非有想非无想。诸比库！任何死后非有想非无想论者之沙门、婆罗门，说我死后为非有想非无想，皆由此等八种根据，或由此等中任何之一，此外即无根据。

八 诸比库，如来知此：“如是执、如是执取此等之见处，将有如是生趣、有如是之来生。”如来不仅知此，知比此更殊胜者。知而不执取，不执取故，得知内心寂静。诸比库！如来如实知爱之集、灭、味着、过患及出离，无取而解脱。

诸比库！此即甚深难见、难觉，寂静美妙，超越寻思境界之至微。唯智者所知之诸法。此，如来自证知、现证已而开示于世。诸人唯如实以此赞叹如来，始为真正之赞语。”

九 “诸比库！有某断灭论者之沙门、婆罗门，彼等由七种之根据，说现生有情断灭、消失、无

有。彼等断灭论者之沙门、婆罗门，依何、根据何，由七种之根据，说现生有情断灭、消失、无有耶？

一十 诸比库！今有某沙门、婆罗门如是说、如是见：“卿！此我为有色，而由四大种所成，父母所生，身坏灭时，即断灭、消失，死后不存在故，至此，卿，此我实在断灭。”如是说现在有情之断灭、消失、无有。

十一 对此，有其他者如是说：“卿！汝说“我”确实不存在。我不说此我确实不存在。然，卿！此我非实断灭者，汝！犹其他天之有色，属饮食者之我。汝不知此、不见此，我如此、见此。汝！此我，身之坏灭时，断灭、消失，死后非存在，故汝之此我确实断灭。”如是另有者如是说现有有情之断灭、消失、无有。

十二 对此，更有他者说：“卿！汝说“我”确实不存在，我不说此我确实不存在。然，汝！此我非实断灭者。犹其他天之有色，为意所成而具大小一切之肢（节），非缺根之我。汝不知此、不见此，我知此、见此。汝！此我，身之坏灭时，断灭、消失、死后不存在，故汝之此我确实断灭。”如是其者说现生有情之断灭、消失、无有。

十三 对此，更有其他者说：“卿！汝说“我”确实不存在。我不说我确实不存在。然，卿！此我实非全断灭，卿，犹有其他超越色想，灭有对想，不忆念种种想，故到达有“虚空无边”之空无边虞我。汝不知此、不见此，我知此、见此。汝，此我，身坏灭时断灭、消失、死后不存在故，汝如此之我实在断灭。”如是其他者，说现生有情之断灭、消失、无有。

十四 对此，更有其他者说：“汝说“我”确实不存在。我不说我确实不存在。然，汝！此我实非全断灭。汝！犹有其他超越空无边处，故到达有“识无边”之识无边处我。汝不知此、不见此，我知此、见此。汝，此我，身坏灭之时，断灭、消失、死后不存在故，汝！如此之我完全断灭。”如是说现生有情之断灭、消失、无有。

十五 对此，更有其他者说：“卿！汝说“我”确实不存在。我不说我确实不存在。然，汝，此我尚未全断灭。汝！犹有其他超越识无边处，以到达有“无所有”之无所有处我。汝不知此、不见此，我知此、见此。汝！此我，身坏灭之时，断灭、消失、死后不存在故，汝！如此之我，完全断灭。”

如是说现生有情之断灭、消失、无有。

十六 对此，更其他者说：“汝！汝说“我”确实不存在。我不说我确实不存在。然，汝！此我尚未全断灭。汝！犹有其他超越无所有处，到达有“此寂静、此美妙”之非想非非想处我。汝不知此、不见此，我知此、见此。卿！此我，身之坏灭时，断灭、消失，死后不存在故，卿！如此之我完全断灭。”如是说现生有情之断灭、消失、无有。

十七 诸比库！此即彼等断灭论者之沙门、婆罗门，由七种根据，说现生有情之断灭、消失、无有。诸比库！任何断灭论者之沙门、婆罗门，说现生有情之断灭、消失、无有，皆此等七种之根据，或由此等中任何之一，此外即无根据。

十八 诸比库！如来知此：“如是执、如是执取此等之见处，将有如是之生趣、有如是之来生。”如来不仅知此，知比此更殊胜者。知而不执取，不执取故，得知内心寂静。诸比库！如来如实知爱之集、灭、味着、过患及出离，无取着而解脱。

诸比库！此即甚深难见、难觉、寂静微妙，超越寻思境界之至微，唯智者所知之诸法。此，如来自证知、现证已而开示于世。诸人唯如实以此赞叹如来，始为真正之赞语。”

十九 “诸比库！有某最上现法涅槃论者之沙门、婆罗门，彼等由五种根据，说现生有情之最上现法涅槃。彼等最上现法涅槃论者之沙门、婆罗门，依何、根据何而以五种之根据，说现生有情之最上现法涅槃耶？

二十 诸比库！今某沙门、婆罗门有如是说、如是见：“汝！此我实于现在具足、满足五欲乐时，汝！此我则达最上现法涅槃。”如是说现生有情之最上现法涅槃。

二一 对此，其他者说：“汝说此我实是存在，我不说此我不存在。然，汝“此我实未达最上现法涅槃。所以者何？五欲乐是无常、苦、变易性，由其变易性而变化，即生起忧、悲、苦、愁、恼。然，汝！此我确实离诸欲，离不善法，有寻有伺，由离生喜、乐之初禅住时，汝！则此我到达最上现法涅槃。”如是某人说现生有情之最上现法涅槃。

二二 对此，更有其他者说：“汝言此我确实存在，我不说此我不存在。然，汝！此我确实未到达

最上现法涅槃。所以者何？于此有寻有伺故，则谓粗浅之初禅。汝！此我，实是灭寻、伺，内心安静，得心一境性，无寻无伺，由定生喜乐之第二禅住时，汝！此我则到达最上现法涅槃。”如是某人说现生有情之最上现法涅槃。

二三 对此，更有其他者说：“汝说此我确实存在，我不说此我不存在。然，汝！此我实未达最上现法涅槃。所以者何？于此有喜，心躁乱故，则谓粗浅之第二禅。然，汝！此我舍喜，住于舍，正念正智，由身受乐，诸圣者宣示：“舍念乐住”之第三禅住时，汝！此我则到达最上现法涅槃。”如是某人说现生有情之最上现法涅槃。

二四 对此，更有其他者说：“汝说此我确实存在，我不说此我不存在。然，汝！此我实未达最上现法涅槃。所以者何？于此，心有乐之向趣故，则谓粗浅之第三禅。汝！此我实舍离乐、舍离苦，又灭先前有喜悦及烦恼，不苦不乐，连舍念清净之第四禅住时，汝！此我则实达最上现法涅槃。”如是某人说现生有情之最上现法涅槃。

二五 诸比库！此即彼等最上现法涅槃论者之沙门、婆罗门，由五种根据，说现生有情最上现法涅槃。诸比库！任何最上现法涅槃论者之沙门、婆罗门，说现生有情之最上现法涅槃，皆由此等五种根据，或依此等中任何之一，此外即无根据。

二六 诸比库！如来知此：“如是执、如是执取此等之见处，将有如是之生趣、如是之来生。”如来不仅知此，知比此更殊胜者。知而不执取，不执取故，得知内心寂静。诸比库！如来如真知受之集、灭、味着、过患及出离，不执取而解脱。

诸比库！此即甚深难见、难觉，寂静微妙，超越寻思境界之至微，唯智者所知之诸法。此，来自证知、现证已而开示于世。诸人唯如实以此赞叹如来，始为真正之赞语。

二七 诸比库！此即彼等持后际论、后际论见之沙门、婆罗门，以四十四种根据对于后际未来，主张种种之浮说。诸比库！任何持后际论见之沙门、婆罗门，对于后际，主张种种之浮说，皆由此等四十四种之根据，或依此等中任何之一，此外即无根据。

二八 诸比库！如来知此：“如是执、如是执取此等之见处，将有如是之生趣、如是之来生。如来不仅知此，知比此更殊胜者。知而不执取，不执取故，得知内心寂静。诸比库！如来如实知爱之集、

灭、味着、过患及出离，无执取而解脱。

诸比库！此即甚深难见、难觉、寂静美妙、超越寻思境界之至妙，唯智所知之诸法。此，如来自证知、现证已而开示于世。诸人唯如实以此赞叹如来，始为真正之赞语。

二九 诸比库！此即彼等持前际论、后际论，及前际后际论见之沙门、婆罗门，对于过去、未来，以六十二种之根据，主张种种之浮说。诸比库！任何持前际论、后际论，及前后际论见之沙门、婆罗门，对于过去、未来主张种种之浮说，皆由此六十二种根据，或由此中任何之一，此外即无根据。

三十 诸比库！如来知此：“如是执，如是执取此等之见处，将有如是之生趣、如是之来生。”如来不仅知此，知比此更殊胜者。知而不执取，不执取故，得知内心之寂静。诸比库！如来如实知爱之集、灭、味着、过患及出离，不执取而解脱。

诸比库！此即甚深难见、难觉，寂静微妙，超越寻思境界之至微。唯智者所知之诸法。诸人唯以此赞叹如来，始为真正之赞语。

原本无三一

三二 诸比库！于此，彼等持常住论之沙门、婆罗门，由四种根据，说我及世界是常住。此是彼等持常住论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

三三 诸比库！于此，彼等持一分常住，一分非常住论之沙门、婆罗门，由四种根据，主张我及世界是一分常住、一分非常住。此是彼等持常住论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

三四 诸比库！于此，彼等持边、无边论之沙门、婆罗门，由四种根据，主张世是边、无边。此是彼等持边、无边论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

三五 诸比库！于此，彼等持诡辩论之沙门、婆罗门，被询问时，以此四种根据，言伪乱无序之诡辩。此是彼等持诡辩论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

三六 诸比库！于此，彼等持无因论之沙门、婆罗门，由二种根据，说我及世界是无因生。此是

彼等持无因论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

三七 诸比库！于此，彼等前际论、持前际见之沙门、婆罗门，以十八种根据，对过去主张种种之浮说。此是彼等前际论者，持前际见之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

三八 诸比库！于此，彼等持死后有想论之沙门、婆罗门，由十六种根据，说死后我有想。此是彼等持死后有想论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

三九 诸比库！于此，彼等持死后无想论之沙门、婆罗门，由八种根据，说死后我无想。此是彼等持死后无想论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

四十 诸比库！于此，彼等持死后非有想非无想论之沙门、婆罗门，由八种根据，说死后我非有想非无想。此是彼等持死后非有想非无想论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

四一 诸比库！于此，彼等持断灭论之沙门、婆罗门，由七种根据，说现生有情之断灭、消失、无有。此是彼等持断灭论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

四二 诸比库！于此，彼等持最上现法涅槃论之沙门、婆罗门，由五种根据，说现生有情之最上现法涅槃。此是彼等持最上现法涅槃论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

四三 诸比库！于此，彼等持后际见、后际论之沙门、婆罗门，以四十四种根据，对于未来，主张种种之浮说。此是彼等持后际见、后际论之沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

四四 诸比库！于此，彼等持前际、后际、前际后际见之沙门、婆罗门，由六十二种之根据，对于过去、未来主张种种之浮说。此是彼等沙门、婆罗门之不知、不见，与烦恼欲求之邪见。

四五 诸比库！于此，彼等持常住论之沙门、婆罗门，由四种根据，说我及世界是常住，此乃缘触故。

四六 诸比库！于此，一半常住、一半非常住论之沙门、婆罗门，由四种根据，说我及世界是一分

常住、一分非常住，此乃缘触故。

四七 诸比库!于此，彼等持边无边论之沙门、婆罗门，由四种根据，说世界是边无边，此乃缘触故。

四八 诸比库!于此，彼等持诡辩论之沙门、婆罗门，被询问时，由四种根据，说伪乱无序之诡辩论，此乃缘触故。

四九 诸比库!于此，彼等持无因论之沙门、婆罗门，由二种根据，说我及世界是无因生，此乃缘触故。

五〇 诸比库!于此，彼等前际论、持前际见之沙门、婆罗门，对于过去，由十八种根据，主张种种之浮说，此乃缘触故。

五一 诸比库!于此，彼等持死后有想论之沙门、婆罗门，由十六种根据，说死后我是有想，此乃缘触故。

五二 诸比库!于此，彼等持无想论之沙门、婆罗门，由八种根据，说死后我是无想，此乃缘触故。

五三 诸比库!于此，持死后非有想非无想论之沙门、婆罗门，由八种根据，说死后我是非有想非无想，此乃缘触故。

五四 诸比库!于此，持断灭论之沙门、婆罗门，由七种根据，说现生有情之断灭、消失、无有，此乃缘触故。

五五 诸比库!于此，持最上现法涅药论之沙门、婆罗门，由五种根据，说现生有情之最上现法涅乐，此乃缘触故。

五六 诸比库!于此，持后际论、后际见之沙门、婆罗门，由四十四种根据，对未来主张种种之浮说，此乃缘触故。

五七 诸比库！于此，前际论、后际论、前际后际论，持过去未来论之沙门、婆罗门，由六十二种根据，对过去未来主张种种之浮说，此乃缘触故。

五八 诸比库！于此，彼等常住论之沙门、婆罗门，由四种根据，说我及世界是常住。彼等除感受触，别无[立论]之处。

五九 诸比库！于此，彼等一半常住一半非常住论之沙门、婆罗门，由四种根据，说我及世界是一半住常、一半非常住。彼等除感受触，别无[立论]之处。

六〇 诸比库！于此，彼等边无边论之沙门、婆罗门，由四种根据，说世界是边无边。彼等除感受触，别无[立论]之处。

六一 诸比库！于此，彼等持诡辩论之沙门、婆罗门，被询问时，由四种根据，言伪乱无序之诡辩。彼等除感受触，别无立论之处。

六二 诸比库！于此，彼等持无因论之沙门、婆罗门，由二种根据，说我及世界是无因生。彼等除感受触，别无立论之处。

六三 诸比库！于此，彼等持前际见、前际论之沙门、婆罗门，对于过去，主张种种之浮说。彼等除感受触，别无立论之处。

六四 诸比库！于此，彼等持死后有想论之沙门、婆罗门，由十六种根据，说死后我是有想。彼等除感受触，别无立论之处。

六五 诸比库！于此，彼等持死后无想论之沙门、婆罗门，由十六种根据，说死后我是无想。彼等除感受触，别无立论之处。

六六 诸比库！于此，彼等持死后非有想非无想论之沙门、婆罗门，由八种根据，说死后我是非有想非无想。彼等除感受触，别无立论之处。

六七 诸比库！于此，彼等持断灭论之沙门、婆罗门，由七种根据，说现生有情之断灭、消失，无有。彼等除感受触，别无立论之处。

六八 诸比库！于此，彼等持最上现法涅槃论之沙门、婆罗门，由四种根据，说现生有情之最上现法涅槃。彼等除感受触，别无立论之处。

六九 诸比库！于此，彼等后际论、持后际见之沙门、婆罗门，由四十四种根据，对未来主张种种之浮说。彼等除感受触，别无立论之处。

七〇 诸比库！于此，彼等对过去未来，持后际、前际、前际后际见之沙门、婆罗门，由六十二种根据，对过去未来，主张种种之浮说。彼等除感受触，别无立论之处。

七一 诸比库！于此，彼等常住论之沙门、婆罗门，由四种根据，说我及世界是常住。又彼等一半常住、一半非常住论之沙门、婆罗门，……乃至……又彼等无边论之沙门、婆罗门，……乃至……又彼等诡辩论之沙门、婆罗门，……乃至……又彼等无因论之沙门、婆罗门，……乃至……又彼等前际论之沙门、婆罗门，……乃至……又彼等持死后有想论之沙门、婆罗门，……乃至……又彼等持死后无想论之沙门、婆罗门，……乃至……又彼等持死后非有想非无想论之沙门、婆罗门，……乃至……又彼等持断灭论之沙门、婆罗门，……乃至……又彼等持最上现法涅槃论之沙门、婆罗门，……乃至……又彼等持前际论之沙门、婆罗门，……乃至……又彼等持后际论之沙门、婆罗门，……乃至……又彼等持前际后际论(19)之沙门、婆罗门，由此等六十二种根据，对于过去未来，主张种种之浮说，彼等皆依六触处，感受种种触，由触缘受而有爱，缘爱而有取，缘取而有有，缘有而有生，缘生而有老、死、忧、悲、苦恼。诸比库！是故比库，如实知六触处之集、灭、味着、过患及出离者，彼则知比此等更殊胜。

七二 诸比库！任何持前际后际见之前际论、后际论、前际后际论之沙门、婆罗门，对于过去未来，凡依此六十二种根据，主张种种之浮说，皆被网罗囚困于其中而浮沈，被网罗困住其中而浮沉。

诸比库！恰如熟练之渔夫、渔夫弟子，以细目之纲，网覆于小池，彼自得如是念：“凡住此小池之任何粗大鱼类，皆被网罗于其中而串跃，皆被网罗于其中而串跃。”比库！如是，任何持前后际见之前际论、后际论、前后际论之沙门、婆罗门，对过去未来，凡依此六十二种根据，主张种种之

浮说，皆被网罗于其中而串跃，被网罗于其中而串跃。

七三 诸比库！如来之身，切断引导生之根而住。凡如来此身住之间，彼等人、天则见此。然，身坏、命终已，人天皆不能见之。

诸比库！恰如一束之庵罗树根被所断时，任何枝茎茂盛之庵罗果亦随其断去。诸比库！如是，如来之身，截断引导生之根而住。其身住之间，人、天虽能见之，身坏命终已，人天当不能见。”

七四 如是说时，尊者阿难白世尊言：“尊师！希有哉！尊师！未曾有哉！尊师！此法门当为何名耶？”世尊曰：“然者，阿难！今汝应以此法门，名之为“义网”而奉持、名之为“法网”而奉持、名之为“梵网”而奉持、名之为“见网”而奉持、名之为“无上战胜”而奉持之。”世尊如是言已，欢喜之诸比库，倍受世尊之所说，说此授记经时，千世界震动！

梵网经注释

注：

1. 梵网经 (Brahmajalasutta)，于汉译北传长阿含经有梵动经，Jala 是网之意义，可为“梵网经”。于异译本有梵网六十二见经，以言网义。
2. 世尊 (Bhagavat) 甚多音译为薄伽梵，今译为世尊。
3. 同原本前节之最后，“随世尊及比库僧团之后而行” (Bhagavantampitthitopitthito anubaddhahontibhikkhu-sanghanca) 如果此为不合理，可取其他写本之有“住”的 (viharanti)
4. 如来 (Tathagata)，在阿含经有佛陀自称用此语和他者称佛陀时用此语，在此属前者。
5. 第八节至第二十七节之各节，凡以下长部经典第一卷之各经差不多有存在者，于此适合省略之。如次之沙门果可知的，这些为所谓修行道之大纲架构的一部份。修行道之大纲，如后之戒、定、慧之三学，戒、定、慧、解脱之四法，戒、定、慧、解脱、解脱知见之五分，又信、戒、念、定、慧之五根及五力，被纲目化，而成为根本的。由第八节至第二十七节之各节，于此等中，相当戒的。这一点，于长部经典二之大般涅槃经，既于三学四法，被纲要化，一见可以明了。
6. 升原语 (kamsa)，有铜意义，亦有说货币，于汉译对秤、升、尺而为斗秤、又有斤、斗、寸尺就必有斗，今参照此而译为“升”。或 kamsa 是梵语的 karsa 亦说不定。karsa 是重又名量为。
7. “无益徒劳之论”原语 tiracchana-katha 是“兽语”之意义，如北传汉译有遮道无益之言。于

何等之道亦无有益，故云无益之语。

8. 前际论者“想过去” (publanta-kappika) 的 publanta 译为“前边”或前际指过去。kappika 是由 kappa 的派生。于此 kappa 无通常之“劫”的意思，当可译为想。参看水野先生之巴利语辞典八三页。四三页“后际论者”想未来” (aparantakappika) 亦同此。

9. “浮说”原语 adhvutti-pada, 语之本身虽无浮虚之意，但在此即用为“浮虚”之意，如佛音之注释。

10. 姓“名字”，(gotta) 是平常之姓。其次之姓 (vanna) 是指婆罗门、刹帝利、毗舍、首陀罗之四姓的姓。

11. 见处主张 (ditthitthana) 之“处” thana 上面译为“立场”。

12. “无执取”之原语 anupada 亦可译为“无余”，无后世之所谓无余涅槃之古言诂。

13. “世界之坏时”之原语 samvattamanoloko 当从于说是 samvattamane 之误。

14. “住”之原语 niblusitatta 几乎于其他未曾看到的文字，疑是辞典中之“不安”义，今唯看为“住”之意，相当于 nirvasitatva, 当然，亦有离住之意。

15. 于原文有 thanamkhopan', etamvijjatiyam……于 yam 以下述“是此后者一有情”云云、thana 是“处”之义，指 yam 以下所谓有此处。今虽唯译为“处”，没有说不知“有耶？”之意，故必定是有。所以唯译为来亦可。

16. 边原语 parivatumo, 无注释亦无解释，在汉译亦相当此字。于英译，译为 apath couldbetraucedroundit, 于德译，译为 ingsabgezirkelt, 云有何补缀之误。若以次之无边及有边无边之二语比较之，可推定其意义是“关于“周围”。

17. 原语为 amara-vikkhepika 的 amara 是“鳗” vikkhepa 平常译为散乱，在此是鳗之蠕动，对于质问，指如鳗之蠕动的伪乱无序之回答。“诡辩论”完全是义译。于汉译北传有异问异答、亦相当共诤所言各异言教。

18. 真人 (Tathagata), 同于如来之原语。如来是佛陀之自称为阿含经之通例，在此诡辩论者之用语，无指佛陀之理。注释者于此时，以同有情之义。说此经之时候，外道或佛弟子之间，没有从佛陀之死后为问题之理。故不译为佛陀，唯译为真人。

INTRODUCTION

To The

Brahma-Jâla 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. ^[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 (*koseyyaü*) .
- (13) Carpets large enough for sixteen dancers (*kuttakaü*) .
- (14-16) Elephant, horse, and chariot rugs.
- (17) Rugs of antelope skins sewn together (*ajina-paveõï*) .
- (18) Rugs of skins of the plantain antelope.
- (19) Carpets with awnings [lq 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-JÂLA 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.

β'This, 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] Þ 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 ānanda said to the Blessed One: ‘Strange, Lord, is this, and wonderful! And what name has this exposition of the truth?’

‘ānanda, 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-Jāla 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"flisch' 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] âmisa. 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] ākāsā. How very like blindfold chess !

[38] Parihāra-pathā. 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] Jhañikā. Something like `tip-cat.' Siū - kelāmaya in Sinhalese.

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

[43] Akkha. 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] àsandā. 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 Jāt. I, 208 a man lies down on an àsandā so as to be able to look up and watch the stars. At Dāgha I, 55 = Majjhima 1,515 = Saüyutta 111, (where the reading must be corrected), the àsandā is used as a bier. The àsandā is selected as the right sort of seat for the king in both the Vājapeya and Inauguration ceremonies because of its height (Eggeling, Sat.-Brāh. 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 àsandā is allowed, if the tall legs be cut down, by Vinaya II, 169, 170 (where the reading chinditvā 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 sāhāsana and pallanko are used of the same seat (Asoka's throne), and sāhāsana 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] Nànatta-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] âropito te vâdo. 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 âropito. `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 vâda-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. 1, 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] Lakkhaõaü. 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. 1, 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 Bühler'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 Bühler'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. 11, 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 Bodisat 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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[104] The art in these five cases is to determine whether it is unclean or not to eat them.

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[107] The art in these five cases is to determine whether it is unclean or not to eat them.

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

[132] Buddhaghosa explains the Great One as Mahà 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 Brahmà. 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 mahà 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 Mahã. 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 Srã occur together in a set of mystic groups, and Sun, Moon, Brahma, and food are all identified by a word-play with Mahas (Säkrà-vallã" 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 vijjà 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] Upanijjhàyanti, from jhàyati, 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 jhàyati, 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] Sampàyati. 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 Belaṅghaputta.

[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 abhiñha 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-sattà. 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 àghātana (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 Nigaṅghas, 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 Kañha 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 àlāra 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

Sīlakkhandhavaggapāḷi

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 bhikkhūnaṃ imaṃ saṅkhiyadhammaṃ viditvā 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 bhagavantaṃ etadavocuṃ - “idha, bhante, amhākaṃ rattiyā paccūsasamayaṃ paccutthitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi - ‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭivīditā. 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 bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā’ti. Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.

5. “Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamanā vā, tumhaṃ yevassa tena antarāyo. Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamanā vā, api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthā”ti ? “No hetam, bhante”. “Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtato nibbēthetabbaṃ - ‘itipetaṃ abhūtaṃ, itipetaṃ atacchaṃ, natthi cetam amhesu, na ca panetaṃ amhesu saṃvijjatī’ti.

6. “Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattaṃ karaṇīyaṃ. Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā uppilāvitā tumhaṃ yevassa tena antarāyo. Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtato paṭijānitabbaṃ - ‘itipetaṃ bhūtaṃ, itipetaṃ tacchaṃ, atthi cetam amhesu, saṃvijjati ca panetaṃ amhesū’ti.

Cūlasīlaṃ

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

Āmakadhaññaṭiggahaṇā paṭivirato samaṇo gotamo....

Āmakamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo....

Itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo....

Dāsidāsapapaṭiggahaṇā paṭivirato samaṇo gotamo....

Ajeḷakapaṭiggahaṇā paṭivirato samaṇo gotamo....

Kukkuṭasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo....

Hatthigavassavaḷavapaṭiggahaṇā paṭivirato samaṇo gotamo....

Khettavatthupaṭiggahaṇā 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 pariḥārapathaṃ 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 vālabījaṇiṃ 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 nitthitaṃ.

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 pathagamaṇam bhavissati, candimasūriyānaṃ uppathagamaṇam bhavissati, nakkhattānaṃ pathagamaṇam bhavissati, nakkhattānaṃ uppathagamaṇam bhavissati, ukkāpāto bhavissati, disāḍḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi [devadundubhi (syā. kaṃ. pī.)] bhavissati, candimasūriyanakkhattānaṃ uggamaṇam ogamaṇam saṃkilesaṃ vodānaṃ bhavissati, evaṃvipāko candaggāho bhavissati, evaṃvipāko sūriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati, evaṃvipākaṃ candimasūriyānaṃ pathagamaṇam bhavissati, evaṃvipākaṃ candimasūriyānaṃ uppathagamaṇam bhavissati, evaṃvipākaṃ nakkhattānaṃ pathagamaṇam bhavissati, evaṃvipākaṃ nakkhattānaṃ uppathagamaṇam bhavissati, evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍḍāho bhavissati, evaṃvipāko bhūmicālo bhavissati, evaṃvipāko devadudrabhi bhavissati, evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamaṇam ogamaṇam 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 saṃkīraṇaṃ vikīraṇaṃ subhagakaṇaṃ dubbhagakaṇaṃ viruddhagabbhakaṇaṃ 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 nettatappaṇaṃ 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 t̥hānaṃ, 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 t̥hānaṃ, 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 ditthiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti, tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti; tañca pajānaṃ [pajānaṃ (?) dī. ni. 3.36 pāḷiattakathā passitabbam] na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā. Vedanaṃ 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 ativelam̐ hassakhiḍḍāratidhammasamāpannā [hasakhiḍḍāratidhammasamāpannā (ka.)] viharanti. Tesam̐ ativelam̐ hassakhiḍḍāratidhammasamāpannānam̐ viharatam̐ 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 cetosamādhim̐ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

“So evamāha - ‘ye kho te bhonto devā na khiḍḍāpadosikā, te na ativelam̐ hassakhiḍḍāratidhammasamāpannā viharanti. Tesam̐ na ativelam̐ hassakhiḍḍāratidhammasamāpannānam̐ viharatam̐ 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 ativelam̐ hassakhiḍḍāratidhammasamāpannā viharimhā. Tesam̐ no ativelam̐ hassakhiḍḍāratidhammasamāpannānam̐ viharatam̐ 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 ativelam̐ aññamaññaṃ upanijjhāyanti. Te ativelam̐ 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 cetosamādhim̐ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

“So evamāha - ‘ye kho te bhonto devā na manopadosikā, te nāivelam̐ aññamaññaṃ upanijjhāyanti. Te nāivelam̐ 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 ativelam̐ aññamaññaṃ upanijjhāyimhā. Te mayaṃ ativelam̐ 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 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.

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. Idam, 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. Idam, 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, yathāsamaṃhite 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. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca 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 kimārabha ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi?

85. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi [\[evaṃdiṭṭhī \(ka. pī. \) \]](#) - ‘yato kho, bho, ayaṃ attā rūpī cātumahābhūtikō mātāpettikasambhavo kāyassa bheda 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 bheda 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 bheda 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 samucchinno 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 samucchinno 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 samucchinno 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 samucchinno 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 samucchinno 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 samucchinno 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 samucchinno 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 ārabba anekavihitāni adhimuttipadāni abhivadanti catucattārisāya vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba 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 ārabba anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi.

102. “Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, 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 paññapenti 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 paññapenti catūhi vatthūhi, tadapi tesamaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

107. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti 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 ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsattḥiyā 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 tatha tatha 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 ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

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

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

126. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ 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 dvāsaṭṭhiyā 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 dvāsaṭṭhiyā 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 bheda 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 bheda 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 saṅgānavijayotipi naṃ dhārehi”ti. Idamavoca bhagavā.

149. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī. Imasmiṃca pana veyyākaraṇasmim bhañṇamāne dasasahassī [sahassī (katthaci)] lokadhātu akampitthāti.

Brahmajālasuttaṃ niṭṭhitaṃ paṭhamaṃ.