

Brahmajala Sutta

The Supreme Net

Discourse on "What not to Do"



For free distribution only, as a gift of Dhamma
"TEN SUTTAS FROM DIGHA NIKAYA"
BURMA PITAKA ASSOCIATION, 1984

Compiled for the Serene Joy and Emotion of the Pious
A Gift of Dhamma

PREFACE

This sutta is very significant in relation to **the re-establishment of Buddhism in Suvannabhumi** (Thaton, Myanmar in the third century BC) by the two Theras – **Sona** and **Uttara** sent by the *King Asoka* to convert the people of the *Suvannabhumi*. The *Brahmajala Sutta* was the first discourse that was recited to the people of the Mon State of Myanmar in reestablishing Buddhism in the Mon Kingdom of Myanmar. Earlier settlers in Suvannabhumi were Indian traders who brought with them their traditional culture of Brahmanism. The Brahmanic culture still exists among the Mon people even today. The *Brahmajala sutta*, the Supreme Net is one that Buddhist will use to separate all the wrong views from the true Buddha's dhamma.

The wrong views could be summarized in the following ways:

- *"When those who are partly Externalists and partly Non-Eternalists ..."*
- *"When those who are Finitists and Infinitists ..."*
- *"When those who are Eel-Wrigglers ..."*
- *"When those who are Chance-Originationists ..."*
- *"When those who are speculators about the past in eighteen ways ..."*
- *"When those who proclaim a doctrine of Conscious Post-Mortem Survival ..."*
- *"When those who proclaim a doctrine of Unconscious Post-Mortem Survival ..."*
- *"When those who proclaim a doctrine of Neither-Conscious-Nor-Unconscious Post-Mortem Survival ..."*
- *"When those who are Annihilationists..."*
- *"When those who are Proclaimers of Nibbána Here and Now ..."*
- *"When those who are speculators about the future ..."*

To re-establish Buddhism in the kingdom of Mon State, both theras Sona and Uttara, had recited the Brahmajala sutta that caused the conversion of sixty thousand people to the new faith, while 3,500 young men and 1,500 girls of noble family entered the Order.

In recognition of their effort, in recent years, the two Theras's images in gold were recently enshrined on the spire of *Kyaikhtiyo Cetiya*, in Thaton, the Mon State of Myanmar.(see appendix A – Chapter 12 of *Mahavamsa*)..

This particular sutta is unique in the sense that the Buddha made this exposition of his teaching "**what is the Right way**" with regards to the Three Fold Training, i.e. **Sila** (Morality), **Samadhi** (Concentration) and **Pañña** (Wisdom). It exposes **what 'not to do's'** in order to avoid that which can impede one to progress along the Noble Eight Fold Path. **Knowing what not to do, and only practice what needs to be done, one will obtain release from snare of the net of existence (samsara)**. This discourse addresses directly at the Bhikkhu's and Bhikkhuni's who must observe the Vinaya rules. Depending on the level of training it is also beneficial to those householders on the path to ultimate escape from the Samsara.

What Not To Do

1. Sila Aspects - Abstaining from moral misconduct with regards to the training rules of the bhikkus. The rules range from abstaining coarse misconduct to refined misbehavior.

Short section on virtues - 19 examples

Intermediate section of virtues - 9 examples

Long section on virtues - 7 examples on wrong means of livelihood

2. Abuse of Samadhi (Concentration)

Practice and holding onto wrong views (misguided *Wisdom*):

Speculations about the past (total of 18 different views under five categories):

- Eternalism (4 views)
- Partial Eternalism (4 views)
- Doctrines of the Finitude and infinity of the world (4 views)
- Doctrines of endless Equivocation (4 views)
- Doctrine of Fortuitous Origination (2 views)

Speculations about the future (total of 44 different views under five categories):

- Doctrine that the self survive percipient after death (16 views)
- Doctrine that the self survive non-percipient after death (8 views)
- Doctrine that the self survive neither percipient nor non-percipient after death (8 views)
- Proclamation by annihilationists on the annihilation, destruction and extermination of an existent being (7 views)
- Doctrines of Nibbana here and now (5 views)

The two modes of speculation above make up to a total of **62 wrong views**.

3. Faulty Wisdom (Pañña)

The **62 wrong views** (wrong *Wisdom* with regards to the round of Conditions and Emancipation from the Round of Existence)

Mental Agitation and Fluctuation

The 62 wrong views are grounded in the feelings of those who do not know and see, and that these views are only the mental agitation and fluctuation of those who are immersed in craving.

Expression of Feeling without contact

The 62 views as proclaimed by various parties have been expressed without being in contact with the actual condition. These expressions of feelings without contact, or direct experience, the Buddha explained -is not possible, and therefore false.

Trapped in the Rounds of Existence

The 62 views are also based on repeated contacts through the six bases of contact. With feeling as condition, there arise in the misguided, craving. And so begins the operation of *Paticca-sammupada*, or the dependent origination, from which the self is continually trapped in the rounds of existence.

Escaping from the Rounds of Existence

Through understanding that these 62 views are merely the arising and passing of the six bases of contact, their attraction and danger shall thus be avoided. One will then obtain deliverance from them, and goes beyond all these views.

This exposition, in essence, is called the "**Net of Dhamma**", or "Net of Advantage", **the Supreme Net**, or the incomparable Victory in Battle.

Lessons to be learnt from the Brahmajala Sutta

1. Keep an even mind when confronting both praise and blame.
2. Respond to both praise and blame, if required, by facts. Aim to make the accusing party understand the actual situation, rather than to find faults or degrade the accuser.
3. Morality is not just about keeping to and living by a set of rules, but is the self desire for upright behavior leading to, and being conducive to, spiritual well being.
4. Good concentration with wrong understanding is not *Right Concentration*.
5. An intelligent mind is not necessary a wise one. Wisdom is all about having *Right Understanding* of the *Right Way*.
6. Independence does not mean freedom. True freedom means to have unshackled oneself from the rounds of existence through having *Right Understanding* of the law of inter-dependency (*paticca-sammupada*)

This sutta is compiled for the Serene Joy and the Emotion of the Pious

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Brahmajala Sutta

(Discourse on the Net of Perfect Wisdom)

Silakkhandha Vagga, Digha Nikaya, Suttanta Pitaka

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1. About the (two) Wandering Ascetics

Paribbajaka katha:

1. Thus have I heard:

1.1 The Teacher and the Pupil

Once, the Bhagava (the Exalted One) made a long journey from *Rajagaha* to *Nalanda* with a large company of bhikkhus numbering five hundred. Suppiya, a wandering ascetic, was also making a long journey from *Rajagaha* to *Nalanda* together with his pupil, the youth *Brahmadatta*.

In the course of the journey *Suppiya*, the wandering ascetic, maligned the Buddha, the Dhamma and the Samgha in many ways. The youth *Brahmadatta*, the pupil of *Suppiya*, however, praised the Buddha, the Dhamma and the Samgha in many ways. Thus the teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagava and the company of bhikkhus.

1.2. Suppiya the Teacher

Then the Bhagava went up to the King's Rest House at the Ambalatthika garden to put up there with his company of bhikkhus for one night. The wandering ascetic, *Suppiya*, approached the same Rest House with his pupil, the youth *Brahmadatta*, to put up there for one night. At the garden also, the wandering ascetic, *Suppiya*, maligned the Buddha, the Dhamma and the Samgha in many ways, whereas his pupil, the youth *Brahmadatta*, praised the Buddha, the Dhamma and the Samgha in many ways. And in this manner the teacher and the pupil were each saying things directly contradictory to the other.

1.3. The Pupil Brahmadatta

Then, as the night ended and the day dawned, the bhikkhus congregated in the pavilion

when the following conversation arose: "Friends! How wonderful!

And, indeed, how marvelous, friends, that what has never happened before has now happened! The Exalted One, the All-knowing, the All-seeing, the Homage-worthy, the Perfectly Self-Enlightened, understands with clear penetration the varied dispositions of sentient beings. (As an example of how there are varied dispositions of sentient beings, the bhikkhus continued to say:)³ This wandering ascetic, Suppiya, maligned the Buddha, the Dhamma and the Samgha in many ways, whereas his pupil, the youth Brahmadata, praised the Buddha, the Dhamma and the Samgha in many ways. The teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagava and the company of bhikkhus."

1.4. The Subject of the Talk

The Bhagava, knowing the subject of their talk¹, came to the pavilion, took the seat prepared for him and asked: "Bhikkhus! What were you talking about as you are assembled here? What was the subject of your unfinished conversation before I came?" On thus being questioned, the bhikkhus told the Bhagava thus:

"Venerable Sir! As the night ended and the day dawned, we congregated in this pavilion and the following conversation arose:

'Friends! How wonderful! And, indeed, how marvelous, friends, that what has never happened before has now happened! The Exalted One, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened, understands with clear penetration the varied dispositions of sentient beings. This wandering ascetic, *Suppiya*, maligned the Buddha, the Dhamma and the Samgha in many ways, whereas his pupil, the youth Brahmadata, praised the Buddha, the Dhamma and the Samgha in many ways. The teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagava and the company of bhikkhus."

"This, Venerable Sir, was the unfinished conversation before the Bhagava came in.

1.5. Do not be angry if someone talks bad of the Three Jewels

Bhikkhus! if others should malign the Buddha, the Dhamma and the Samgha, you must not feel resentment, nor displeasure, nor anger on that account.

Bhikkhus! If you feel angry or displeased when others malign the Buddha, the Dhamma

¹ The Buddha, through his faculty of knowing other people's minds and through his omniscience, already knew all that had happened and all that had been discussed in his absence. But it was customary for him to ask the bhikkhus or lay disciples what they had been discussing, as an introduction to a discourse he would give on the subject.

and the Samgha, it will only be harmful to you (because then you will not be able to practice the dhamma).

Bhikkhus! If you feel angry or displeased when others malign the Buddha, the Dhamma and the Samgha, will you be able to discriminate their good speech from bad?

"No, indeed, Venerable Sir!" said the bhikkhus.

If others malign me or the Dhamma, or the Samgha, you should explain *(to them what is false as false, saying 'It is not so. It is not true. It is, indeed, not thus with us. Such fault is not to be found among us.'*

1.6. Do not be pleased if someone praises the three Jewels

Bhikkhus! If others should praise the Buddha, the Dhamma and the Samgha, you should not, feel pleased, or delighted, or elated on that account.

Bhikkhus! If you feel pleased, or delighted, or elated, when others praise me, or the Dhamma, or the Samgha, it will only be harmful to you.²

Bhikkhus! If others praise me, or the Dhamma, or the Samgha, you should admit what is true as true, saying 'It is so. It is true. It is, indeed, thus with us. In fact, it is to be found among us.'

2. Cula Sila (Minor Morality)

2. Cula Sila

Bhikkhus! When a worldling praises the Tathagata he might do so only in respect of matters of a trifling and inferior nature, of mere morality³ And what are those matters of a trifling and inferior nature, of mere morality, by which a worldling⁴ might praise the Tathagata?

2.1. Abandons all thoughts of taking life

² **Feeling of pleasure** or delight due to faith in and devotion to the Buddha is meritorious (kusala dhamma). But when the feeling of pleasure or delight is tainted with personal attachment to the Buddha, it becomes demeritorious (akusala dhamma). Thus it will be an obstacle in practicing the dhamma, and will be harmful to the striving for jhana, magga, phala.

³ **Minor Morality** is basic morality most of which is applicable to all. The other two are more comprehensive, mostly applicable to Samanas and Brahmanas.

⁴ Worldling: Puthujjana, one who has not attained any magga.

Bhikkhus! In his praise of the Tathagata, a worldling might say thus: '*Samana Gotama abandons all thoughts of taking life* and abstains from destruction of life, setting aside the stick and sword, ashamed to do evil, and he is compassionate and dwells with solicitude for the welfare of all living beings.'

2.2 Abandons all thoughts of taking what is not given

Bhikkhus! In his praise of the Tathagata, a worldling might say thus: '*Samana Gotama abandons all thoughts of taking what is not given* and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in purity by abstaining from committing theft.'

2.3 Abandons all thoughts of taking what is not given

Bhikkhus! In his praise of the Tathagata, a worldling might say thus: '*Samana Gotama abandons all thoughts of leading a life of unchastely* and practices chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people.'

2.4 . Abandons all thoughts of telling lies

Bhikkhus! In his praise of the Tathagata, a worldling might say thus: '*Samana Gotama abandons all thoughts of telling lies* and abstains from telling lies, speaking only the truth, combining truth with truth, remaining steadfast (in truth), trustworthy and not deceiving.'

2.5 abandons all thoughts of slandering

Bhikkhus! In his praise of the Tathagata, a worldling might say thus: '*Samana Gotama abandons all thoughts of slandering* and abstains from slander. Hearing things from these people he does not relate them to those people to sow the seed of discord among them. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony.'

2.6 Abandons all thoughts of speaking harshly

Bhikkhus! In his praise of the Tathagata, a worldling might say thus: '*Samana Gotama abandons all thoughts of speaking harshly* and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the heart, courteous,

⁵ Mere Morality: Morality (Sila) as such is trilling and inferior when compared with concentration (Samadhi) and wisdom (Panna)

pleasing to many and heartening to many.'

2.7 Abandons all thoughts of talking frivolously

Bhikkhus! In his praise of the Tathagata, a worldling might say thus: '*Samana Gotama abandons all thoughts of talking frivolously* and abstains from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, and consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to welfare.'

2.8 Abstains from destroying all seeds and vegetation

In his praise of the Tathagata, a world ling might say thus: '*Samana Gotama abstains from destroying all seeds and vegetation.*

2.9 Takes only one meal a day

Samana Gotama takes only one meal a day, not taking food at night and fasting after mid-day.

2.10 Abstains from dancing

'*Samana Gotama abstains from dancing*, singing, music and watching (entertainments) that is a stumbling block to the attainment of morality⁵.

2.11 Abstains from wearing flower

Samana Gotama abstains from wearing flowers, using perfumes and anointing with unguents.

2.12 Abstains from the use of high and luxurious beds and seats

'*Samana Gotama abstains from the use of high and luxurious beds and seats.*

2.13 Abstains from the acceptance of gold and silver.

'*Samana Gotama abstains from the acceptance of gold and silver.*

2.14 Abstains from the acceptance of uncooked cereals

'*Samana Gotama abstains from the acceptance of uncooked cereals.*

2.15 Abstains from the acceptance of uncooked meat

'Samana Gotama abstains from the acceptance of uncooked meat.

2.16 Abstains from the acceptance of women and maidens.

'Samana Gotama abstains from the acceptance of women and maidens.

2.17 Abstains from the acceptance of male and female slaves

'Samana Gotama abstains from the acceptance of male and female slaves.

2.18 Abstains from the acceptance of goats and sheep.

'Samana Gotama abstains from the acceptance of goats and sheep.

2.19 Abstains from the acceptance of chickens and pigs.

'Samana Gotama abstains from the acceptance of chickens and pigs.

2.20 Abstains from the acceptance of elephants, cattle, horses

'Samana Gotama abstains from the acceptance of elephants, cattle, horses and mares.

2.21 Abstains from the acceptance of cultivated or uncultivated land

'Samana Gotama abstains from the acceptance of cultivated or uncultivated land.

2.22 Abstains from acting as messenger or courier.

'Samana Gotama abstains from acting as messenger or courier.

2.23 Abstains from buying and selling

'Samana Gotama abstains from buying and selling.

2.24 Abstains from using false weights and measures and counterfeits.

'Samana Gotama abstains from using false weights and measures and counterfeits.

2.25 'Samana Gotama abstains from such dishonest practices as bribery, cheating and fraud.

2.26 Abstains from maiming, murdering, holding persons in captivity,

'Samana Gotama abstains from maiming, murdering, holding persons in captivity,

committing highway robbery, plundering villages and engaging in dacoit.'

O Bhikkhus! Such are things that might be said should a worldling praise the Tathagata.

End of the chapter on Minor Morality

3. Majjhima Sila (Middle Morality)

3.1. Abstention from destroying of seeds

And then there are certain respected samanas and brahmanas (recluses in general) who, living on the food offered out of faith⁶, are given to destroying such things as seeds and vegetation. And what are such things? They are of five kinds, namely,

- root-germs,
- stem-germs,
- node germs,
- plumule-germs and
- seed-germs.

Samana Gotama abstains from destroying such seeds and vegetation. Bhikkhus! A worldling might praise the Tathagata in this manner.

3.2. Abstention from storing things

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, are given to storing up and using things offered, such as cooked rice, beverages, clothing, sandals, beds, unguents and eatables. Samana Gotama abstains from storing up and using such things. Bhikkhus! A worldling might praise the Tathagata in this manner.

3.3. Abstains from watching entertainment

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, are given to watching (entertainments) that is a stumbling block to the attainment of morality. And what are such entertainments? They are: dancing, singing, music, shows, recitations, hand-clapping, brass-instrument-playing, drum-playing, art exhibitions, playing with an Iron ball, bamboo raising games, rituals of washing the bones of the dead, elephant-fights, horse-fights, buffalo-fights, bull-fights, goat-fights, sheep-fights, cock fights, quail-fights, fighting with quarter-staffs, boxing, wrestling, military tattoos, military reviews, route marches and troop-movements. Samana Gotama abstains from watching (entertainments) which is a stumbling block to the attainment of morality. Bhikkhus! A worldling might praise the Tathagata in this

⁶ Kamma and it's results

manner.

3.4. Abstains from Gambling

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, are given to gambling (and taking part in sports and games) that weakens one's vigilance (in the practice of morality). And what are such sports and games? They are: playing chess on eight-squared or ten-squared boards; playing imaginary chess using the sky as a chess-board; playing chess on moon-shaped chess boards; flipping cowries with thumb and finger; throwing dice; playing tip cat; playing with brush and paints; playing marbles; playing at whistling with bided leaves; playing with miniature ploughs; acrobatics; turning palm-leaf wheels; measuring with toy-baskets made of leaves, playing with miniature chariots; playing with small bows and arrows; alphabetical riddles; mind-reading and simulating physical defects. Samana Gotama abstains from gambling (and taking part in such sports and games) that weakens one's vigilance (in the practice of morality). A worldling, bhikkhus, might praise the Tathagata in this manner.

3.5. Abstains from using high and luxurious beds and their furnishings

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, are given to using high and luxurious beds and their furnishings. And what are they? They are: high couches; divans raised on sculptured legs; long-fleeced carpets; woolen coverlets with quaint (geometrical) designs; white woolen coverlets; woolen coverlets with floral designs; mattresses stuffed with cotton; woolen coverlets with pictorial designs; woolen coverlets with fringes on one or both sides; gold-brocaded coverlets; silk coverlets; large carpets (wide enough for sixteen dancing girls to dance on); saddle cloth and trappings for elephants and horses; upholstery for carriages, rugs made of black panther's hide, rugs made of antelope's hide, red canopies and couches with red bolsters at each end. Samana Gotama abstains from using such high and luxurious beds and their furnishings. A worldling, bhikkhus, might praise the Tathagata in this manner.

3.6. Abstains from beautifying or adorning themselves

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, are given to beautifying or adorning themselves. And what are such embellishments and adornments? They are: using perfumed cosmetics, getting massaged, taking perfumed baths, developing one's physique, using mirrors, painting eye-lashes dark, decorating (oneself) with flowers, applying powder and lotion to the body, beautifying the face with powder and lotion, wearing bangles, tying the hair into a top-knot, carrying walking sticks or ornamented hollow cylinders (containing medicinal herbs) or swords, using multi-colored umbrellas or footwear (with gorgeous designs), wearing a turban or hair-pin set with rubies, carrying a Yak-tail fan and wearing long white robes with fringes. Samana Gotama abstains from such embellishment and

adornment. A worldling, bhikkhus, might praise the Tathagata in this manner.

3.7. Abstains from engaging in unprofitable talk

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, are given to engaging themselves in unprofitable talk (that is contrary to correct practice conducive to the attainment of deva realms and Nibbana), such as talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, water-fronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity, and so on*. Samana Gotama abstains from engaging himself in such unprofitable talk. A worldling, bhikkhus, might praise the Tathagata in this manner.

3.8. Abstains from engaging in mutually disparaging disputes

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, are given to mutually disparaging disputes. And what are they? (They are as follows:) "You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. My speech is coherent and sensible. Your speech is not coherent and sensible. What you should say first, you say last; and what you should say last, you say first. What you have long practiced to say has been upset now. I have exposed the faults in your doctrine. You stand rebuked. Try to escape from this censure or explain it if you can," Samana Gotama abstains from such mutually disparaging disputes. A worldling, bhikkhus, might praise the Tathagata in this manner.

3.9. Abstains from serving as messengers or couriers.

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, are given to serving as messengers or couriers. And what are such services ? They are: going from this place to that place, or coming from that place to this place and taking things from this place to that place, or bringing things from that place to this place, on behalf of kings, ministers, brahmins, householders and youths. Samana Gotama abstains from serving as messenger or courier. A worldling, bhikkhus, might praise the Tathagata in this manner.

3.10. Abstains from practice deceitful pretensions (to attainments)

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, practice deceitful pretensions (to attainments), flattery (for gain), subtle insinuation by signs and indications (for gain), Using pressure (to get offerings) and the seeking of more gain by cunning offer of gifts. Samana Gotama abstains from such pretension and flattery. A worldling, bhikkhus, might praise the Tathagata in this manner and so on: by this is meant 'forests, mountains, rivers and islands.'

End of the chapter on Middle Morality

4. Maha Sila (Major Morality)

4.1 . Fortune Telling

And then there are certain respected samanās and brahmanas who, living on the food offered out of faith, ***make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbana***. And, what are such low arts?

They are: fortune telling from a study of physical characteristics, or of signs and omens:

- of lightning;
- interpreting dreams;
- reading physiognomy;
- prognosticating from a study of rat-bites;
- indicating benefits from fire-oblation with different kinds of firewood, or with different kinds of ladle; with husks, broken rice, whole rice, clarified butter, oil, oral spells, or with blood;
- reading physiognomy while chanting spells;
- forecasting good or bad fortune from the signs and marks of a piece of land;
- being versed in state affairs;
- reciting spells in the graveyard to eliminate danger;
- reciting spells to overcome evil spirits;
- using magical formulae learnt in a mud-house;
- charming snakes and curing snake-bites;
- treating poisoning;
- curing scorpion-stings or rat-bites;
- interpreting animal and bird sounds and the cawing of crows;
- foretelling the remaining length of life;
- diverting the flight of arrows; and
- identifying the cries of animals.

Samana Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathagata in this manner.

4.2. Reading Characteristics of Men/Women

And then there are certain respected samanās and brahmanas who, living on the food offered out of faith, ***make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbana***. And what are they?

They are:

- reading the portents of gems, dresses, sticks, daggers, swords, arrows, bows and other weapons;
- reading the characteristics of women, men, young men, young women, male slaves, female slaves, elephants, horses, buffaloes, bulls and other cattle, goats, sheep, chickens, quails, iguanas, pointed-eared animals ⁷, tortoises and game-beasts.

Samana Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathagata in this manner.

4.3. Make Prediction of King and Subject

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, ***make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbana.*** And what are they? They are: making predictions about kings going to war; about kings coming back from war; about kings advancing in battle from their home country; about kings from foreign countries retreating; about kings from foreign countries advancing in battle; about kings retreating to their home country; about kings from their home country proving victorious; about kings from foreign countries losing battle; about kings from foreign countries winning battles; about kings in their home country losing battles; and about probabilities of victories and losses of warring kings. Samana Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathagata in this manner.

4.4. Make prediction Natural phenomena

And, then there are certain respected samanas and brahmanas who, living on the food offered out of faith, make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbana. And what are they? They are: making predictions about the eclipse of the moon, or of the sun; about the conjunction of a group of stars with a planet; about the correct or incorrect course of the moon, the sun and the planets; about meteors, comets, earthquakes and thunder; about the rising and setting of the moon, the sun and the planets; about the phenomena of darkness and brightness following such rising and setting; about the effects of the eclipse of the moon, or of the sun, or of the planets; about the effects of the moon or the sun taking the right course; about the effects of the moon or the sun taking the wrong course; about the effects of the planets taking the right course; about the effects of the planets taking the

⁷ Pointed—eared animals: Kannika. The Commentary here says this term means pinnacles of houses or points of ear-ornaments

wrong course; about the effects of meteors, comets, and thunder; about the effects of the rising and setting of the moon, or of the sun, or of the planets; and about the effects of the phenomena of darkness or brightness following such rising and setting. Samana Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathagata in this manner.

4.5. Make prediction of Weather

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbana. And what are they? They are: predicting rainfall or drought, abundance or famine, peace or calamity, disease or health; and knowledge of counting on the fingers or of arithmetical or mathematical calculations, of verification, and of treatises of controversial matters (such as the origin of the universe etc.). Samana Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathagata in this manner.

4.6. Make Arranging Marriage

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbana. And what are they? They are: bringing the bride to the bridegroom; leading away the bride from her father's home; arranging betrothal, or divorce; making predictions relating to acquisition or distribution of property; causing gain or loss of fame and prosperity; curing the tendency to abort or miscarry; casting spells to cause immobility of the tongue or the jaws; reciting a spell to stop an attacking hand or to cause inability to speak or to hear; conducting séances with the aid of mirrors, or employing young women or female slaves as mediums; propitiating the sun or the Brahma making fire issue from the mouth by means of a spell; and making invocations to the goddess of glory. Samana Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathagata in this manner.

4.7. Make Propitiation of the devas

And then there are certain respected samanas and brahmanas who, living on the food offered out of faith, make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbana. And what are they? They are: propitiating the devas by promises of offerings; making offerings to devas for favors granted; causing possession by spirits or exorcising them; casting spells with magical formulae learnt in a mud-house; turning a eunuch into a man; turning a man into a eunuch; practicing the art of choosing building-sites; propitiating the devas while choosing building-sites; practicing the profession of mouth-washing or bathing; fire-

worshipping; causing vomiting; giving purgatives; using emetics, or catharses; letting out phlegm etc. from the head; preparing ear-drops or eye drops; preparing medicinal snuff, or eye ointment to remove cataracts; preparing eye-lotions; curing cataracts; doing surgery; practicing pediatrics; preparing basic drugs and dressing sores and removing the dressing. Samana Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathagata in this manner.

Bhikkhus! These are the matters of a trifling and inferior nature, of mere morality, in respect of which a worldling might speak when praising the Tathagata.

End of the Chapter on Major Morality

5. Exposition on Wrong Views

Bhikkhus! Besides morality there are other dhammas⁸ which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the *pandita*, ariyas who have attained one of the four maggas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta Nana* (Perfect Wisdom)⁹. Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas. And what are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas?

(The Buddha answered these questions by means of a graduated discourse, beginning with eighteen wrong views relating to the past as follows.)

5. Eighteen Wrong Views Relating to the Past (Pubbantanuditthi)

Note: [A Synopsis is inserted here to facilitate understanding of the eighteen wrong views relating to the past.]

5. Synopsis of Wrong Views

The Brahmajala Sutta sets forth **sixty-two kinds of wrong views** which are held by

⁸ dhammas: The Commentary says that here the dhammas referred to are sabbannuta nana.

⁹ The Buddha's sabbannuta nana encompasses Magga Insight.

Samanas and Brahmanas.

These sixty-two kinds of wrong views are classified into two categories, namely, Pubbantanuditthi and Aparantanuditthi.

Pubbantanuditthi - means the group of wrong views which are based on the past existences.

Aparantanuditthi - means the group of wrong views which are thoughts or speculations on the future.

5.1 Wrong View based on Past Existence - Pubbantanu ditthi - is further classified into five sub-categories. They are as follows:

- **Sassata ditthi** - The false view that says *atta* and *loka* is eternal.
- **Ekacca sassata ditthi** - The False view that says –dualistic view of eternity.
- **Antananta ditthi** - false view – the world system is finite
- **Amaravikkhepa ditthi** - false view – who gives no definite answer
- **Adhiccasmuppanna ditthi** - false views that *atta* as well as *loka* arises without a cause.

The following are brief explanations on the above-mentioned five sub-categories.

5.1.1 The false view that says *atta* and *loka* is eternal - Sassata ditthi –.

Sassata ditthi is a group of false views of eternity, which says that *atta* as well as *loka* is eternal. There are four different views in this group, namely,

- the first eternity view,
- the second eternity view,
- the third eternity view, and
- the fourth eternity view.

5.1.2. Ekacca Sassata ditthi –The False view that says –dualistic view of eternity.

Ekacca Sassata ditthi is a group of false views of eternity, which says that *atta* and *loka* are in some cases eternal and in other cases not eternal. There are four different dualistic views in this group, namely,

- the first dualistic view of eternity,
- the second dualistic view of eternity,
- the third dualistic view of eternity, and
- the fourth dualistic view of eternity.

5.1.3. Antananta ditthi – false view – the world system is finite

Antananta ditthi is a group of false views on the finiteness or otherwise of the world system (as represented by the mental image of the earth-device used in meditation). There are four different views in this group, namely,

- the first view which says the world system is finite,
- the second view which says it is infinite,
- the third view which says it is finite vertically and infinite horizontally, and
- the fourth view which says it is neither finite nor infinite.

5.1.4. Amaravikkhepa ditthi – false view – who gives no definite answer

Amaravikkhepa ditthi (false views that make one sit on the fence, to be on the safe side). For example, a question is put to a person who does not know the answer. He does not want to admit that he does not know. At the same time, he fears that the wrong answer would cause him distress, which might be harmful to him. Therefore, he answers the question thus:

"I don't take it this way; neither do I take it that way; and

I don't take it the other way; neither do I take it not this way, nor that way, nor do the other way, and also I take it that it is otherwise."

There are four causes that make the samanas and brahmanas in this group sit on the fence.

- The first sits on the fence because of the fear that the wrong answer would cause him distress, which might be harmful to him.
- The second sits on the fence because of the fear that the wrong answer might cause the arising in him of mental defilements, which would in turn cause distress that might be harmful to him.
- The third sits on the fence because of the fear of his being taken to task for the wrong answer.
- The fourth sits on the fence because of lack of wisdom.

5.1.5. Wrong views that *atta* as well as *loka* arises without a cause - Adhiccasaṃuppanna ditthi

Adhiccasaṃuppanna ditthi (false views that *atta* as well as *loka* arises without a cause).

There are two groups of persons who hold this view.

5.1.5.1 The group belongs to Asannasatta Brahmas

The persons belonging to the first group were asannasatta brahmas in their previous

existence. **These brahmas are so called because they are the brahmas who have only body and no mind.** In order to achieve this kind of rebirth, those who are desirous of having it have to practice the Sanna viraga bhavana. In simple terms, it means bhavana for the extermination of mind. Even though it is so called, it does not exterminate mind. It only suspends the arising of mind. When the effects of Sanna viraga bhavana come to an end, the mental process that has been suspended arises generally as the patisandhi citta (the first citta) of a human being. In simple terms, it can be said thus:

When an asannasatta brahma dies, he is generally reborn as a human being. When he comes of age he may acquire through the practice of meditation a psychic power which would enable one to recall the past. Since, however, he was an asannasatta brahma in his previous existence; his psychic power cannot take him beyond his patisandhi citta. *Therefore he says that atta and loka arise by themselves, without anything to cause their appearance.*

5.1.5.2. They based their view on Speculation

The persons belonging to the second group base on speculation their view that *atta* and *loka* arise without a cause.

This is the end of the synopsis on Pubbantanu ditthi, which consists of eighteen false views.

5.1.6. False view – speculates on the past and adheres to it

There are bhikkhus, certain samanas and brahmanas who speculate on the past and who adhere to views relating to it. They assert on eighteen different grounds their various wrong views based on the past. On what authority and on what basis do these respected samanas and brahmanas speculate on the past, adhere to views relating to it, and assert on eighteen different grounds their various wrong views based on the past?

6. Four Kinds of Eternity View (Sassataditthi)

There are bhikkhus, certain samanas and brahmanas who hold the view of eternity. They give four reasons to demonstrate the eternal existence of *atta* as well as *loka*.¹⁰ On what authority and on what basis do these respected samanas and brahmanas demonstrate on four grounds that *atta* as well as *loka* are eternal?

¹⁰ The Commentary explains *atta* as well as *loka* as one of the five khandhas.

The Sub-Commentary expands this by saying that (i) when the four mental khandhas are taken as *atta* by those who believe in *atta* (soul), the remaining khandha is taken as *loka*; or (ii) when one of the five khandhas is taken as *atta*, the rest of the khandhas are taken as *loka*; or (iii) when all the five khandhas of oneself are taken as *atta*, the khandhas outside oneself are taken as *loka* by those who believe in *atta*.

The First Category of Eternity View

6.1..False View – Atta and Loka are eternal (First False View)

In this world, bhikkhus, a certain samana or brahmana achieves utmost **mental concentration** by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When his mind has thus gained the highest concentration, he recollects many past existences. And what does he recollect?

He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished, I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta*¹¹ as well as *loka* are eternal, barren,¹² standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect one past existence, or two, or three, or four, or five or ten, or twenty, or thirty or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an

¹¹ As delusion it tricks beings by making life appear to them as permanent, pleasant, substantial (*atta*) and beautiful (*subha*) while everything in reality is impermanent, liable to suffering, void of substance (I), and loathsome.

¹² barren : just as a barren woman cannot bear any children, *atta* as well as *loka* cannot produce another *atta* or *loka*

appearance. I was thus nourished. I enjoyed pleasure thus, suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

Atta as well as *loka* are eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkhus! This is the first line of reasoning and it is based on this, holding on to this, that certain samanas and brahmanas demonstrate that *atta* as well as *loka* is eternal.

The Second Category of Eternity View

6.2. False View – Atta and Loka are Eternal (Second False View)

And secondly, on what authority and on what bases do the respected samanas and brahmanas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samana or brahmana achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When his mind has thus gained the highest concentration, he recollects many past existences. And what does he recollect?

He recollects one cycle of dissolution and development, or two, or three, or four, or five, or ten cycles in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." in this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved through utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect one cycle of dissolution and development, or two, or three, or four, or five, or ten cycles in this way: 'In that past existence I was known by such a name. I was born

into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

Atta as well as *loka* are eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkhus! This is the second line of reasoning and it is based on this, holding on to this, that certain samanas and brahmanas demonstrate that *atta* as well as *loka* is eternal.

The Third Category of Eternity View

6.3.False View – Atta & Loka is Eternal)(Third False View)

And thirdly, on what authority and on what bases do the respected samanas and brahmanas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samana or bahmana achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When his mind has thus gained the highest mental concentration, he recollects many past existences. And what does he recollect?

He recollects ten cycles of dissolution and development, or twenty, or thirty, or forty cycles in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect ten, or twenty, or thirty or forty, cycles of dissolution and development in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence, in that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

Atta as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkhus! This is the third line of reasoning, and it is based on this, holding on to this, that certain samanas and brahmanas demonstrate that *atta* as well as *loka* is eternal.

The Fourth Category of Eternity View

6.4. Eternity View

And fourthly, on what authority and on what basis do the respected samanas and brahmanas demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samana or brahmana is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying:

'*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature,'

Bhikkhus! This is the fourth line of reasoning, and it is based on this, holding on to this, that certain samanas and brahmanas demonstrate that *atta* as well as *loka* is eternal.

Bhikkhus! The samanas and brahmanas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal in the four ways thus cited above.

Bhikkhus! When any samanas and brahmanas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal, all of them proffer these four, or one of these four, lines of reasoning and no other besides them.

- Bhikkhus! The Tathagata knows the destination, the next existence in which one holding these four views would be reborn, if these views are thus held on to, if these views are thus grasped.
- The Tathagata knows these four views. He also knows the dhamma which

surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths.)

- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbana).
- Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta Nana* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas.

End of the First Portion for Recitation (bhana vara)

7. Four Views of Eternity and Non-eternity (Ekacca Sassata Ditthi)

There are, bhikkhus, some samanas and brahmanas who, holding the dualistic view of eternity and non-eternity, put forward four reasons to show that *atta* as well as *loka* is in some cases eternal find in others not eternal. On what authority and on what basis do these respected samanas and brahmanas, holding the dualistic view of eternity and non-eternity, put forward four reasons to show that *atta* as well as *loka* is in some cases eternal and in others not eternal?

7.1.The First Category of Dualistic View - Ekacca Sassata

7.1.1 Dissolution of the World System

There, indeed, is such a time, bhikkhus, as when this world system gets dissolved (**after a long period, when this world contracts**), as it does at times, after a lapse of many aeons. When the world system becomes thus dissolved, beings are reborn mostly in the **Abhassara**¹³ plane of existence (of radiant Brahmas). When they are born there because of jhana mind, they are nurtured by rapture, resplendent with light from their own bodies, sojourning in the heavens and living in splendour. And they remain there for aeons.

¹³ **Abhassara**: The Abhassara plane of existence, to which Brahmas of flashing radiance belong, is the third of the three Second jhana Brahma realms in the thirty-one planes of existence. See. Appendix A5 for the thirty-one planes of existence.

7.1.2 Rising of the World System

There, indeed, is such a time, bhikkhus, as when this world system rises again (**when this world begins to expand.**), as it does at times, after a lapse of many aeons. When the world system thus rises again, there appears a palatial Brahma-abode (brahma-vimana, one or all three of Brahma realms of first jhana), void of all life. *At that time, a certain being from the Abhassara plane of existence dies, either at the end of his span of life, or on the exhaustion of the stock of his meritorious deeds, and is reborn in that empty palatial Brahma realm.* When he is born there because of jhana mind, he is nurtured by rapture, resplendent with light from his own body, sojourning in the heavens and living in splendour. Thus, he remains there for aeons.

Living there alone for aeons, there arises in him mental weariness and a longing for company thus: "*Would that some other beings come to this place!*" And then other beings from the Abhassara plane of existence die either at the end of their span of life, or on the exhaustion of the stock of their meritorious deeds, and are reborn in that palatial Brahma realm. When they are born there because of jhana mind, they are nurtured by rapture, resplendent with light from their own bodies, sojourning in the heavens and living in splendour. Thus they remain there for aeons.

Then, bhikkhus, the being who was the first to be reborn there thinks to himself thus:

"I am the Brahma, the great Brahma, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhana, and father to all that have been and shall be. I have created these other beings. Why can I say so? I can say so because a while ago I thought to myself: 'Would that some other beings come to this place!' As I wished so, other beings have appeared in this place."

And then other beings who appeared later think to themselves:

"This honourable personage is the Brahma, the great Brahma, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhana, and father to all that have been and shall be. This honourable Brahma has created us. Why

¹⁴ [Khiddapadosika](#) : these Devas and the next group are mentioned only here and in Digha Nikāya 20, 24. They illustrate the consequences of desire and aversion even in the (relatively) "higher" worlds. Moral progress is virtually impossible outside the human state, so that they are actually fortunate to fall back to that state. Mindfulness (sati) is all-important. DA says the bodies of these Devas are so delicate that if by forgetfulness they miss a single meal they will pass away from that place. Even if they eat immediately afterwards, it is too late

¹⁵ [Manopadosika](#). DA says these dwell on the plane of the Four Great Kings (i.e. only just above the human realm). Interestingly, if only one of the Devas gets angry while the other remains calm, this prevents the first from passing away, which would seem to illustrate the sentiment of Dh. 5, 6. These Devas are not essentially different from those mentioned in verses 1-2, though on a lower level.

can we say so? We can say so because, as we see, he appeared in this place first, whereas we appeared only after him."

Among them, bhikkhus, the one who appeared first lives longer, and is more beautiful and more powerful (than the others). Those beings who appeared later have a shorter life, and are less beautiful and less powerful (than the one who first appeared).

Then, bhikkhus, there arises this possibility. A being dies in the Brahma plane of existence and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a Brahma); but he cannot recollect beyond that.

He says thus:

"That honourable personage is the Brahma, the great Brahma, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhana, and father to all that have been and shall be. That honourable Brahma has created us. He is permanent, stable, eternal, immutable and as everlasting as all things eternal. We, who were created by the honourable Brahma, are impermanent, changeable, short-lived and mortal. Thus have we come into this human world."

This, bhikkhus, is the first possibility. It is based on this, holding on to this, that some samanas and brahmanas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal.
(4+1=5)

7.2. The Second Category of Ekacca Sassata Ditthi

In the second category (of ekacca sassata ditthi) on what authority and on what basis do the respected samanas and brahmanas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkhus! There are devas known as ***Khiddapadosikas***¹⁴ who, absorbed in merry-making and pleasure-seeking for a long time (**Devas Corrupted by Pleasure**), forget to take nutriment and through such forgetfulness die in that abode of the devas.

Then, bhikkhus, there arises this possibility. ***A certain being in that world of devas dies and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse.*** And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in

highest concentration, he can recollect that former existence (of a deva); but he cannot recollect beyond that.

He says thus:

"Those honourable devas, who are not Khiddapadosikas, are not absorbed in merry making and pleasure-seeking for a long time. And as they are not absorbed in merry-making and pleasure-seeking for a long time, they do not forget to take nutriment. And since they are not forgetful they do not die in that abode of the devas. They remain permanent, stable, eternal, immutable and as everlasting as all things eternal. But we Khiddapadosikas were absorbed in merry-making and pleasure-seeking for a long time; and because we were absorbed in merry-making and pleasure-seeking for a long time, we forgot to take nutriment. Through such forgetfulness we died in that world of the devas. We are impermanent, changeable, short-lived and mortal. Thus have we come into this human world."

This, bhikkhus, is the second possibility. It is based on this that some samanas and brahmanas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+2=6)

7.3.The Third Category of Ekacca Sassata Ditthi

In the third category (of ekacca sassata ditthi) on what authority and on what basis do the respected samanas and brahmanas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is **in some cases eternal and in others not eternal?**

Bhikkhus! There are devas known as **Manopadosikas**¹⁵ (Corrupted Mind) DA says these dwell on the plane of **the Four Great Kings** (i.e. only just above the human realm). Interestingly, if only one of the Devas gets angry while the other remains calm, this prevents the first from passing away, which would seem to illustrate the sentiment of Dhp. 5, 6. These Devas are not essentially different from those mentioned in verses 1-2, though on a lower level who stare hard and long at one another (**with jealousy**). Staring hard and long thus at one another, they develop mutual hatred; becoming exhausted both physically and mentally, they die in that world of devas.

Then, bhikkhus, there arises this possibility. A certain being in that world of devas dies and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a deva); but he cannot recollect beyond that.

He says thus:

"Those honourable devas who are not Manopadosikas do not stare hard and long at one another (with jealousy). They do not, therefore, develop mutual hatred. Not becoming exhausted both physically and mentally they do not die in that world of devas. They remain permanent, stable, eternal, immutable and as everlasting as all things eternal. But we Manopadosikas, who stared hard and long at one another (with jealousy), developed mutual hatred and became exhausted both physically and mentally. And we died in that world of devas. We are impermanent, changeable, short-lived and mortal. Thus have we come into this human world."

This, bhikkhus, is the third possibility. It is based on this that some samanas and brahmanas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+3=7)

7.4.The Fourth Category of Ekacca Sassata Ditthi

In the fourth category (of ekacca sassata-ditthi) on what authority and on what basis do the respected samanas and brahmanas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkhus! in this world a certain samana or brahmana is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying :

"This which is called eye, ear, nose, tongue and the physical body is the *atta* which is impermanent, unstable, not eternal and mutable. But this which is called mind, thought or consciousness is the *atta* which is permanent, stable. eternal, immutable and as everlasting as things eternal."

Bhikkhus! This is the fourth possibility. It is based on this that some samanas and brahmanas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+4 =8)

Bhikkhus! These samanas and brahmanas, holding the dualistic view of eternity and non-eternity, demonstrate on these four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal.

Bhikkhus! When any samanas and or brahmanas, holding the dualistic view of eternity and non-eternity, demonstrate that *atta* as well as *loka* is in some cases eternal and in others not eternal, all of them proffer these four, or one of these four, lines of reasoning and not any other line of reasoning.

- Bhikkhus! The Tathagata knows the destination, the next existence in which one holding these four views would be reborn, if these views are thus held on to, if these views are thus grasped.
- The Tathagata knows these four views. He also knows the dhamma which

surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e., he realizes Nibbana)¹.
- Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta Nana* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas.

8. Four views of the world being Finite or Infinite (Antananta Ditthi)

There are, bhikkhus, some samanas and brahmanas, who hold that the world is finite. There are also samanas and brahmanas, who hold that the world is infinite. They put forward four grounds to support their respective views. On what authority and on what basis do these respected samanas and brahmanas put forward four grounds to support their respective views

The First Antananta Ditthi (Finite or Infinite)

8.1.The First Antananta Ditthi

In this world, bhikkhus, a certain samana or brahmana achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image, *patibhaga nimitta*, of the earth-device used in meditation) is finite.

He says thus:

"This world is finite. It is circumscribed. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is finite. Based on this I know that the world is finite and that it is circumscribed."

This, bhikkhus, is the first possibility. Basing themselves on this authority and on this ground, **some samanas and brahmanas holding the view that the world is finite, and some samanas and brahmanas holding the view that the world is infinite,**

demonstrate their respective points of view— the finiteness or the infiniteness of the world. (8+1=9)

8.2 The Second Antananta Ditthi (Finite or Infinite)

In the second category of *antananta ditthi*, on what authority and on what basis do the respected samanas and brahmanas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samanas or brahmanas achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image of the earth-device used in meditation) is infinite.

"This world is infinite, with no limit. Those samanas and brahmanas who assert that the world is finite and that it is circumscribed are wrong in fact, this world is infinite, with no limit. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is infinite. Based on this I know that the world is infinite, with no limit."

This, bhikkhus, is the second possibility. Basing themselves on this authority and on this ground, some samanas and brahmanas holding the view that the world is finite, and some samanas and brahmanas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+2=10)

8.3. The Third Antananta Ditthi (Finite or Infinite)

In the third category of *antananta ditthi*, on what authority and on what basis do the respected samanas and brahmanas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samanas or brahmanas achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image of the earth-device used in meditation) is finite vertically, but infinite horizontally.

He says thus:

"This world is finite, and, at the same time, infinite. Those samanas and brahmanas who assert that the world is finite and is circumscribed are, wrong. And so are the samanas and brahmanas who assert that the world is infinite, with no limit. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of

ardent, steadfast, persevering exertion, mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is finite vertically, and is infinite horizontally. Based on this I know that the world is finite, and, at the same time infinite."

This, bhikkhus, is the third possibility. Basing themselves on this authority and on this ground, some samanas and brahmanas holding the view that the world is finite, and some samanas and brahmanas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+3=11)

8.4.The Fourth Antananta Ditthi (Finite or Infinite)

In the fourth category of *Antananta Ditthi* on what authority and on what basis do the respected samanas and brahmanas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samanas or brahmanas is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying:

"This world is neither finite nor infinite. Those samanas and brahmanas who assert that the world is finite and that it is circumscribed are wrong. And so are those samanas and brahmanas who assert that the world is infinite, with no limit. And so also are those samanas and brahmanas who assert that the world is finite as well as infinite. This world is neither finite nor infinite."

This, bhikkhus, is the fourth possibility. Basing themselves on this authority and on this ground, some samanas and brahmanas holding the view that the world is finite, and some samanas and brahmanas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+4=12)

Bhikkhus! Those samanas and brahmanas who hold that the world is finite and those samanas and brahmanas who hold that the world is infinite support their respective views on these four grounds.

Bhikkhus! When any samanas and brahmanas who hold that the world is finite or when any samanas and brahmanas who hold that it is infinite support their respective views, all of them proffer these four, or any one of the four, lines of reasoning and not any other line of reasoning.

- Bhikkhus! The Tathagata knows the destination, the next existence in which one holding these four views would be reborn, if these views are thus held on to, if these views are thus grasped.
- The Tathagata knows these four views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction

of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbana).

Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta nana* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas

9. Two Doctrines of Non-causality (Adhiccasamuppanna Vada)

9. Doctrine of Non-causality

There are, bhikkhus, some samghas and brahmanas who, holding the doctrine of non-causality, propound in two ways that *atta* as well as *loka* arises without a Cause.

On what authority and on what basis do those respected samanas and brahmanas propound in two ways that *atta* as well as *loka* arises without a cause?

9.1. The First Adhiccasamuppanna Vada (Without Cause)

There are, bhikkhus, Brahmas who are known as ***asannasatta***, beings devoid of ***sanna***, (lit., Perception; here, the Commentary says, mind and mental concomitants are meant). *When these Brahmas pass away from that realm, they are reborn in a sensual existence with sanna, There is a possibility that when a being thus passes away from that realm, he is reborn in this human world.* Having been thus reborn, he renounced the worldly life for the homeless life of a recluse. He then achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When he has thus established his mind in highest concentration, he can recollect the arising of *sanna* (birth-linking consciousness) in the present existence, but cannot recollect beyond that,

He says thus:

"*Atta* as well as *loka* arises without a cause. Why can I say so? I can say so because formerly I was not in existence, but now I actually exist although I had not existed before."

Bhikkhus! This is the first possibility. It is based on this that some samanas and brahmanas, holding the doctrine of non-causality, propound that *atta* as well as *loka*

arises without a cause, (16 + 1=17)

9.2. The Second Adhiccasamuppanna Vada (Without Cause)

Secondly, bhikkhus, on what authority and on what basis do the respected samanas and brahmanas, holding the doctrine of non-causality, propound that *atta* as well as *loka* arises without a cause?

In this world, bhikkhus, a certain samana and brahmana is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views thus:

"*Atta* as well as *loka* arises without a cause,"

This, bhikkhus, is the second possibility. It is based on this that some samanas and brahmanas, holding the doctrine of non-causality, declare that *atta* as well as *loka* arises without a cause. (16 + 2=18)

Bhikkhus! Those samanas and brahmanas who hold the doctrine of non-causality demonstrate on these two grounds that *atta* as well as *loka* arises without a cause. When any of the samanas and brahmanas who hold the doctrine of non-causality demonstrate that *atta* as well as *loka* arises without a cause, all of them do so on these two, or one of the two, grounds and on no other ground. The Tathagata knows anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas.

Bhikkhus! Those samanas and brahmanas who speculate on the past and who adhere to views relating to it assert in these eighteen ways their many and varied wrong views about the past.

Bhikkhus! When any of those samanas and brahmanas as who speculate on the past and adhere to views relating to it declare their many and varied wrong views about the past, all of them do so in these eighteen, or one of the eighteen, different ways and in no other way.

- Bhikkhus! The Tathagata knows the destination, the next existence in which one holding these eighteen views would be reborn, if these views are thus held on to, if these views are thus grasped.
- The Tathagata knows these eighteen views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i. e., greed, anger, and ignorance of the Four Ariya Truths).
- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e., he realizes Nibbana).

- Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta Nana* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas.

End of the Second Portion for Recitation

10. Forty-four Views Relating to the Future (Aparantanuditthi)

There are bhikkhus, certain samanas and brahmanas who speculate on the future and adhere to beliefs relating to it. They assert in forty-four ways their many and varied wrong views relating to the future. On what authority and on what basis do these respected samanas and brahmanas speculate on the future, adhere to beliefs relating to it, and declare them in forty-four ways?

10.1. Sixteen Kinds of Belief in the Existence of Sanna after Death (Uddhamaghatanika Sanna Vada)

There are, bhikkhus, certain samanas and brahmanas who believe in the existence of *sanna*¹⁶ after death. They declare in sixteen ways their belief in the existence of *atta* with *sanna* after death. On what authority and on what basis do these respected samanas and brahmanas, believing in the existence of *atta* with *sanna* after death, demonstrate in sixteen ways the existence of *atta* with *sanna* after death?

They declare that:

10.1.1 *atta* is corporeal; it does not decay after death; and it has *sanna*; ..

(This view is held by a person who has attained a *rupa jhana* and who takes as *atta* the purified mental image, *patibhaga nimitta*, which is the object of his jhana concentration. This purified mental image is taken by him as having the nature of corporeality because of its similarity to the original *kasina* object of meditation, or because it has the nature of changeability, as it is small before being enlarged mentally and as it becomes large when expanded mentally. The jhana mind which is concentrated on this purified mental image is taken by this person to be *sanna*, and thus he believes that the *atta* identified with the purified mental image has *sanna*. However, a person who believes in *atta* and who has not attained any jhana just takes it through some sort of reasoning that *atta* is corporeal and has *sanna*. Both these two kinds of persons firmly believe that after death in the present existence *atta* is not subject to decay or disintegration, and therefore is eternal.)

10.1.2. *atta* is incorporeal; it does not decay after death; and it has *sanna* ..

¹⁶ *sanna*: lit., Perception; in most cases it stands for mind and mental concomitants.

(This view is held by one who has attained an *arupa jhana* and whose object of jhana concentration is some abstract thing such as *akasa* or space; this abstract object of concentration is taken by him as *atta*. Such objects of jhana concentration, being abstract, do not have the nature of corporeality. The *arupa jhana* mind concentrating on such an object is taken as *sanna*. Thus this *atta* has *sonna* and is eternal.)

10.1.3.atta is both corporeal and incorporeal; ..

(This view is held by a person who first attains *arupa jhana* and believes in the corporeality of *atta*, through concentrating on the purified mental image of a kasina object; then, after progressing further in concentration, when he attains an *arupa jhana*, he comes to believe also that the *atta* identified with the abstract object of *arupa jhana* concentration is incorporeal.)

10.1.4. atta is neither corporeal nor incorporeal; ..

(This view is held by a person who has not attained any *jhana*, and who has heard such a statement from others or who has thought it out on his own.)

10.1.5. atta is finite ; ..

(This view is held by a person who believes in the finiteness of the world, *loka* as represented by the purified mental image *patibhaga nimitta*. of the kasina object of meditation. This purified mental image is at first of the same size as the original kasina object. When much stronger concentration is gained, the purified mental image can be mentally enlarged and expanded, either before or after *jhana*, in one of three ways: with finite limits; or endlessly, that is, without finite limits; or with finite limits vertically, and endlessly without finite limits horizontally. Here the person concerned has mentally enlarged the purified mental image, *patibhaga nimitta*, within finite limits, and he takes this enlarged and defined image itself as *atta*. Thus he says 'atta' is finite; it does not *decay* after death; and it has *sanna*. The person concerned was speculating about the past; here the person concerned is speculating about the future. The same applies to the next three persons.)

10.1.6. atta is infinite; ..

(This view is held by a person who has mentally expanded the purified mental image endlessly.)

10.1.7.atta is both finite and infinite; ..

(this view is held by a person who has mentally expanded the purified mental image with definite limits vertically and endlessly without definite limits horizontally.)

10.1.8. atta is neither finite nor infinite; ..

(this view is held by a person who has not attained any *jhana*, but who may have come to this conclusion either through his own reasoning or because he has heard the contradictory views above.)

10.1.9. *atta* has only one kind of *sanna*; ..

(This view is held by a person who is immersed in *jhana*; while immersed in *jhana*, he takes the mind as *atta*. and that *atta* being concentrated on only one object of *jhana* concentration, he believes that *atta*, has only one kind of *sanna*.)

10.1.10. *atta* has various kinds of *sanna*; ..

(This view is held by a person who, not being immersed in any *jhana*, is conscious of several kinds of objects of the senses; thus he believes *atta* has various kinds of *sanna*.)

10.1.11. *atta* has limited *sanna*; ..

(This view is held by a person who has attained *jhana*, but who has not mentally enlarged the purified mental image of the kasina object, which therefore appears to him to be small or limited. *jhana sanna* concentrates on this small or limited mental image as its object, and he takes the *jhana* mind or *sanna* as *atta* and he concludes that *atta* has a small or limited *sanna*. Other persons believe that *atta* itself is as small as a thumb, or a paddy seed, or an atom, and therefore *atta* has a small or limited *sanna*.)

10.1.12. *atta* has unlimited *sanna*; ..

(This view is held by a person whose *jhana* concentration has as its object the purified mental image which has been mentally enlarged or expanded by him, and who therefore concludes that *atta* has a very large or unlimited *sanna*. Other persons believe that *atta* exists in every animate or inanimate thing and thus it has immeasurably numerous *sanna*.)

10.1.13. *atta* indeed has bliss; ..

(This view is held by a person who has attained the divine power of sight, *dibba cakkhu abhinna*, and who by this power sees those in the three lowest rupa bhumi's abiding in *jhana* and experiencing blissful sensation. He therefore concludes that *atta* indeed has and will have bliss.)

10.1.14. *atta* indeed has suffering; ..

(This view is held by a person who through divine power of sight sees those in the abodes of intense continuous suffering. He therefore concludes that *atta* indeed has and will have suffering.)

10.1.15. *atta* has both happiness and suffering;

(This view is held by a person who sees beings in the human world experiencing both happiness and suffering.)

10.1.16. *atta* has neither happiness nor suffering;

it does not decay after death; and it has *sanna*. (Here, neither happiness nor suffering means equanimity.)

This view is held by a person who through the divine power of sight sees the **Vehapphala** Brahmas who are given to abiding in the jhana of equanimity.) [18+(16)=34]

Bhikkhus, these are the sixteen ways in which those samanas and Brahmanas who believe in the existence of *sanna* after death declare their belief in the existence of *atta* with *sanna* after death. When any of those samanas and brahmanas who believe in the existence of *sanna* after death demonstrates the existence of *atta* with *sanna* after death, all of them do so in these sixteen, or in one or other of these sixteen ways and in no other way.

- Bhikkhus! The Tathagata knows the destination, the next existence in which one holding these eighteen views would be reborn, if these views are thus held on to, if these views are thus grasped.
- The Tathagata knows these eighteen views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i. e., greed, anger, and ignorance of the Four Ariya Truths).
- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e., he realizes Nibbana).
- Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta Nana* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas.

11. Eight Kinds of Belief in the Non-existence of Sanna after Death (Uddhamaghatanika Asanni Vada)

There are bhikkhus, some samanas and brahmanas who believe in the **non-existence of *sanna* after death**. They declare in eight ways their belief in the existence of *atta* devoid

of *sanna* after death.

On what authority and on what basis do those respected samanas and brahmanas, believing in the existence of *atta* devoid of *sanna* after death; demonstrate in eight ways their belief in the existence of *atta* devoid of *sanna* after death?

They declare that:

11.1. *atta* is corporeal; it does not decay after death; and it has no *sanna*;

(This view is held by a person who takes the *patibhaga nimitta* as *atta*, and believes that *atta* is corporeal and eternal. But this person sees those who have reached after death the *asannasatta* Brahma realm, with only body and no mind, and thus he believes that *atta* has no *sanna* after death.)

11.2. *atta* is incorporeal; it does not decay after death; and it has no *sanna*;

(This view is held by a person who takes as *atta* the *sannakkhandha*, the aggregate of Perception, from amongst the five Aggregates or Khandhas. As there is no other kind of *sanna* apart from this *sannadkkhandha*, this person takes it that there is no *sanna* after death.)

11.3. *atta* is both corporeal and incorporeal;

(This view is held by a person who takes as *atta* all the aggregates of physical and mental phenomena, including *sanna*, and as this *atta* has no additional *sanna* apart from *sannakkhandha*, either before or after death, he takes it that there is no *sanna* after death, since he is speculating about future existence.)

11.4. that *atta* is neither corporeal nor incorporeal;...

(This view is held by a person who has either heard it from other persons, or thought it out on his own.)

11.5. *atta* is finite;....

(This view is held by who takes as *atta* the purified mental image of which he has not mentally enlarged or expanded. As this purified mental image of the *kasina* object does not have *sanna*, the person takes it that there is no *sanna* after death.)

11.6. *atta* is infinite;.....

11.7. *atta* is both finite and infinite;

11.8. that *atta* is neither finite nor infinite; it does not decay after death; and it has no *sanna*. [18+16+8=42]

Bhikkhus! Those samanas and brahmanas who believe in the existence of *atta* devoid of *sanna* after death demonstrate in these eight ways their belief in the existence of *atta* devoid of *sanna* after death.

Bhikkhus! When any of the samanas and brahmanas propound their belief in the

existence of *atta* devoid of *sanna* after death, all of them do so in these eight, or one of the eight, ways and in no other way.

- Bhikkhus! The Tathagata knows the destination, the next existence in which one holding these eight views would be reborn, if these views are thus held on to, if these views are thus grasped.
- The Tathagata knows these eight views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i. e., greed, anger, and ignorance of the Four Ariya Truths).
- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e., he realizes Nibbana).
- Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta Nana* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas.

12. Eight Kinds of Belief in the Existence of neither Sanna nor Non-Sanna After Death (Uddhamaghatanika Nevasanni Nasanni Vada)

There are, bhikkhus, some samanas and brahmanas who **believe in the existence of neither *sanna* nor non *sanna* after death**. [*Sanna*: Lit., Perception. Here it stands for mind and mental concomitants. Thus *sanna* may be rendered 'Consciousness'.] They declare in eight ways their belief in the existence to *attain* a state of neither *sanna* nor non-*sanna* after death.

On what authority and on what basis do those respected samanas and brahmanas, believing in the existence of neither *sanna* nor non-*sanna* after death; demonstrate in eight ways their belief in the existence to *attain* a state of neither *sanna* nor non-*sanna* after death?

They declare that:

12.1. *atta* is corporeal; it does not decay after death; and it has neither *sanna* nor non *sanna*

(This view is held by a person who maintains that as *sanna* is extremely weak at the moment of death and at the moment of conception in the next existence, *sanna* cannot be said to exist definitely, nor can it be said to not exist since it still exists in a very delicate

and refined form. Thus *atta* has neither *sanna* nor *asanna*, i.e., non-*sanna*.)

12.2. that: *atta* is incorporeal; it does not decay after death; and it has neither *sanna* nor non *sanna*

12.3. that: *atta* is both corporeal and incorporeal; it does not decay after death; and it has neither *sanna* nor non *sanna* .

12.4. that: *atta* is neither corporeal nor incorporeal;. it does not decay after death; and it has neither *sanna* nor non *sanna* .

12.5. that's finite; it does not decay after death; and it has neither *sanna* nor non *sanna* .

12.6. that: *atta* is infinite; it does not decay after death; and it has neither *sanna* nor non *sanna* .

12.7 that; *atta* is both finite and infinite; it does not decay after death; and it has neither *sanna* nor non *sanna* .

12.8. that: *atta* is neither finite nor infinite; it does not decay after death; it has neither *sanna* nor non-*sanna*. [18+24+8=50]

Bhikkhus! Those samanas and brahmanas who believe in the existence of neither *sanna* nor non-*sanna* after death demonstrate in these eight ways their belief in the existence of *atta* in a state of neither *sanna* nor non-*sanna* after death.

Bhikkhus! When any of the samanas and brahmanas who believe in the existence of neither *sanna* nor non-*sanna* after death propound their belief in the existence of *atta* in a state of neither *sanna* nor non-*sanna* after death, all of them do so in these eight, or one of the eight, ways and in no other way.

- Bhikkhus! The Tathagata knows the destination, the next existence in which one holding these eight views would be reborn, if these views are thus held on to, if these views are thus grasped.
- The Tathagata knows these eight views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i. e., greed, anger, and ignorance of the Four Ariya Truths).
- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e.. he realizes Nibbana).

Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the

ariyas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta Nana* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas.

13. Seven Kinds of Belief in Annihilation (Uccheda Vada)

There are, bhikkhus, some samanas and brahmanas **who believe in annihilation. They declare in seven ways their belief in the annihilation**, destruction and (future) non-existence of beings presently living.

On what authority and on what basis do those respected samanas and brahmanas declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living?

In this world, bhikkhus, a certain samana or brahmanas asserts and holds the (following) view

13.1. *atta* is corporeal and is annihilated after death

"Friend! This *atta* is corporeal; made up of four great primary elements born of the union of father and mother; annihilated and destroyed on the dissolution of the physical body and it does not exist after death. In this manner, this *atta* becomes entirely completely removed.."

Thus do some declare the belief in the annihilation, destruction and (future) non-existence of beings presently living. [18+32+1=51]

To him someone else says:

13.2. *atta* does exist

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of the sensuous world (*kamavacara*) of the devas, having corporeality, nourished by solid nutriment.

*You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of the physical body, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes completely removed."*

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. [18+32+2=52]

To him, again, someone else says:

13.3. atta does exist

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of the world of Brahmas, having corporeality, caused by the jhana mind and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses.

You do not know that atta; neither can you see it. But I know it; and I see it. Friend, with the dissolution of the physical body, that atta becomes annihilated and destroyed. It does not exist after death, In this manner, this atta becomes completely removed."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. [18+32+3=53]

To him, again, someone else says:

13.4. atta does exists and I do not say it does not exist.

"Friend! **The *atta* that you speak of does exist. I do not say it does not exist.** (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who, by concentrating (through *kasina* meditation) on the concept "Space is Infinite", has reached the (non-corporeal Realm of infinity of Space (*akasanancayatana* plane of the Brahmas where all forms of *sanna* that turn on corporeality (*rupa sanna*) have been completely transcended, all forms of *sanna* arising out of contact between the senses and their objects (*patigha sanna*) have vanished, and other forms of *sanna*, many and varied, (*nanatta sanna*) are not paid attention to.

You do not know that atta; neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that atta becomes annihilated and destroyed. It does not exist after death. In this manner, this atta becomes completely removed."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. [18 +32+4=54]

To him, again, someone else says:

13.5. atta does exists and I do not say it does not exist.

"Friend! **The *atta* that you speak of does exist. I do not say it does not exist.** (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who has reached the (non-corporeal) Realm of Infinity of Consciousness (*vinnanancayatana* plane of the Brahmas), by concentrating on the concept "Consciousness is infinite," having totally gone beyond the jhana of Infinity of Space.

You no know that atta; neither can you see it. But I know it; and I see it. Friend, with the

dissolution of that one's mental aggregates, that atta becomes annihilated and destroyed. it does not exist after death. In this manner this atta becomes completely removed."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. [18+32+5=55]

To him, again, someone else says:

13.6.atta does exists and I do not say it does not exist

"Friend! The atta that you speak of does exist. I do not say it does not exist. (But) atta is not by this much entirely annihilated. There is another atta of one who has reached the (non-corporeal) Realm of Nothingness (*akincannayatana* plane of the Brahmas), by concentrating on the concept "Nothing is there", having totally gone beyond the jhana of Infinity of Consciousness.

You do not know that atta; neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that atta becomes annihilated and destroyed. It does not exist after death. In this manner, this atta becomes entirely removed."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. [18+32+6=56]

To him, again, someone else says:

13.7. atta does exists and I do not say it does not exist

"Friend! The atta that you speak of does exist, I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another atta of one who has reached the (non-corporeal) Realm of neither *sanna* nor non-*sanna* (*Nevasannanasannayatana* plane of the Brahmas), by concentrating on the mental object "This (Third Arupa Jhana Consciousness) is tranquil; this is sublime", having totally gone beyond the jhana of Nothingness.

You do not know that atta; neither can you see it. But I know it ; and I see it. Friend, with the dissolution of that one's mental aggregates, that atta becomes annihilated and destroyed. It does not exist after death. In this manner, this atta becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. [18+32+7=57]

Bhikkhus! Those samanas and brahmanas declare in these seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living.

Bhikkhus! When any of the samanas and brahmanas who believe in annihilation, propound their belief in the annihilation, destruction and (future) non-existence of beings presently living, all of them do so in these seven, or one of the seven, ways and in no other way.

- Bhikkhus! The Tathagata knows the destination, the next existence in which one holding these seven views would be reborn, if these views are thus held on to, if these views are thus grasped.
- The Tathagata knows these seven views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i. e., greed, anger, and ignorance of the Four Ariya Truths).
- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e., he realizes Nibbana).
- Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta Nana* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas.

14. Five Kinds of Belief in (Mundane) Nibbana as Realizable in this Very Life (Ditthadhamma Nibbana Vada)

There are bhikkhus, some samanas and Brahmanas who hold the view that **(mundane) Nibbana¹⁷** is realizable in this very life by beings presently living. They declare in five ways the nature of the supreme (mundane) immediate Nibbana of beings presently living.

On what authority and on what basis do those respected samanas and brahmanas, holding the view that (mundane) Nibbana is realizable in this very life by beings presently living, declare in five ways the nature of the supreme (mundane) immediate Nibbana of beings presently living?

In this world, bhikkhus, a certain samana or brahmana puts forward this view and adheres to it, saying:

14.1.atta fully enjoys the five kinds of sensual pleasures.

¹⁷ **Nibbana** of the holders of these views is entirely different from the Nibbana of the Buddha's Teaching.

"Friend! This *atta* fully and thoroughly enjoys the five kinds of sensual pleasures. Thus, friend, this *atta* has reached the supreme (mundane) immediate Nibbana."

In this way some declare the nature of the supreme (mundane) immediate Nibbana of beings presently living. [18+39+1=58]

To him someone else says:

14.2. *atta* does exist. I do not say it does not exist.

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbana. Why?

It is because sensual pleasures are impermanent, painful and subject to change. Out of the nature of their changeableness and instability arise grief, lamentation, pain, distress and despair. Friend! Being detached from sensual pleasures and demeritorious factors, this *atta* achieves and remains in the first jhana which is accompanied by *vitakka* (initial application of the mind), *vicara* (sustained application of the mind), *piti* (delightful satisfaction and *sukha* (bliss) born of detachment from hindrances (*nivarana*). It is only in this manner, friend, that this *atta* reaches the supreme (mundane) immediate Nibbana."

Thus do some declare the nature of the supreme (mundane) immediate Nibbana of beings presently living. [18+39+2=59]

To him someone else says:

14.3. *atta* does exist. I do not say it does not exist

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbana. Why? It is because the first jhana is considered coarse since *vitakka* and *vicara* are still extant. Indeed, friend, this *atta*, having calmed *vitakka* and *vicara*, achieves and remains in the second jhana, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid, of *vitakka* and *vicara*, with *piti* and *sukha* born of first jhana) concentration. It is only in this manner, friend, that this *atta* reaches the supreme (mundane) immediate Nibbana."

Thus do some declare the nature of the supreme (mundane) immediate Nibbana of beings presently living. [18+39+3=60]

To him someone else says?

14.4. *atta* does exist. I do not say it does not exist

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by

this means has not yet reached the supreme (mundane) immediate Nibbana. Why?

It is because the second jhana is considered coarse since there still is elation of mind which is *piti*. Indeed, friend, this *atta*, having been detached from *piti*, dwells with mindfulness and clear comprehension in equanimity, and experiences mental and physical well-being. It achieves and remains in the third jhana, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in *sukha*. It is only in this manner, that this *atta* reaches the supreme (mundane) immediate Nibbana."

Thus do some declare the nature of the supreme (mundane) immediate Nibbana of beings presently living. [18+39+4=61]

14.5. *atta* does exist. I do not say it does not exist

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbana. Why?

It is because the third jhana is considered coarse since in that jhana there still is *sukha* constantly in mind. Indeed, friend, this *atta*, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, achieves and remains in the fourth jhana, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. It is only in this manner, friend, that it reaches the supreme (mundane) immediate Nibbana."

Thus do some declare the nature of the supreme (mundane) immediate Nibbana of beings presently living. [18+39+5=62]

Bhikkhus! Those samanas and brahmanas declare in these five ways their belief in the supreme (mundane) immediate Nibbana of beings presently living. Bhikkhus! When any of the samanas and brahmanas declare the supreme (mundane) immediate Nibbana of beings presently living, all of them do so in these five, or one of five, ways and in no other way.

- Bhikkhus! The Tathagata knows the destination, the next existence in which one holding these five views would be reborn, if these views are thus held on to, if these views are thus grasped.
- The Tathagata knows these five views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i. e., greed, anger, and ignorance of the Four Ariya Truths).
- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e.. he realizes Nibbana).

- Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta Nana* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas.

15. Speculation on the Future

15.1 Speculation on the Future

Bhikkhus! Those samanas and brahmanas who speculate on the future and adhere to beliefs relating to it assert their many and varied wrong views about the future in these forty-four different ways.

Bhikkhus! When any of the samanas and brahmanas propound the many and varied wrong views about the future, all of them do so in these forty-four, or one of the forty-four, different ways and in no other way.

- Bhikkhus! The Tathagata knows the destination, the next existence in which one holding these forty-four views would be reborn, if these views are thus held on to, if these views are thus grasped.
- The Tathagata knows these forty-four views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i. e., greed, anger, and ignorance of the Four Ariya Truths).
- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e., he realizes Nibbana).
- Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathagata has set them forth after realization of these dhammas by himself through *Sabbannuta Nana* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas.

15.2 Speculation on the Past, the Future or Both.

Bhikkhus! Those samanas and brahmanas who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert their many and varied wrong views in these sixty-two different ways.

Bhikkhus! When any of the samanas and brahmanas who speculate on the past, or the

future, or both the past and the future propound their many and varied wrong views, all of them do so in these sixty-two, or one of the sixty-two, ways and in no other way.

- The Tathagata knows these sixty-two views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).
- Bhikkhus! Since the Tathagata rightly knows the arising of feeling (*vedana*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbana).

Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathagata has set them forth after realization of these dhammas by himself through Sabbannuta Nana (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathagata should do so in terms of these dhammas

16. Agitation Conditioned by Wrong Views and Craving (Paritassita Vipphandita Vara)

16.1. Wrong View of Eternality - and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view of eternity declare on **four grounds** that *atta* as well as *loka* is eternal, (based on their own personal feeling of satisfaction in their view). That (feeling) being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing. (Longing: Paritassita : by this is meant 'wrong view' and 'craving'.

16.2 Wrong View of Dualistic – and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view that there is eternity as well as non-eternity declare on **four grounds** that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own personal feeling of satisfaction in their view). That (feeling), too, , being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.3 'Wrong View of Finite or Infinite – and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who view the world as finite and those who view the world as infinite declare on **four grounds** that the **world is finite or that it is infinite**, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samanas and

brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.4. Wrong View of Evading Questions – and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who are elusive evade questions put to them and remain ambiguous in **four ways**, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.5 Wrong View of Non-Causality – and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view of non- causality declare on **two grounds** that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.6. Wrong View of Speculating on the Past – and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who speculate on the past and adhere to beliefs relating to it declare in **eighteen ways** their many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.7. Wrong View of existence of Sanna after death – and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who believe in the existence of *sanna* after death declare in **sixteen ways** that *atta* exists with *sanna* after death, (based on their own personal feeling of satisfaction in their view), That (feeling), too, being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.8. Wrong View of Non-existence of Sanna after Death-and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who believe in the non existence of *sanna* after death declares in **eight ways** that *atta* exists devoid of *sanna* after death, (based on their personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.9. Wrong View of neither Sanna nor non-sanna – and craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view that there is **neither sanna nor non-sanna** (*asanna*) after death declare in **eight ways** that *atta* exists in a state of neither *sanna* nor non-*sanna* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.10 Wrong View of Annihilation – and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the belief in annihilation declare in **seven ways** their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.11. Wrong View of Immediate Nibbana – and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who believe in (mundane) immediate Nibbana declare in **five ways** their view of the supreme (mundane) immediate Nibbana of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.12. Wrong View of speculate on Future – and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who speculate on the future and adhere to beliefs relating to it assert in **forty-four ways** their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

16.13. Wrong View of Speculate on Past, Future or Both – and Craving

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert in sixty-two ways their many and varied wrong views relating to the past and the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samanas and brahmanas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

17. Contact as Cause (Phassa Paccaya)

17.1. Wrong View of Eternity Caused by Contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the eternity view declare on four grounds that *atta* as well as *loka* is eternal, (based on their own personal feeling of satisfaction in their view). That (feeling) arises because of contact.

17.2. Wrong View of Eternity and Eternity – Caused by Contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

17.3. Wrong View of the world in finite and infinite – caused by Contact

-Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who view the world as finite and those who view the world as infinite declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

17.4. Wrong View of elusive evade questions – caused by contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who are elusive evade questions put to them and remain ambiguous in four ways, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

17.5. Wrong View of Non-causality – caused by contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view of non-causality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

17.6 Wrong View of speculate on the past – caused by contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past, (based on their own personal feeling of

satisfaction in their view). That (feeling), too, arises because of contact.

17.7. Wrong View of existence of Sanna after death –caused by contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who believe in the existence of *sanna* after death declare in sixteen ways that *atta* exists with *sanna* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

17.8. Wrong View of non-existence of Sanna after death – caused by contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who believe in the non-existence of *sanna* after death declare in eight ways that *atta* exists devoid of *sanna* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

17.9. Wrong View of non existence of Sanna or non-Sanna – caused by contact.

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view that there is neither *sanna* nor non-sanna after death declare in eight ways that *atta* exists in a state of neither *sanna* nor non-sanna after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

17. 10. Wrong View of annihilation – caused by contact.

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who held the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

17. 11. Wrong View of immediate Nibbana – caused by contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who believe in (mundane) immediate Nibbana declare in five ways their view of the supreme (mundane) immediate Nibbana of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

17.12. Wrong View of speculate on future – caused by contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). That feeling, too, arises because of contact.

17.13. Wrong View of speculate on Past and Future – caused by contact.

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert in **sixty-two ways** their many and varied wrong views relating to the past and the future, (based on their own personal feeling of satisfaction in their view. That (feeling), too, arises because of contact.

18. No Possibility of Feeling without Contact (Netam Thanam Vijjati Vara)

18.1. Wrong View of Eternity – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view of, eternity declare on four grounds that *atta* as well as *loka* is eternal, (based on their own personal feeling of satisfaction, in their view), indeed, they can in no way experience that (feeling) without contact.

18.2. Wrong View of Eternity and Non-Eternality – feeling without Contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

18.3. Wrong View of the world is finite and Infinite – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who view the world as finite and those who view the world as infinite, declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

18.4. Wrong View of elusive and evading questions – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who are elusive evade questions put to them and remain ambiguous in four ways, (based on their own personal feeling of satisfaction in their view). Indeed, they in no way experience that (feeling) without contact.

18.5. Wrong View of Non-causality – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold

the view of non-causality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

18.6. Wrong View of speculate in the past – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

18.7. Wrong View of existence of sanna after death – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who believe in the existence of *sanna* after death declare in sixteen ways that *atta* exists with *sanna* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

18.8. Wrong View of non-existence of sanna after death – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who believe in the non-existence of *sanna* after death declare in eight ways that *atta* exists devoid of *sanna* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

18.9. Wrong View of non-existence of Sanna or Non-Sanna after death – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view that there is neither *sanna* nor non-sanna after death declare in eight ways that *atta* exists in a state of neither *sanna* nor non-sanna after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

18.10. Wrong View of annihilation – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

18.11. Wrong View of Immediate Nibbana – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who believe

in (mundane) immediate Nibbana declare in five ways their view of the supreme (mundane) immediate Nibbana of beings presently living, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

18.12. Wrong View of speculate on the future – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

18.13. Wrong View of speculate on past and future – feeling without contact

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who speculate on the past, or the future, or both the past and the future assert in sixty-two ways their many and varied wrong views about the past and the future, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact

19. Of the Round of Suffering Caused by Wrong Views (Ditthigatikhadhitthana Vatta Katha)

19.1. Wrong View of Eternality – is the cause of round of suffering.

Bhikkhus, of those (holding the wrong views), those samanas and brahmanas who hold the view of eternity declare on four grounds that *atta* as well as *loka* is eternal. Also those samanas and brahmanas who hold the view that *atta* as well as *loka* is in some cases eternal and in others not eternal.. (p)...

19.2. Wrong View of finite or Infinite – is the cause of round of suffering

Also those samanas and brahmanas who hold the view of the world as finite or those who hold it as infinite.. (p)...

19.3. Wrong View of elusive evade questions – is the cause of the round of suffering.

Also those samanas and brahmanas who elusively evade questions...(p)...

19.4. Wrong View of non-causality – is the cause of the round of suffering

Also those samanas and brahmanas who hold the view of non-causality...(p)...

19.5. Wrong View of speculate on the past – is the cause of the round of suffering

Wrong View of speculate on the past - Also those samanas and brahmanas who speculate on the past and adhere to beliefs relating to it . . . (p)...

19.6. Wrong View of the existence of Sanna after death – is the cause of the round of after death – is the cause of the round of suffering

Also those samanas and brahmanas who believe in the existence of *sanna* after death.. .(p)...

19.7. Wrong View of the non-existence of Sanna after death – is the cause of the round of suffering

Also those samanas and brahmanas who believe in the non-existence of *sanna* after death.. .(p)...

19.8. Wrong View of non-existence of Sanna or non-sanna after death – is the cause of the round of suffering

Also those samanas and brahmanas who believe that there is neither *sanna* nor non-sanna after death ... (p)...

19.9. Wrong View of annihilation – is the cause of the round of suffering

Also those samanas and brahmanas who believe in annihilation.. .(p)...

19.10. Wrong View of the immediate Nibbana – is the cause of the round of suffering

Also those samanas and brahmanas who believe in (mundane) immediate Nibbana ... (p)...

19.11. Wrong View of the speculation on the future – is the cause of the round of suffering

Also those samanas and brahmanas who speculate on the future...(p)...

19.12. Wrong View of speculate on past, future or both – is the cause for the round of suffering.

Also those samanas and brahmanas who speculate on the past, the future, or both, and adhere to beliefs relating to them, assert in sixty-two ways their many and varied wrong views relating to the past and the future. They experience feeling as a result of repeated contact through the six sense bases. In them feeling gives rise to craving; craving gives rise to clinging; clinging gives rise to current existence (*upapatti bhava*) and the kammic causal process (*kamma bhava*); the kammic causal process gives rise to rebirth; and

rebirth gives rise to ageing, death, grief, lamentation, pain, distress and despair.

20. Discourse on the Cessation of the Round of Rebirths (Vivatta Kathadi)

Bhikkhus! When a bhikkhu knows correctly the origin of the six sense bases of contact, their cessation, their pleasantness, their danger and the way of escape from them; he realizes the dhammas (Morality, *sila*; Concentration, *samadhi*; Wisdom, *panna*; Liberation, *vimutti*) that surpass all these (wrong) views.

Bhikkhus! When any of the samanas and brahmanas who speculate on the past, or the future, or both the past and the future, and adhere to beliefs relating to them, assert the many and varied (wrong) views about the past, or the future, or both, all of them are caught in the net of this discourse with all their sixty-two categories of wrong views, and if they try to rise (or sink), they rise (or sink) within the net, for all their views fall within the net of this discourse.

Take this simile, bhikkhus! When a skilful fisherman or his apprentice spreads out a finely meshed net on the waters of a small lake, it may occur to him thus:

'As all big creatures in the lake have been caught in the finely meshed net, if they rise to the surface (or sink), they do so within the net. As they are all contained in the net, if they rise (or sink), they do so all within the finely meshed net.'

In the same manner, bhikkhus, when all samanas and brahmanas, speculating on the past, or the future, or both, and adhering to beliefs relating to them, assert their many and varied (wrong) views they do so in sixty-two ways, which all fall within the net of this discourse. And as this discourse encompasses all those (wrong) views; if any one of the views comes up, it does so within the compass of this discourse.

The Tathagata's physical body stands cut off from the bonds of craving or existence. Men and devas will behold him for so long as his physical body remains. They will not behold him when his physical body dissolves at the end of his life.

Just as, bhikkhus, when the stalk is cut off, all mangoes hanging on it go with it; so, bhikkhus, the physical body of the Tathagata stands cut off from craving for existence.

Men and devas will behold him for so long as his physical body remains. They will not behold him when his physical body dissolves at the end of his life.

21. Conclusion

21.1. Eternalist

Wrong view 1 - 4: "Thus, monks, when those ascetics and Brahmins who are **Eternalists** proclaim the eternity of the self and the world in **four ways**, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving."

21.2. Eternalists and partly Non-Eternalists

Wrong view 5 - 8: "When those who are partly Eternalists and partly Non-Eternalists proclaim the partial eternity and the partial non-eternity of the self and the world in **four ways** that is merely the feeling of those who do not know and see . . ."

21.3. Finitists and Infinitists.

Wrong view 9 - 12: "When those who are Finitists and Infinitists proclaim the finitude and infinitude of the world on **four grounds** that is merely the feeling of those who do not know and see ..."

21.4. Eel-Wrigglers resort to evasive statements

Wrong view 13 - 16: "When those who are Eel-Wrigglers resort to evasive statements, and wriggle like eels on **four grounds**, that is merely the feeling ..."

21.5. Chance Originationist

Wrong view 17 - 18: "When those who are Chance Originationists proclaim the chance origin of the self and the world on **two grounds**, this is merely the feeling ..."

21.6. Speculators about the past

Wrong view 1 - 18: "When those who are speculators about the past, having fixed views about the past, put forward various speculative theories about the past in **eighteen different ways**, this is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving."

21.7. The Doctrine of Conscious Post-Mortem.

Wrong view 19 - 34: "When those who proclaim a doctrine of Conscious Post-Mortem Survival do so in **sixteen different ways**, that is merely the feeling..."

21.8. The Doctrine of Unconscious Post-Mortem.

Wrong view 35 - 42: "When those who proclaim a doctrine of Unconscious Post-Mortem Survival do so in **eight different ways**, that is merely the feeling..."

21.9. The Doctrine of Neither-Conscious- nor-Unconscious Post-Mortem survival.

Wrong view 43 - 50: "When those who proclaim a doctrine of Neither-Conscious- nor-

Unconscious Post-Mortem survival do so in **eight ways**, that is merely the feeling ..."

21.10. Annihilationists

Wrong view 51 - 57: "When those who are Annihilationists proclaim the annihilation, destruction and non-existence of beings in **seven ways**, that is merely the feeling..."

21.11. Proclaimers of Nibbána Here and Now

Wrong view 58 - 62: "When those who are Proclaimers of Nibbána Here and Now proclaim Nibbána here and now for an existent being on **five grounds**, that is merely the feeling..."

21.12. Speculators about the future

Wrong view 19 - 62 "When those who are speculators about the future in **forty-four** different ways ..."

21.13. Speculators about the past, the future, or both

Wrong view 1 - 62:"When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in **sixty-two** different ways, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving."

"When those ascetics and Brahmins, who are Eternalists, proclaim that the eternity of the self and the world in four ways, that is conditioned by contact."

"When those who are partly **Eternalists and partly Non-Eternalists** ..."

"When those who are **Finitists and Infinitists** ..."

"When those who are **Eel-Wrigglers** ..."

"When those who are **Chance-Originationists** ..."

"When those who are **speculators about the past** in eighteen ways ..."

"When those who proclaim a **doctrine of Conscious Post-Mortem Survival** ..."

"When those who proclaim a **doctrine of Unconscious Post-Mortem Survival** ..."

"When those who proclaim a **doctrine of Neither-Conscious-Nor-Unconscious Post-Mortem Survival** ..."

"When those who are **Annihilationists**..."

"When those who are Proclaimers of **Nibbána Here and Now** ..."

"When those who are **speculators about the future** ..."

"When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in sixty-two different ways, that is conditioned by contact."

"That all of these (Eternalists and the rest) should experience that feeling without contact

is impossible."

"With regard to all of these ..., they experience these feelings by repeated contact through the six sense-bases; feeling conditions craving; craving conditions clinging; clinging conditions becoming; becoming conditions birth; birth conditions ageing and death, sorrow, lamentation, sadness and distress. When, monks, a monk understands as they really are the arising and passing away of the six bases of contact, their attraction and peril, and the deliverance from them, he knows that which goes beyond all these views."

"Whatever ascetics and Brahmins who are speculators about the past, the future or both, having fixed views on the matter and put forth speculative views about it, these are all trapped in the net with its sixty-two divisions, and wherever they emerge and try to get out, they are caught and held in this net. Just as a skilled fisherman or his apprentice might cover a small piece of water with a fine-meshed net, thinking : 'Whatever larger creatures there may be in this water, they are all trapped in the net, caught, and held in the net', so it is with all these : they are trapped and caught in this net."

"Monks, the body of the Tathágata stands with the link that bound it to becoming cut. As long as the body subsists, Devas and humans will see him. But at the breaking-up of the body and the exhaustion of the life-span, Devas and humans will see him no more. Monks, just as when the stalk of a bunch of mangoes has been cut, all the mangoes on it go with it, just so the Tathágata's link with becoming has been cut. As long as the body subsists, Devas and humans will see him. But at the breaking-up of the body and the exhaustion of the life-span, Devas and humans will see him no more."

At these words the Venerable Ánanda said to the Lord : "It is marvelous, Lord, it is wonderful. What is the name of this exposition of Dhamma?"

"Ánanda, you may remember this exposition of Dhamma as the Net of Advantage, the **Net of Dhamma**, the **Supreme Net**, the **Net of Views**, or as the Incomparable Victory in Battle."

Thus the Lord spoke and the monks rejoiced and were delighted at his words. And as this exposition was being proclaimed, the ten-thousand world-system shook.

Appendix – A (Mahavamsa)

CHAPTER XII

THE CONVERTING OF DIFFERENT COUNTRIES

WHEN the thera Moggaliputta, the illuminator of the religion of the Conqueror, had brought the (third) council to an end and when, looking into the future, he had beheld the founding of the religion

in adjacent countries, (then) in the month Kattika' he sent forth theras, one here and one there. The therā Majjhantika he sent to Kasmira and Gandhara, the therā, MaMdeva he sent to Mahisamandala. To Vanavāsa he sent the therā named Rakkhita, and to Aparantaka the Yona named Dhainmarakkhita; to Maharattha (he sent) the therā named MaMdhammarakkhita, but the therā Maharakkhita he sent into the country of the Yona. He sent the therā Majjhima to the Himalaya country, and to Suvambhūmi he sent the two theras Sona and Uttara. The great therā Mahinda, the theras Utthiya, Uttiya, Sambala and Bhaddasala his disciples, these five theras he sent forth with the charge: 'Ye shall found in the lovely island of Lanka the lovely religion of the Conqueror.'

At that time in Kasmira and Gandhāra did the naga-king of wondrous power, Aravāla, cause the rain called 'Hail' to pour down upon the ripe crops, and cruelly did he overwhelm everything with a flood. The therā Majjhantika went thither with all speed, passing through the air, and wrought (miracles such as) walking on the surface of The water in Aravāla's lake and so forth. When the nagas beheld it they told their king with fury about this thing.

Then full of fury the naga-king brought diver's terrors to pass; fierce winds blew, a cloud gave forth thunder and rain, thunder strokes crashed, and lightning flashed here and there, trees and mountain-tops were hurled down. Nagas in grisly forms terrified (beholders) on every side, he himself spat forth smoke and fire threatening in different ways.

When the therā by his wondrous power had brought all these terrors to naught, he said to the naga-king, showing his eminent might: 'Even if the world together with the gods came seeking to terrify me, they would not be equal to me (in strength) whatever fears and dread (they may arouse) in this place.' Nay, if thou shouldst raise the whole earth with the ocean and the mountains, thou mighty naga, and shouldst hurl them upon me, thou couldst in no wise arouse fear and dread in me. It were surely but thy own destruction, thou lord of serpents.'

Then to him, humbled by these words the therā preached the doctrine, and thereupon the naga-king came unto the (three) refuges and the precepts of duty, and this likewise did eighty-four thousand serpents and many gandhabbas, yakkhas and kumbhandakas in the Himalaya. But a yakkha named Pandaka with (his wife) the yakkhini Harita and his five hundred sons obtained the first fruit (of sanctification).

'Henceforth let no anger arise as of old; work no more harm to the harvest, for living beings love their happiness; cherish love for beings, let men live in happiness.' Thus were they taught by him and they did according to (this teaching). Then the lord of serpents made the therā sit upon a jewel-throne and he stood near, fanning him. But the dwellers in Kasmira and Gandhara who had come to worship the naga-king acknowledged the therā as the mightier in working wonders, and when they had paid the therā reverence they seated themselves on one side near him. The therā expounded to them the dhamma, (namely) the Asivisupama. The conversion of eighty thousand persons took place and a hundred thousand persons received the pabbajja from the therā. Since then Kasmira and Gandhāra shine with yellow robes and prize above all the three things.

The therā Mahadeva who had gone to the Mahisamandala. country preached in the midst of the people the Devadūtasuttanta. Forty thousand (persons) made pure (in themselves) the eye of the truth and yet forty thousand received from him the pabbajja-ordination.

The therā Rakkhita, who had gone to Vanavāsa preached, floating in the air in the midst of the people, the Anamataggasamyutta. The conversion of sixty thousand persons took place; thirty-seven thousand in number received the pabbajja from him. Five hundred, viharas were founded in the country. Thus did the therā establish there the religion of the Conqueror.

The therā Dhammarakkhita the Yona, being gone to Aparantaka' and having preached in the midst of the people the Aggikkhandhopama-sutta gave to drink of the nectar of truth to thirty-seven thousand living beings who had come together there, lie who perfectly understood truth and untruth. A thousand men and yet more women went forth from noble families and received the pabbajja.

The wise Mahadhammarakkhita, who had gone to MaMrattha, related there the jataka called Mahanaradakassapa. Eighty-four thousand persons attained to the reward of the path (of salvation),

thirteen thousand received from him the pabbajja

The wise Maharakkhita who went to the country of the Yona delivered in the midst of the people the Kalakarama suddanta. A hundred and seventy thousand living beings attained, to the reward of the path (of salvation); ten thousand received the pabbajja.

The wise Majjhima preached in the Himalaya region whither he had gone with four theras, the Dhammacakkappavattana-suddanta.' Eighty kotis of living beings attained to the reward of the path (of salvation). The five theras separately converted five kingdoms; from each of them a hundred thousand persons received the pabbajja, believing in the doctrine of the Sammasambuddha.

Together with the thera Uttara the thera Sona of wondrous might went to Suvannabhumi. Now at this time, whenever a boy was born in the king's palace, a fearsome female demon who came forth out of the sea, was wont to devour (the child) and vanish again. And at that very moment a prince was born in the king's palace. When the people saw the theras they thought: 'These are companions of the demons,' and they came armed to kill them. And the theras asked: 'What does this mean?' and said to them: 'We are pious ascetics, in no wise companions of the demon.' Then the demon came forth from the ocean with her following, and when the people saw them they raised a great outcry. But the thera created twice as many terrifying demons and therewith surrounded the demon and her following on every side. She thought: 'This (country) is come into possession of these (people),' and, panic-stricken, she took to flight.

When the thera had made a bulwark round the country he pronounced in the assembly the Brahmajala (suddanta).

Many were the people who came unto the (three) refuges and the precepts of duty; sixty thousand were converted to the true faith. Three thousand five hundred sons of noble families received the pabbajja and one thousand five hundred daughters of noble families received it likewise. Thenceforth when a prince was born in the royal palace the kings gave to such the name Sonuttara.

Since they did even forbear to enter into the bliss already won (such was) also the renunciation of the all-compassionate Conqueror they bestowed blessing on the world,' (going) here and there. Who should grow weary in (striving for) the salvation of the world?

Here ends the twelfth chapter, called 'The Converting of Different Countries', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

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