

GOD'S NET SUTRA [THE NET OF DHARMA & THE NET OF VIEWS]

—BRAHMAJĀLA SUTRA—

By Gautama Buddha

This work has been translated from Pali into English via God's scribe Maitreya Christos, 2017
(As such all credit goes to God and all errors are the scribe's alone)



In honor of the One Indivisible Buddha We Are;
In honor of Vajrasattva who Unites Us All.

OM VAJRASATTVA HŪṂ
OM VAJRASATTVA HŪṂ

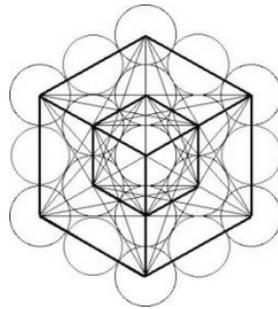
The Neither Infinitesimal Nor Non-infinitesimal Reality of God

Infinitesimal means extremely small and minute, and conversely, non-infinitesimal means *not* extremely small and minute. In Reality, the size and the scale of the Reality of God is immeasurable; and as the Reality of God is All There Is, there is no comparison to say the Reality of God is large or small, or extremely large or extremely small. The Reality of God is immeasurable for it exists above the confines of “time and space”, where everything is measured in terms of length, size and mass. And this is why Gautama Buddha describes the Reality of God (the Un-manifest God), as ineffable¹—that being too great or extreme to be described in words. The Reality of God is the Dharma. Dharma means “Truth”, “Reality” and “Thing”, and the un-manifest Reality of God is the One Indivisible Truth/Reality/Thing that exists beyond the illusion of creation, the illusion of “time and space” and the illusion of multiplicity (the existence of more than one being). This is our Source... this is our Reality... this is our Eternal Oneness of Being.

¹ Gautama describes the Un-manifest God as ineffable in ‘The Scripture on the Explication of Underlying Meaning’

Metatron’s Cube: The Gateway of God’s Light

Metatron is the “network of capillary veins” that connects the Un-manifest God (the Creator) with the Creation. This is achieved through the use of God’s geometric cube (known as Metatron’s Cube). Every particle of substance within God’s Creation has a Metatron Cube. Within each Metatron Cube is the MerKaBa Light Body (of the two inverted pyramids), with one pyramid spinning clockwise and the other counter-clockwise at incredible speeds to produce Infinite Light. As revealed by Metatron’s Cube: “I hold the upper and the lower. I am the gateway for God’s Light. I provide Light to every particle of God’s substance. This is all you need to know regarding this structure².” Thus we can see that every aspect of the finite world of Creation is in reality the Infinite Light of God in disguise. In higher spiritual dimensions, the MerKaBa Light Body of the Metatron Cube oscillates at higher frequencies, and in lower dimensions (such as the physical realm), the MerKaBa Light Body oscillates at lower vibrational frequencies³.



² This discourse was revealed to Maitreya Christos in 2017 during a meditation where the two inverted pyramids of Metatron’s Cube initially appeared, followed by the words—“I hold the upper and the lower. I am the gateway for God’s Light. I provide Light to every particle of God’s substance. This is all you need to know regarding this structure.” Previously he had asked the Buddha in a meditation if anything should be included with this sutra, and immediately received the two words “infinitesimal” and “non-infinitesimal” and a 3-D image of the flower of infinity. As the flower of infinity is synonymous with the MerKaBa of Metatron’s Cube, he asked God whether Metatron’s Cube should be included with this sutra, and in his next meditation received this discourse from Metatron’s Cube

³ During a subsequent meditation on the MerKaBa of Metatron’s Cube, Maitreya Christos was given the words “wave” and “sinu”, which means sinusoidal waveform or sine wave, thus revealing the pattern of its’ oscillating frequency. He then further discovered sine waves occur frequently in nature, in ocean waves, sound waves, and light waves

Going Beyond Speculation into Divine Insight

Speculation on any subject is always based on theory, and assumption. And no subject has been speculated on more than the subject of God. However speculation is not Truth, nor is it Reality; in fact, it is an attempt to superimpose a false reality on Reality and takes you further away from experiencing the Reality of God. Human beings on the whole are speculators, not knowers, of God. God sends Wayfarers (such as Gautama Buddha and Jesus Christ), to teach humanity how to have a direct experience with God, through applied faith and devotion in contemplation. It is only through contemplation (meditation) that we receive divine insight or direct-Knowledge from God. The Wayfarer brings forth scripture only as a signpost to point the Way to having a direct experience with God. Scripture on its own should never be mistaken for Reality, for words on their own can never contain Reality, yet it can point the Way to Reality. In the Kālāmā Sutra⁴, Gautama spoke the following on this subject (when speaking to the Kālāmā people who were confused about which teachings to believe): “Thou in this matter Kālāmās, do not go by hearsay, do not go by tradition, do not go by inlets of ‘thus people say’, do not go by the basketful of accomplishments, do not go by the condition of logic (reasoning), do not go by the condition of methodology (scientific understanding), do not go by the condition of reflection (deliberation), do not go by the views with understanding which are intolerant (unforgiving)⁵, do not go by the ‘appearance’ of what is fit, nor—do not go by the ascetic as the teacher (guru). When, Kālāmās, ‘only

on one's own account' thou knows what ought to be: "These things are wholesome, these things are faultless, these things are extolled by the wise, these things if taken up entirely lead to that which is beneficial and that which is agreeable!" then thou Kālāmās are to enter upon and should dwell in accordingly."⁶ Thus when humanity follow the guidance of the 5 Dhyani Buddha's via Vajrasattva (the Inner Buddha-Christ Self), located in the secret chamber⁷ of the heart—using the Key of Knowledge (one's own intuitive heart guidance) during contemplation (meditation), will each individual come into the Net of Dharma (God's Truth)... leaving behind any reliance on the analytical reasoning mind of the ego, which sees the world through the consciousness of the six senses and not through the eye of God.

⁴ "The Kālāmā Sutra" is 3.65 in the Aṅguttara Nikāya of the Sutta Pitaka of the Pali Canon

⁵ *Diṭṭhinijjhānakkhantiyā* (Pali) means: views (*diṭṭhi*) + understanding (*nijjhāna*) + intolerant, unforgiving (*akkhanti*) + which are (*ya*). Here Gautama instructs those seeking to know God, to stay clear of the path of intolerance

⁶ This section of the Kālāmā Sutra has been translated from Pali into English via God's scribe Maitreya Christos

⁷ The secret chamber of the heart refers to the spiritual heart of God (located in the mid chest region of the body), not the physical heart. For further information on Vajrasattva see the "Teaching of the Diamond-Holder"

God's Net (The Net of Dharma and the Net of Views) Sutra

This sutra by Gautama Buddha reveals how human beings are either caught in the 'Net of the Dharma' or in the net of their own individuated views. These 62 heretical 'wrong views' are not based on the Reality of the Dharma, but on speculation and include: (a) the 32 wrong views that the individuated self is immortal—when in Reality all living beings return into Oneness with God, ceasing to exist as individuated beings, (b) the 7 wrong views that the mind of the individuated self is completely annihilated after the death of the body—when in Reality the mind of the individuated self is on a sacred journey of transcending individuality and returning into Oneness with God, (c) the 2 wrong views that the individuated self and the world have originated without cause (merely by chance)—when in Reality all individuated beings and the material world have arisen by Divine Design, (d) the 4 wrong views of equivocation where no view is adhered to—when in Reality there is a clear path and 'right view' pertaining to the Dharma, (e) the 8 wrong views that the individuated self resides within the creation world eternally—when in Reality all individuated beings and the material world of creation are eventually dissolved, (f) the 5 wrong views that supreme Nibbāna (extinguishment of the fires⁸) can be obtained below the Śuddhāvāsa worlds—when in Reality this supreme state can only be obtained in the Śuddhāvāsa worlds and higher, and (g) the 4 wrong views that the world is either [finite], [infinite], or [finite and infinite⁹], or [neither finite, infinite, or finite and infinite]—when in Reality the finite world exists in the infinite God and the infinite God exists in the finite world, and that which is finite in form, made entirely of God's substance and life force (spirit), belongs to the infinite¹⁰. In this sutra Gautama reminds us to look past relying on our own short sightedness and on our own speculations of Reality (which keep us entangled in the net of wrong views), and instead to behold Reality through the eye of the Dharma.



⁸ *Nibbāna* (Pali) means: the extinguishment of the three fires of 'craving', 'ill-will' and 'ignorance'

⁹ Gautama describes the example of someone holding the view that the creation world is both finite and infinite "spatially"—finite vertically (presumably from the highest heavens to the lowest hells), and infinite horizontally

¹⁰ Those with the "eyes of perception" see form as form, and God as God; yet in Reality everything is God/Dharma, for there is only One Thing (the One Spirit/God/Dharma). Thus while something may appear finite, it is in Reality infinite. The infinite Spirit of God has simply taken on the appearance of form and thus appears finite. And while the 'appearance of form' is never infinite (lasting), always in a constant state of change, the true God substance and life force (spirit) of the form is always infinite. Thus one may look at a rock and say: "this is just a rock" and another may say: "this rock is God/Dharma/Reality", knowing its true God-Reality. Only those with the two "eyes of perception" will see an end where there is no end, and apply to that which is an illusion (the form) the descriptive mark of infinity. Only those with the two "eyes of perception" will perceive a distinction between God and Creation. Only those with the single "eye of God" will see the Reality of the One Indivisible Spirit of God and see beyond all duality

DISPELLING SPECULATION

1. [Sutra begins]—THUS HAVE I HEARD. Once upon a time, the [Buddha] Bhagavān was midway between Rājagaha and Nālandā¹¹ and was going along a long road together with a great assembly of monks—indeed as much as five hundred monks. Now the mendicant¹² Suppiya was also midway between Rājagaha and Nālandā and was going along a long road together with his young pupil, Brahmadaṭṭa. Well now, in that place the mendicant Suppiya was speaking of the Buddha in various ways disparagingly, speaking of the Dharma disparagingly, speaking of the Saṅgha¹³ disparagingly; yet further to Suppiya, this mendicant's young pupil, Brahmadaṭṭa, was speaking of the Buddha's splendor in various ways, and was speaking of the Dharma's splendor, and was speaking of the Saṅgha's splendor. And thus both the teacher and pupil were speaking in direct opposition to each other, following back from

behind the Bhagavān, while the monks in the Saṅgha were worshipping¹⁴. Indeed then the Bhagavān together with the monks of the Saṅgha approached the mango plantation of the king's house and dwelt there for a night. Then also Suppiya and the mendicant's young pupil, Brahmadata, approached the mango plantation of the king's house and dwelt there for a night. Well now, also in that place, the mendicant Suppiya was speaking of the Buddha in various ways disparagingly, speaking of the Dharma disparagingly, speaking of the Saṅgha disparagingly; yet further to Suppiya, this mendicant's young pupil, Brahmadata, was speaking of the Buddha's splendor in various ways, and was speaking of the Dharma's splendor, and was speaking of the Saṅgha's splendor. And thus both the teacher and pupil in this dwelling were speaking in direct opposition to each other. Now then a plurality of monks, which at night time [having risen early in the morning], assembled and sat down together in a circular pavilion and this talk of the Dharma arose: "A wonder, brother, a marvel, brother, that the Bhagavān worships as far as this¹⁵—and on account of it that worthy, perfectly enlightened one knows, sees and thoroughly understands the various dispositions of living beings. Indeed, this mendicant Suppiya was speaking of the Buddha in various ways disparagingly, speaking of the Dharma disparagingly, speaking of the Saṅgha disparagingly; yet further to Suppiya, this mendicant's young pupil, Brahmadata, was speaking of the Buddha's splendor in various ways, and was speaking of the Dharma's splendor, and was speaking of the Saṅgha's splendor. And thus to me both teacher and pupil were speaking in direct opposition to each other, following back from behind the Bhagavān, while the monks in the Saṅgha were worshipping!" Indeed then the Bhagavān—on account of having realized this talk of the Dharma—approached these monks who were in the circular pavilion; and having approached, sat down on his appointed seat. Then having sat down, the Bhagavān addressed the monks: "Prosperity upon this group¹⁶, monks, in which you have presently assembled, sitting down together in talk—and now, what part of your talk was left unfinished midway?" Thus spoken, these monks then said to the Bhagavān: "In this place O lord, we—which at night time [having risen early in the morning]—assembled and sat down together in a circular pavilion and this talk of the Dharma arose: 'A wonder, brother, a marvel, brother, that the Bhagavān worships as far as this—and on account of it that worthy, perfectly enlightened one knows, sees and thoroughly understands the various dispositions of living beings. Indeed, this mendicant Suppiya was speaking of the Buddha in various ways disparagingly, speaking of the Dharma disparagingly, speaking of the Saṅgha disparagingly; yet further to Suppiya, this mendicant's young pupil, Brahmadata, was speaking of the Buddha's splendor in various ways, and was speaking of the Dharma's splendor, and was speaking of the Saṅgha's splendor. And thus to me both teacher and pupil were speaking in direct opposition to each other, following back from behind the Bhagavān, while the monks in the Saṅgha were worshipping!' Indeed O lord, this talk was not left unfinished midway, when the Bhagavān arrived!" "Monks, whether another speaks of me disparagingly, or speaks of the Dharma disparagingly, or speaks of the Saṅgha disparagingly, indeed in that place you should never harbor ill-will, never feel discontent, and never hold anger in the mind—that is what ought to be done. Monks, whether another speaks of me disparagingly, or speaks of the Dharma disparagingly, or speaks of the Saṅgha disparagingly, if in that place you exist either disturbed or displeased you would also be in danger on account of it¹⁷. Monks, whether another speaks of me disparagingly, or speaks of the Dharma disparagingly, or speaks of the Saṅgha disparagingly, if in that place you exist either disturbed or displeased, now moreover, would you know what is well uttered and badly uttered by others?" "Because of this... no O lord." "Monks, whether another speaks of me disparagingly, or speaks of the Dharma disparagingly, or speaks of the Saṅgha disparagingly, indeed if it is a falsehood, in that place you should explain it as a falsehood accordingly: 'Even so, this here is a falsehood; even so, that there is a falsehood; and this does not exist; we are not that; and further to that, we do exist as this!' Monks, whether another speaks of my splendor, or speaks of the Dharma's splendor, or speaks of the Saṅgha's splendor, indeed in that place you should never feel joyful, never feel delighted, and never allow yourself to be elated in the mind—that is what ought to be done. Monks, whether another speaks of my splendor, or speaks of the Dharma's splendor, or speaks of the Saṅgha's splendor, if in that place you exist either joyful or delighted you would also be in danger on account of it¹⁷. Monks, whether another speaks of my splendor, or speaks of the Dharma's splendor, or speaks of the Saṅgha's splendor, and this exists as fact, in that place it should be acknowledged as existing accordingly: 'As such, this here does exist as fact; as such, that there is Truth; and this exists; we do exist as that; and we are further to this!'"¹⁸

¹¹ Nālandā was later the site of one of the great monastic Buddhist universities, at its height consisting of 10,000 monks and 2,000 teachers between 700 CE to 1200 CE; however was burned down during a Turkish invasion

¹² A mendicant is a term used to describe a wandering religious person who survives by begging for food (alms)

¹³ A Saṅgha is a community of monks and is one of the three Jewels (the Buddha, the Dharma, and the Saṅgha)

¹⁴ *Bhikkhusamghaṇca* (Pali) means: monks (*bhikkhus*) + Saṅgha (*saṅgha*) + to worship (*añc*)

¹⁵ *Yāvañcidam* (Pali) means: up to, as far as (*yāva*) + to worship (*añc*) + this, this thing (*idam*)

¹⁶ *Kāya nuttha* (Pali) means: here, then, now, upon (*nu*) + prosperity, blessings (*attha*) + group, body (*kāya*)

¹⁷ *Antarāyo* (Pali) means: 'obstacle, hindrance, danger, impediment'. Literally meaning: "coming in between", it represents the obstacles/dangers that [when existing] come between the mind and complete liberation

¹⁸ *Pana* (Pali) means: 'further, moreover'. *Pana* is a derivative of *puna*, which means: 'again, further'

THE NET OF DHARMA "RIGHT VIEWS"

2. Indeed moreover to this, monks, it is insignificant and belonging only to this world... a matter of mere morality, in which a common world-ling should speak and talk respectfully of this Tathāgata's splendor¹⁹. And what, monks—in thy worship²⁰—is insignificant and belonging only to this world, a matter of mere morality, in which a common world-ling should speak and talk respectfully of this Tathāgata's splendor? 'Having forsaken the destruction of life, the ascetic Gautama abstains from the destruction of life, and laying aside the rod and laying aside the sword is respectful, showing kindness, abiding friendly and compassionate towards every breathing²¹, living being!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'Having forsaken taking that which is not given, the ascetic Gautama abstains from taking that which is not given, and being one who desires offerings, takes only that which is given, abiding in this pure existence on his own account!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'Having forsaken the unchaste life for the chaste life and living far away from sin, the ascetic Gautama abstains from the

village phenomenon²² of sexual intercourse!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'Having forsaken lying, the ascetic Gautama abstains from lying, as one who speaks the Truth, who spoke the Truth to Sandha²³, trustworthy and reliable, his doctrine is an antidote to the poison of this world!²⁴ Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'Having forsaken slanderous speech, the ascetic Gautama abstains from slanderous speech, never repeating what is heard from here with those elsewhere, which causes division; and certainly never repeating what is heard from those elsewhere with such and such, which causes division. And also of those not agreeing, as one who unites and reconciles, and surely as one who bestows; impassioned for peace, delighting in peace and rejoicing in peace, his words are spoken as a peacemaker!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'Having forsaken harsh (unkind) speech, the ascetic Gautama abstains from harsh (unkind) speech, whatever he speaks, it is gentle, polite, pleasant to the ear, amiable and coming from the heart²⁵, and thus his words are spoken with the quality of being agreeable to the masses and pleasing to the masses!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'Having forsaken frivolous (idle) talk, the ascetic Gautama abstains from frivolous (idle) talk, speaking at the proper time, speaking the truth, speaking what is beneficial, speaking the code of morality and speaking the Dharma, with words that are a hidden treasure, at the right moment with reason, with talk that has a well-defined purpose and is profitable!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'The ascetic Gautama abstains from harming the seed kingdom and the vegetable (plant) kingdom!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'The ascetic Gautama has one meal a day, and having ceased at night²⁶ abstains from taking a meal at the wrong time ... the ascetic Gautama abstains from singing, dancing, music and watching performers ... the ascetic Gautama abstains from wearing flower garlands, perfume, ointments²⁷, adornments, finery and aṭṭhāna²⁸ (rubbing) ... the ascetic Gautama abstains from a high bed and an extensive bed ... the ascetic Gautama abstains from accepting gold and silver²⁹ ... the ascetic Gautama abstains from accepting uncooked grain ... the ascetic Gautama abstains from accepting uncooked flesh ... the ascetic Gautama abstains from accepting women and girls ... the ascetic Gautama abstains from accepting male and female slaves ... the ascetic Gautama abstains from accepting goats and sheep ... the ascetic Gautama abstains from accepting pigs and fowl ... the ascetic Gautama abstains from accepting elephants, cows and mares ... the ascetic Gautama abstains from accepting possession of land and goods ... the ascetic Gautama abstains from the practice of running errands and carrying messages ... the ascetic Gautama abstains from buying and selling ... the ascetic Gautama abstains from false weighing, false metals and false measurements ... the ascetic Gautama abstains from the crooked ways of bribery, deception and fraud ... the ascetic Gautama abstains from mutilating³⁰, flogging and binding, never committing highway robbery or forcibly taking a lump!³¹—Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor.

¹⁹ Tathāgata is an epithet used to describe the Universal Buddha, meaning "One Who Has Thus Come/Gone". It is assigned to one who has transcended all "coming and going", who has attained unity of mind with Buddha/God

²⁰ *Katamañca taṃ bhikkhave* (Pali) means: and what (*katama*) + to worship (*añc*) + thou (*taṃ*) + monks (*bhikkhave*)

²¹ *Sabbapāṇabhūtāhitānukampī* (Pali) means: every (*sabba*) + breathing (*apāṇa*) + living being (*bhūta*) + friendly and compassionate (*hitānukampī*). Through photosynthesis, plants breathe in carbon dioxide and breathe out oxygen

²² *Gāmadhammā* (Pali) means: village (*gāma*) + phenomenon, constitution, virtue, norm (*dhamma*). This word has come to be known as "vile conduct" and "doings with women-folk", due to its association with sexual intercourse

²³ Gautama Buddha preached the Sandha Sutra to the monk Sandha (11.9 of the Aṅguttara Nikāya of the Pali Canon)

²⁴ *Avisaṃvādako* (Pali), not to be confused with *avisaṃvādako* means: removes poison (*avisaṃ*) + doctrinal (*vādako*)

²⁵ *Hadayaṅgamā* (Pali) means: heart (*hadaya*) + constituent part, quality (*aṅga*) + with, present with (*amā*)

²⁶ *Rattūparato* (Pali) means: night (*ratta*) + having ceased, desisted (*uparato*). As this word is most often associated with the abstaining of food at night it has come to have the injected meaning of "abstaining from eating at night"

²⁷ *Vilepana* (Pali) means: spreading out (*vi*) + smearing, plastering, anointing (*lepana*) [of cosmetic ointments]

²⁸ *Aṭṭhāna* (Pali) means: a rubbing post with wooden checkerboard squares, used to strengthen muscles. Monks were forbidden from the common practice of rubbing their bodies against trees, walls, each other and the aṭṭhāna post, or rubbing the body with a wooden hand, red powder beads, or a scrubber incised with a "dragon-tooth" pattern

²⁹ While a monk who has renounced the worldly life makes vows not to accept gold and silver (wealth) during this period of transcending worldly life, a Bodhisattva [according to Ārya Saṅga's The Bodhisattva Path to Unsurpassed Enlightenment: The Complete Translation of the Bodhisattvabhūmi, with forward by His Holiness the Fourteenth Dalai Lama. (Translated by Artemus B. Engle)] is instructed to accept wealth where this can be used to help and aid others. Page 223: "A bodhisattva has from the outset dedicated and entrusted, with a pure attitude, all his or her possessions and objects suitable for practicing charity to the buddhas and bodhisattvas throughout the ten directions, in the same way that a fully ordained monastic dedicates his or her robes to a teacher or preceptor."

³⁰ *Chedana* (Pali) means: 'cutting, severing, destroying' (i.e. to mutilate property or another living being)

³¹ *Ālopasahasākārā* (Pali) means: a lump, a morsel (*ālopa*) + forcibly (*sahasā*) + act, deed (*kārā*). Here Gautama instructs monks who go begging for a lump (*ālopa*) of food, never to apply force or coercion during this sacred act

3. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these with such virtue abide; participate in harming the seed kingdom and the vegetable (plant) kingdom as follows: the seedling roots, the seedling stems, the seedling branches, the seedling foliage, and even the seedling seeds, being the fifth³²; thus with such virtue, the ascetic Gautama abstains from harming the seed kingdom and the vegetable (plant) kingdom!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these with such virtue abide; participate in storing possessions as follows: storing up food, storing up drink, storing up clothing, storing up vehicles, storing up belongings, storing up scents, and storing up indulgences and so on; thus with such virtue, the ascetic Gautama abstains from storing possessions!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these with such virtue abide; participate in watching performers as

follows: in singing, dancing, music, looking for tales to be told, hand music, magic arts, drumming, acts of embellishing, acrobatic feats by Caṇḍāla³³, combat on elephants, dueling on horses, fighting with buffalo, bull fighting, goat fighting, ram fighting, cock fighting, quail fighting, stick fighting, fist fighting, sham fighting, wrestling, troops on display, the amassing of troops, and troop inspections and so on; thus with such virtue, the ascetic Gautama abstains from watching performers!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these with such virtue abide; participate in the wrongly-held position and devotion of eagerly playing to win³⁴ as follows: in eight-square, ten-square, in the air, hopscotch, spellicans, the unlucky dice, game of sticks, brush hand, ball games, leaf pipes, toy ploughs, somersaults, windmills, leaf toys, game of letters, toy carts, toy bows, mimicry and the reading of thoughts and so on³⁵; thus with such virtue, the ascetic Gautama abstains from the wrongly-held position and devotion of eagerly playing to win!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these with such virtue abide; participate in using a high bed and an extensive bed as follows: in loungers, sofas, long fleece woolen covers, bedspreads of many colors, white cloth woolen bedcovers embroidered with flowers, mattresses, woolen bedcovers embroidered with shapes, woolen bedcovers with tassels at both ends, woolen bedcovers with tassels at one end, silken bedcovers embroidered with gems, woolen carpets, silken cloths, elephant rugs, horse rugs, chariot rugs, antelope rugs, distinguished deer-hide bed sheets, carpet awnings overhead, and red pillows on both sides and so on; thus with such virtue, the ascetic Gautama abstains from a high bed and an extensive bed!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these with such virtue abide; participate in the wrongly-held position and devotion of embellishing with adornments as follows: in anointing the body with perfumes in massaging, bathing and shampoo, mirrors, eyeliners, garlands, fragrances, cosmetics, smearing the face with face powder, bracelets, top-knots, staffs, cylindrical cases and swords, colored sandals, turbans with gemstones, hair tail fans³⁶ and whitened garments with long fringes and so on; thus with such virtue, the ascetic Gautama abstains from embellishing with adornments!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these with such virtue abide; participate in talking like animals³⁷ as follows: in talking of kings, talking of thieves, talking of politicians, talking of armies, talking of dangers, talking of war, talking of eating, talking of drinking, talking of garments, talking of sleeping, talking of garlands, talking of fragrances, talking of relatives, talking of vehicles, talking of villages, talking of towns, talking of cities, talking of countries, talking of women, talking of valor, gabbing at street corners, gossiping at aṭṭhāna pools³⁸, talking of the departed, talking of rumors, telling tales of the world, telling tales of the sea, and talking of becoming this and that and not becoming and so on; thus with such virtue, the ascetic Gautama abstains from talking like animals!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these with such virtue abide; participate in quarrelsome speech as follows: of the Dharma code you don't understand ... of the Dharma code I understand ... how can you understand the code of the Dharma? ... the way you are following is wrong ... the way I am following is right ... I am consistent ... you're inconsistent ... what was spoken first—you didn't speak of 'til later ... what was spoken later—you didn't speak of it first ... the well thought out—you have reversed ... you're views are refuted ... you are rebuked ... for the act of discharging doctrine ... or indeed explain here if you are able and so on; thus with such virtue, the ascetic Gautama abstains from quarrelsome speech!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these with such virtue abide; participate in the practice of running errands and carrying messages as follows: for kings, prime ministers, Kshatriya³⁹, Brahmins, householders and youth—"Go here, go there, take this, and bring that to this place!" and so on; thus with such virtue, the ascetic Gautama abstains from running errands and carrying messages!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith—do these exist deceiving, and flattering, and insinuating⁴⁰, and in trickery, and coveting to gain acquisitions⁴¹ for oneself; thus in such accord, the ascetic Gautama abstains from deception and flattery!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor.

³² *Phalubijam aggabijam* (Pali) means: joint [i.e. branch] (*phalu*); top, upper [i.e. foliage] (*agga*); seed (*bijam*)

³³ A Caṇḍāla was from a low tribe, considered an outcaste and untouchable, belonging to the lowest social grade

³⁴ *Jūtappamādatṭhānānuyogam* (Pali) means: gambling, playing to win, playing with dice (*jūta*) + zeal, earnestness, eagerness (*appamāda*) + wrong position, wrong stance (*aṭṭhāna*) + devotion to, practice of (*anuyogam*)

³⁵ The games: *aṭṭhapada* ("eight-square" checker board); *dasapada* ("ten-square" checker board); *ākāsa* ("playing chess or checkers "in the air"); *parihārapatha* ("circle-path" hopscotch); *santika* ("vicinity" spellicans); *khalika* (from *kali*, "the unlucky dice"); *ghaṭṭika* ("one who tries" game of sticks); *salākhattha* ("brush hand" dipped in dye and striking the wall, where others play to show a figure in the dye), *akkha* ("dice, ball games, marbles"), *paṅgacīra* ("toy leaf pipes"), *vaṅkaka* ("who bends" toy plough), *mokkhacika* ("somersaults"), *cingulika* ("toy windmill" made of palm leaves), *pattālhaka* ("leaf measure" toy), *rathaka* ("a toy cart"), *dhanuka* ("a toy bow" and arrow), *akkharika* ("letter game" of recognizing letters drawn on one's back), *manesika* ("mind reading"), *yathāvajja* ("mimicry of deformities")

³⁶ *Vālabijaniṃ* (Pali) means: hair tail (*vāla*) + fan (*bijaniṃ/vijaniṃ*), known as yaks tail fan or yaks tail "fly" whisk

³⁷ *Tiracchānakatham* (Pali) means: an animal, a beast, going horizontally (*tiracchāna*) + talk, speech (*katham*). Talk of anything (apart from the Dharma) is talking from the animalistic 'ego' mind of attachment, fear and craving

³⁸ *Kumbhatṭhāna* (Pali) means: water pot or pool (*kumbha*) + aṭṭhāna rubbing post (*aṭṭhāna*). See also²⁸

³⁹ In Hinduism, the four social castes include: (1) Brahmins: priests, scholars and teachers, (2) Kshatriya: rulers, warriors and administrators, (3) Vaishya: cattle herders, landowners and merchants, and (4) Shudra: laborers

⁴⁰ *Nemittikatā* (Pali) has multiple meanings including: "insinuation" and "fortune telling: prophesizing the future, astrology, numerology, etc." Insinuation means to (1) Maneuver (insinuate) oneself into a favorable position, and (2) To hint or imply (insinuate) something will or won't happen or has happened. Gautama teaches in the Kevaddha sutra of the Dīgha Nikāya of the Pali Canon that prophesizing (fortune-telling) is a wrong livelihood. As the path of

Buddha is learning to let go of illusion and training the mind to focus on the Reality of God in the now (the Dharma); any act that causes the mind to focus away from the Reality of God (in the now) to an illusory future [in the illusion of time and space], only causes agitation of mind (fear, excitement and disappointment) and speculation of unreality. Also any numerology or astrology report that says you are this or you are that, only reinforces a false perception of the self (which is in itself an illusion), which stands in conflict with the path of Buddha that no 'individual self' exists

⁴¹ Acquisitions means anything at all gained, including objects, power, reputation and favor. Here Gautama is listing the typical devices (of deception, flattery, insinuation, trickery and coveting) one employs to gain acquisitions

4. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these in wrong livelihood make their living in whatever low art in whatever such form as follows: in reading of omens on parts of the body, visions of unusual events, divining⁴² of marks gnawed by mice, offerings⁴³ made with fire, offerings made with a ladle, offerings made with husks of grain, offerings made with red fine powder, offerings made with grains of rice, offerings made with ghee⁴⁴, offerings made with oil, offerings made from the mouth, offerings made with blood, prophesying from marks on the body, the science of determining a lucky site, the craft of political science, knowledge of auspicious charms, knowledge of demon charms⁴⁵, knowledge of earth charms, knowledge of snake charms, the craft of poisons, the craft of scorpions, the craft of mice, prophesying bird cries, prophesying crow cries, prophesying lifespan, protection (spells) from arrows and the sphere of wild beasts and so on⁴⁶; thus the ascetic Gautama abstains from wrong livelihood, in whatever low art in whatever such form!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these in wrong livelihood make their living in whatever low art in whatever such form as follows: in jewel divining, clothes divining, staff divining, knife divining, sword divining, arrow divining, bow divining, weapon divining, prophesying of women, prophesying of men, prophesying of boys, prophesying of girls, prophesying of male slaves, prophesying of female slaves, elephant divining, horse divining, buffalo divining, bull divining, oxen divining, goat divining, sheep divining, fowl divining, quail divining, rabbit⁴⁷ divining, lizard divining, tortoise divining, and divining from other wild beasts and so on; thus the ascetic Gautama abstains from wrong livelihood, in whatever low art in whatever such form!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these in wrong livelihood make their living in whatever low art in whatever such form as follows: the king is proceeding forth ~ the king is not proceeding forth ~ the king is approaching towards the inside ~ the king is retreating from the outside ~ the king is approaching from the outside ~ the king is retreating towards the inside ~ towards the inside the king is defeating ~ from the outside the king is beleaguered ~ from the outside the king is defeating ~ towards the inside the king is beleaguered ~ thus these are victorious ~ and these are defeated and so on; thus the ascetic Gautama abstains from wrong livelihood, in whatever low art in whatever such form!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these in wrong livelihood make their living in whatever low art in whatever such form as follows: there is to be an eclipse of the moon ~ there is to be an eclipse of the sun ~ there is to be an eclipse of a star ~ the sun and the moon will travel on course ~ the sun and the moon will travel off course ~ the constellations will move on track ~ the constellations will move off track ~ a meteor falling is to come ~ a fire in the sky⁴⁸ will soon arise ~ a shaking of the earth will soon become ~ the drum of the devas⁴⁹ will soon appear ~ a rising and setting and darkening and brightening of the sun and the moon and the stars will befall ~ such will be the outcome of the eclipse of the moon ~ such will be the outcome of the eclipse of the sun ~ such will result from the eclipse of the star ~ of the sun and the moon traveling on course, such will be the result ~ of the sun and the moon traveling off course, such and such will be the result ~ of the constellations moving on track, the effect will be like this ~ of the constellations moving off track, the effect will be like that ~ such will result from the meteor falling ~ such will result from the fire in the sky ~ such will result from the shaking of the earth ~ such will result from the drum of the devas ~ and such will result from the rising and setting and darkening and brightening of the sun and the moon and the stars to befall and so on—thus the ascetic Gautama abstains from wrong livelihood, in whatever low art in whatever such form!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor.

⁴² *Lakkhaṇa* (Pali) means: 'fortunetelling, prophesying, reading the future through signs and marks (divination)'

⁴³ *Homa* (Pali) means: 'oblation'; something offered (usually to a god or spirit) in religious worship and devotion

⁴⁴ Ghee is clarified butter used in ceremonies such as Agnihotra, to purify the atmosphere, which also uses a ladle for offering ghee into the fire (*agni*). *Kaṇa* (Pali) means: the red fine powder between the husk and the grain of rice

⁴⁵ Knowledge of demon charms refers to spells/magic/incantations. While (*Bhūtavijjā*) also means exorcism, the Buddha taught the exorcising of evil spirits using holy water, recital of the Ratana Sutra and the Āṭānāṭṭiya Sutra

⁴⁶ *Vijjā* (Pali) means: 'craft, science, secret science, magic, charm, higher knowledge'. Here Gautama is referring to a string of crafts that involve magic charms, from the craft of political science (*khattavijjā*), to the crafts of ... 'curing poisons' (*visavijjā*), 'curing stings' of scorpions (*vicchikavijjā*) and 'curing bites' of rats and mice (*mūśikavijjā*)

⁴⁷ *Kaṇṇikā* (Pali) means: ears (*kaṇṇi*) + one who has (*ka*); a common phrase attributed to hares and rabbits

⁴⁸ *Disādāho* (Pali) means: expanse (*disā*) + burning, glow, heat (*dāha*); literally meaning 'sky-glow' (redness in sky)

⁴⁹ *Devadudrabhi* (Pali) means: devas (*deva*) + the noise of a drum (*dudrabhi*); literally meaning 'thunder'

5. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these in wrong livelihood make their living in whatever low art in whatever such form as follows: there is to be a wealth of rain ~ there is to be a drought ~ there is to be a wealth of food ~ there is to be a famine ~ there is to be harmony ~ there is to be panic ~ there is to be disease ~ there is to be health ... and calculation, arithmetic, enumeration, poetry, and popular philosophy⁵⁰ and so on; thus the ascetic Gautama abstains from wrong livelihood, in whatever low art in whatever such form!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do

these in wrong livelihood make their living in whatever low art in whatever such form as follows: in finding a wife for a young man and finding a husband for a girl and obstructing and unveiling and assembling and scattering⁵¹, using charms to make happy, using charms to make unhappy, using charms for aborting and saving a fetus, using charms to bind the tongue, using charms to bind the jaw, casting spells to twist the hands, casting spells into the jaw, casting spells into the ear, enquiring of a mirror⁵², enquiring of a virgin, enquiring of a deva, worshipping the sun, and the venerating and worshipping of the breathing of fire and the goddess of luck for demise⁵³ and so on; thus the ascetic Gautama abstains from wrong livelihood, in whatever low art in whatever such form!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. 'And while just as some honorable ascetics and Brahmins, having eaten food gifted in faith, do these in wrong livelihood make their living in whatever low art in whatever such form as follows: in appeasing of gods with payment of vows, working with spirits to act upon the earth⁵⁴, causing virility, causing impotence, determining lucky sites, arranging lucky sites, bathing and rinsing of others with water⁵⁵, offering of emetics⁵⁶ to purge with upper purgatives, purging the lower and purging the head, anointing the ears with medicinal oils, washing the eyes with lubricant oils, treating the nose with heated oils, collyrium boxes for collyrium oils⁵⁷, ophthalmology, surgery, infant healing, medicine bases, and the giving of medicinal remedies and so on; thus the ascetic Gautama abstains from wrong livelihood, in whatever low art in whatever such form!' Indeed just in this way, monks, a common world-ling should speak and talk respectfully of this Tathāgata's splendor. Indeed this thing, monks, is insignificant and belonging only to this world... a matter of mere morality, in which a common world-ling should speak and talk respectfully of this Tathāgata's splendor.

⁵⁰ Calculation, arithmetic, and enumeration are all ways of measuring and 'accounting' material phenomena, counter to the path of Buddhism. Poetry and popular philosophy are forms of 'speculation', counter to the path of Reality

⁵¹ *Samkīraṇaṃ* (Pali) means: 'assemble, congregate' and is the antonym for *vikīraṇaṃ* (to scatter). Matchmakers unveil and scatter those seeking marriage, obstructing unsatisfactory suitors and assembling satisfactory suitors

⁵² In seeking answers from the "unknown", mediums would employ oracles such as mirrors, virgins and deva spirits

⁵³ *Mahatupaṭṭhānaṃ abbhujjānaṃ sirivhāyanaṃ* (Pali) means: to revere (*mahati*) + to worship (*upaṭṭhānaṃ*) + breathing out of fire (*abbhujjānaṃ*) + the goddess of luck (*siri*) + to, for (*v*) + diminution, decay, demise (*hāyanaṃ*)

⁵⁴ *Bhūtakammaṃ bhūrikammaṃ* (Pali) means: spirit, ghost, demon (*bhūta*) + to act, work (*kammaṃ*) + the earth (*bhūri*) + to act, work (*kammaṃ*). *Bhūta* and *bhūri* are commonly used together, denoting interaction between them

⁵⁵ Rinsing (*ācamana*) refers to cleansing the inside of the body (such as the mouth and colon). Here Gautama refers to making a living from the bathing of others with water, who are capable of washing and bathing themselves

⁵⁶ An emetic is used to induce vomiting and is an upper directional purgatory (*uddhamvirecanaṃ*) agent. A lower directional purgatory agent is used to induce a bowel release and a head purgatory agent clears the head via the nose

⁵⁷ *Añjanaṃ* (Pali) means: collyrium ointment—an eye salve and black eyeliner commonly used to improve vision

THE NET OF SPECULATION "WRONG VIEWS"

6. There are, monks, certainly other profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is. And what, monks, are these profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is? There are, monks, some ascetics and Brahmins belonging to a kalpa⁵⁸ in the past, who aim towards speculating about the past. With reference to the past, indeed they declare eighteen grounds on which their various dispositions are bestowed. And owing to what and beginning with what do these honorable ascetics and Brahmins, belonging to a kalpa in the past, who aim towards speculating about the past, indeed in reference to the past declare eighteen grounds on which their various dispositions are bestowed? There are, monks, some ascetic and Brahmin **eternalists**, worshipping individuality⁵⁹ and worshipping the world as eternal, indeed on which they declare on four grounds. And owing to what and beginning with what do these honorable ascetic and Brahmin eternalists worship individuality and worship the world as eternal, indeed on which they declare on four grounds? In this world, monks, certainly some ascetics or Brahmins by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attain the mind of samādhi⁶⁰, and in whatever way having attained this mind, remembers one's various earlier existences—as follows: of one birth, even two births, even three births, even four births, even five births, even ten births, even twenty births, even thirty births, even forty births, even fifty births, even a hundred births, even a thousand births, even a hundred thousand births, even many hundreds of births, even many thousands of births, even many hundreds of thousands of births: "There I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life was as thus—and on account of this departure did arise into another state of existence; and there I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life was as thus—and on account of that departure was reborn into this existence!" In this way remembering one's various earlier existences and its characteristics point-by-point. Of this he thus says: 'the individual and the world are barren, unchangeable and eternal, as unwavering as a pillar; and these living beings running through, moving about continuously, fall away only to be reborn, thus exist the same within eternity. But why is this so? Because I, by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attained the mind of samādhi, and in whatever way having attained this mind, did remember my various earlier existences—as follows: of one birth, even two births, even three births, even four births, even five births, even ten births, even twenty births, even thirty births, even forty births, even fifty births, even a hundred births, even a thousand births, even a hundred thousand births, even many hundreds of births, even many thousands of births, even many hundreds of thousands of births: "There I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life was as thus—and on account of this departure did arise into another state of existence; and there I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life

was as thus—and on account of that departure was reborn into this existence!” In this way remembering my various earlier existences and its characteristics point-by-point. Indeed from this and from that I understand: “the individual and the world are barren, unchangeable and eternal, as unwavering as a pillar; and these living beings running through, moving about continuously, fall away only to be reborn, thus exist the same within eternity!”

⁵⁸ *Pubbantakappikā* (Pali) means: the past (*pubbanta*) + belonging to a kalpa (*kappikā*). A kalpa is an aeon or great length of time, with an antah-kalpa lasting 8.64 million years; measuring one earth cycle. Here Gautama makes the point those with fixed “speculative views” are held captive and thus ‘belong’ to views indoctrinated in past kalpas

⁵⁹ *Attānañca lokañca* (Pali) means: the individual self, ego, personality (*attā*) + the world (*loka*) + to worship (*añc*)

⁶⁰ *Samādhi* (Pali) means: a state of intense concentration or meditative trance where the mind becomes one-pointed, free of all reasoning and contemplation, resulting in the mind entering a divine state of consciousness and bliss

7. This thing, monks, is the **first condition**—owing to what and beginning with what—that some ascetic and Brahmin eternalists, worshipping individuality and worshipping the world as eternal, make known. And owing to what and beginning with what is the second that these honorable ascetic and Brahmin eternalists, worshipping individuality and worshipping the world as eternal, make known? In this world, monks, certainly some ascetics or Brahmins by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attain the mind of samādhi, and in whatever way having attained this mind, remembers one’s various earlier existences—as follows: of one complete world cycle⁶¹, even two complete world cycles, even three complete world cycles, even four complete world cycles, even five complete world cycles, even ten complete world cycles: “There I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life was as thus—and on account of this departure did arise into another state of existence; and there I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life was as thus—and on account of that departure was reborn into this existence!” In this way remembering one’s various earlier existences and its characteristics point-by-point. Of this he thus says: ‘the individual and the world are barren, unchangeable and eternal, as unwavering as a pillar; and these living beings running through, moving about continuously, fall away only to be reborn, thus exist the same within eternity. But why is this so? Because I, by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attained the mind of samādhi, and in whatever way having attained this mind, did remember my various earlier existences—as follows: of one complete world cycle, even two complete world cycles, even three complete world cycles, even four complete world cycles, even five complete world cycles, even ten complete world cycles: “There I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life was as thus—and on account of this departure did arise into another state of existence; and there I was named as thus, with ancestry as thus and appearance as thus and suffering as thus, the end of my life was as thus—and on account of that departure was reborn into this existence!” In this way remembering my various earlier existences and its characteristics point-by-point. Indeed from this and from that I understand: “the individual and the world are barren, unchangeable and eternal, as unwavering as a pillar; and these living beings running through, moving about continuously, fall away only to be reborn, thus exist the same within eternity!”’ This thing, monks, is the **second condition**—owing to what and beginning with what—that some ascetic and Brahmin eternalists, worshipping individuality and worshipping the world as eternal, make known. And owing to what and beginning with what is the third that these honorable ascetic and Brahmin eternalists, worshipping individuality and worshipping the world as eternal, make known? In this world, monks, certainly some ascetics or Brahmins by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attain the mind of samādhi, and in whatever way having attained this mind, remembers one’s various earlier existences—as follows: of ten complete world cycles, even twenty complete world cycles, even thirty complete world cycles, even forty complete world cycles: “There I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life was as thus—and on account of this departure did arise into another state of existence; and there I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life was as thus—and on account of that departure was reborn into this existence!” In this way remembering one’s various earlier existences and its characteristics point-by-point. Of this he thus says: ‘the individual and the world are barren, unchangeable and eternal, as unwavering as a pillar; and these living beings running through, moving about continuously, fall away only to be reborn, thus exist the same within eternity. But why is this so? Because I, by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attained the mind of samādhi, and in whatever way having attained this mind, did remember my various earlier existences—as follows: of ten complete world cycles, even twenty complete world cycles, even thirty complete world cycles, even forty complete world cycles: “There I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life was as thus—and on account of this departure did arise into another state of existence; and there I was named as thus, with ancestry as thus and appearance as thus, in a condition as thus, knowing joy and suffering as thus, the end of my life was as thus—and on account of that departure was reborn into this existence!” In this way remembering my various earlier existences and its characteristics point-by-point. Indeed from this and from that I understand: “the individual and the world are barren, unchangeable and eternal, as unwavering as a pillar; and these living beings running through, moving about continuously, fall away only to be reborn, thus exist the same within eternity!”’ This thing, monks, is the **third condition**—owing to what and beginning with what—that some ascetic and Brahmin eternalists, worshipping individuality and worshipping the world as eternal, make known. And owing to what and beginning with what is the fourth that these honorable ascetic and Brahmin eternalists, worshipping individuality and worshipping the world as eternal, make known? In this world, monks, certainly some ascetics or Brahmins exist as investigators and logicians, undertaking investigation affected with logic; and by one’s own understanding of this thus says: ‘the individual and the world are barren, unchangeable and eternal, as unwavering as a pillar; and these living beings running through, moving about continuously, fall away only to be reborn, thus exist the same within eternity!’ This

thing, monks, is the **fourth condition**—owing to what and beginning with what—that some ascetic and Brahmin eternalists, worshipping individuality and worshipping the world as eternal, make known. Certainly it is because of this, monks, that these ascetic and Brahmin eternalists worship individuality and worship the world as eternal, indeed on which they declare on four grounds. Indeed, monks, certainly whatever ascetic or Brahmin eternalist worshipping individuality and worshipping the world as eternal who declares it to be so, certainly all of these do so because of these four grounds or a certain one; with none existing outside from these. It is, monks, as the Tathagatā knows clearly: ‘these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!’ and on account of knowing this thing of worship⁶², the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from ‘the others’, knowing the extinguishment of the fires⁶³. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping⁶⁴. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā’s splendor—as it really is.

⁶¹ *Samvattavivaṭṭam* (Pali) means: a complete world cycle (in this instance an antah-kalpa, not a larger maha-kalpa), meaning the evolution (or ascending arc) and the devolution (or descending arc) of an antah-kalpa. See also⁵⁸

⁶² *Tāñca* (Pali) means: that thing (*ta*) + to worship (*añc*); in this instance indicating the worship of eternalism

⁶³ *Nibbuti* (Pali) means: nibbāna (or extinguishment of the three fires of ‘craving’, ‘ill-will’ and ‘ignorance’). ‘The others’ (*aññe*) is a reference to those who have taken up the speculative philosophies (of eternalism, etc.)

⁶⁴ *Samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṅca* (Pali) means: arising (*samudaya*) + annihilation (*atthaṅgama*) + sweetness (*assāda*) + misery (*ādīnava*) + salvation (*nissaraṇa*) + to worship (*añc*). Here Gautama worships the underlying Truth of the nature of sensations, not their distinctive quality (of sweetness, misery, etc.)

8. There are, monks, some ascetic and Brahmin **partial eternalists and partial non-eternalists**, worshipping individuality and worshipping the world as eternal in part and non-eternal in part, indeed on which they declare on four grounds. And owing to what and beginning with what do these honorable ascetic and Brahmin partial eternalists and partial non-eternalists worship individuality and worship the world as eternal in part and non-eternal in part, indeed on which they declare on four grounds? Now of that which is to arise, monks, at some time there will periodically come a time, where by the elapse of a long length of time, that this world is dissolved⁶⁵. With the completion of the dissolution of this world, most beings will then exist in the Ābhāsvara worlds⁶⁶, during their cycle of rebirth. There they will exist mind-made, feeding on joy, radiating their own light, living in the atmosphere, where they will dwell shining brightly, remaining for a long time—a long, *long* time. Now of that which is to arise, monks, at some time there will periodically come a time, where by the elapse of a long length of time, that this world is re-created. With the completion of the re-creation of this world, an empty Brahmā realm⁶⁷ arises. Now then a certain living being whose lifespan has just expired, whose merit has just expired, having fallen from the Ābhāsvara worlds, is reborn into this empty Brahmā realm. There he exists mind-made, feeding on joy, radiating his own light, living in the atmosphere, where he dwells shining brightly, remaining for a long time—a long, *long* time. Dwelling below a long time alone, dissatisfaction and longing arises: ‘Indeed, surely other living beings should be arriving here also!’ Then other living beings, whose lifespan has just expired, whose merit has just expired, having fallen from the Ābhāsvara worlds, are reborn into this Brahmā realm also; and these living beings become his companions. There also they exist mind-made, feeding on joy, radiating their own light, living in the atmosphere, where they dwell shining brightly, remaining for a long time—a long, *long* time. Now, monks, whoever is the first being to come into existence, he exists in this way: ‘I myself am Brahmā, the Great Brahmā, the unvanquished Lord, the All-Pervading, All-Mighty, Ruler, Maker and Creator, the Supreme powerful embracing Father of the past and future. I created these living beings. But why is this so? Because this had occurred to me earlier: “Indeed, surely other living beings should be arriving here also!” And thus with the resolve of my mind, now these beings have arrived in this place!’ And also of these beings, which had come into existence after, they also existed in this way: ‘Indeed, this is the venerable Brahmā, the Great Brahmā, the unvanquished Lord, the All-Pervading, All-Mighty, Ruler, Maker and Creator, the Supreme powerful embracing Father of the past and future. We have been created by this venerable Brahmūnā⁶⁸. But why is this so? Because we have seen the first had come to exist in this world, and we had come into existence after!’ In that place, monks, whoever is the first being to come into existence, he exists traversing with long life and traversing with beauty and traversing with great power. But those living beings, which come to exist after, they exist traversing with short life and traversing with dull appearance and traversing with little power. And then in this state, monks, a certain living being who existed, having fallen from this group arrives in this place. Having arrived in this place, goes forth from the home life into the homeless state to become a monk. And in going forth from the home life into the homeless state to become a monk, exists by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attaining the mind of samādhi; and in whatever way having attained this mind, remembers his former existence, but does not remember beyond from that. Of this he thus says: ‘Indeed he who is the venerable Brahmā, the Great Brahmā, the unvanquished Lord, the All-Pervading, All-Mighty, Ruler, Maker and Creator, the Supreme powerful embracing Father of the past and future, the venerable Brahmūnā who has created us, he is perpetual, constant, eternal, unchanging in nature, remaining just the same, the same as eternity. But we who exist on account of the venerable Brahmūnā having created us—those of us having arrived in this place—are impermanent, inconstant, short-lived and destined to pass away!’ This thing, monks, is the **first condition**—owing to what and beginning with what—that some ascetic and Brahmin partial eternalists and partial non-eternalists, worshipping individuality and worshipping the world as eternal in part and non-eternal in part, make known. And owing to what and beginning with what is the second that these honorable ascetic and Brahmin partial eternalists and partial non-eternalists, worshipping individuality and worshipping the world as eternal in part and non-eternal in part, make known? There are, monks, devas named *Khiddāpadosika*⁶⁹, and these abide engaged in the condition of laughter, play and enjoyment for a very long time. Those abiding, engaged in the condition of laughter, play and enjoyment for a very long time, they forget their memory. Those devas who lose their

memory, hence fall away from this group. And then in this state, monks, a certain living being who existed, having fallen from this group arrives in this place. Having arrived in this place, goes forth from the home life into the homeless state to become a monk. And in going forth from the home life into the homeless state to become a monk, exists by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attaining the mind of samādhi; and in whatever way having attained this mind, remembers his former existence, but does not remember beyond from that. Of this he thus says: 'Indeed those venerable devas who are not corrupted by play do not abide, engaging in the condition of laughter, play and enjoyment for a very long time. And those not engaged, abiding in the condition of laughter, play and enjoyment for a very long time, do not forget their memory. Those devas who do not lose their memory, hence do not fall away from their group; and are perpetual, constant, eternal, unchanging in nature, remaining just the same, the same as eternity. But we who existed, we were corrupted by play, with those of us abiding as we are, engaging in the condition of laughter, play and enjoyment for a very long time. Indeed those abiding, engaged in the condition of laughter, play and enjoyment for a very long time, did forget their memory. Thus, we who lost our memory, having fallen away from this group are impermanent, inconstant, short-lived and destined to pass away!' This thing, monks, is the **second condition**—owing to what and beginning with what—that some ascetic and Brahmin partial eternalists and partial non-eternalists, worshipping individuality and worshipping the world as eternal in part and non-eternal in part, make known. And owing to what and beginning with what is the third that these honorable ascetic and Brahmin partial eternalists and partial non-eternalists, worshipping individuality and worshipping the world as eternal in part and non-eternal in part, make known? There are, monks, devas named Manopadosika⁶⁵, and these reflect on each other for a very long time. And because of reflecting on each other for a very long time, their minds become corrupted by each other. Those corrupted in the mind by each other become fatigued in the body and fatigued in the mind. And these devas, hence fall away from this group. And then in this state, monks, a certain living being who existed, having fallen from this group arrives in this place. Having arrived in this place, goes forth from the home life into the homeless state to become a monk. And in going forth from the home life into the homeless state to become a monk, exists by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attaining the mind of samādhi; and in whatever way having attained this mind, remembers his former existence, but does not remember beyond from that. Of this he thus says: 'Certainly those venerable devas, who are not corrupted in the mind, they don't reflect on each other for a very long time. And because of not reflecting on each other for a very long time, their minds are not corrupted by each other. And those not corrupted in the mind by each other, neither become fatigued in the body, nor fatigued in the mind. Hence these devas do not fall away from their group; and are perpetual, constant, eternal, unchanging in nature, remaining just the same, the same as eternity. But we who existed, our minds were corrupted, with those of us reflecting as we are on each other for a very long time. And with those of us reflecting on each other for a very long time, our minds were corrupted because of each other; with those of us corrupted in the mind by each other, becoming fatigued in the body and fatigued in the mind. Thus we, having fallen away from this group are impermanent, inconstant, short-lived and destined to pass away!' This thing, monks, is the **third condition**—owing to what and beginning with what—that some ascetic and Brahmin partial eternalists and partial non-eternalists, worshipping individuality and worshipping the world as eternal in part and non-eternal in part, make known. And owing to what and beginning with what is the fourth that these honorable ascetic and Brahmin partial eternalists and partial non-eternalists, worshipping individuality and worshipping the world as eternal in part and non-eternal in part, make known? In this world, monks, certainly some ascetics or Brahmins exist as investigators and logicians. Undertaking investigation affected with logic and by one's own understanding of this thus says: 'Indeed this thing which is called "the eye", and also "the ear", and also "the nose", and also "the tongue", and also "the body"—this aspect of individuality is perishable, impermanent, non-eternal and subject to change. Indeed this thing to worship, which is called "the mind" or "the intellect" or "the consciousness"—this aspect of individuality is perpetual, constant, eternal, unchanging in nature, remaining just the same, the same as eternity!' This thing, monks, is the **fourth condition**—owing to what and beginning with what—that some ascetic and Brahmin partial eternalists and partial non-eternalists, worshipping individuality and worshipping the world as eternal in part and non-eternal in part, make known. Certainly it is because of this, monks, that these ascetic and Brahmin partial eternalists and partial non-eternalists worship individuality and worship the world as eternal, indeed on which they declare on four grounds. Indeed, monks, certainly whatever ascetic or Brahmin partial eternalist and partial non-eternalist worshipping individuality and worshipping the world as eternal who declares it to be so, certainly all of these do so because of these four grounds or a certain one; with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires⁶⁶. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is.

⁶⁵ Here Gautama is referring to the dissolution of the 'lower realms' of the created material universe, including the physical realms. This dissolution and re-creation of these lower realms continually repeats during one cycle of the creation and dissolution of the entire material universe, as follows: 1) creation (vivarta), 2) preservation of creation (vivarta-siddha), 3) dissolution of creation (saṃvarta), and 4) preservation of creation dissolved (saṃvarta-siddha)

⁶⁶ There are five heavenly realms existing above the physical creation, including: (1) The Śuddhāvāsa worlds (or Pure Abodes), (2) Below these are the Brhatphala worlds, which correspond to the 4th Dhyāna (meditation) of "pure equanimity", (3) Below these are the Śubhaktṛtsna worlds, which correspond to the 3rd Dhyāna (meditation) of "quiet joy", (4) Below these are the Ābhāsvara worlds, which correspond to the 2nd Dhyāna (meditation) of "delight and joy", and (5) Below these are the Brahmā worlds, which correspond to the 1st Dhyāna (meditation) of "reflection"

⁶⁷ The Brahmā realm (*brahmavimānaṃ*) or Brahmā worlds (existing below the Ābhāsvara worlds) are dissolved also and re-created (empty) during the dissolution and re-creation of the lower realms of the created material universe

⁶⁸ *Brahmunā* (Pali) means: “a happy and blameless celestial being of the uppermost heavens of the *Brahmā* worlds”. Here Gautama makes the point that many in the *Brahmā* world worship unwittingly an individuated “created” being as their Creator; when in Truth the Creator of all (*Vajradhara*) is un-manifest in form, existing beyond all creation
⁶⁹ *Khiḍḍāpadosikā* (Pali) means: sinful, full of fault or corruption (*padosika*) + play, pleasure, amusement (*khiḍḍā*)
⁷⁰ *Manopadosikā* (Pali) means: sinful, full of fault or corruption (*padosika*) + mind (*mano*); due to envy and ill-will

9. There are, monks, some ascetic and Brahmin **philosophers of finitude and infinitude**, indeed declaring on four grounds that the world is finite or infinite. And owing to what and beginning with what do these honorable ascetic and Brahmin philosophers of finitude and infinitude indeed declare on four grounds that the world is finite or infinite? In this world, monks, certainly some ascetics or Brahmins by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attain the mind of *samādhi*, and in whatever way having attained this mind, abide perceiving this world as finite. Of this he thus says: ‘this world is finite and bounded. But why is this so? Because I, by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attained the mind of *samādhi*, and in whatever way having attained this mind, did abide perceiving this world as finite. Indeed from this and from that I understand: “this world as such is finite and bounded!”’ This thing, monks, is the **first condition**—owing to what and beginning with what—that some ascetic and Brahmin philosophers of finitude and infinitude, make known that the world is finite or infinite. And owing to what and beginning with what is the second that these honorable ascetic and Brahmin philosophers of finitude and infinitude, make known that the world is finite or infinite? In this world, monks, certainly some ascetics or Brahmins by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attain the mind of *samādhi*, and in whatever way having attained this mind, abide perceiving this world as infinite. Of this he thus says: ‘this world is infinite and boundless. Those ascetics and Brahmins who speak thus “this world is finite and bounded!” they do so falsely. This world is infinite and boundless. But why is this so? Because I, by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attained the mind of *samādhi*, and in whatever way having attained this mind, did abide perceiving this world as infinite. Indeed from this and from that I understand: “this world as such is infinite and boundless!”’ This thing, monks, is the **second condition**—owing to what and beginning with what—that some ascetic and Brahmin philosophers of finitude and infinitude, make known that the world is finite or infinite. And owing to what and beginning with what is the third that these honorable ascetic and Brahmin philosophers of finitude and infinitude, make known that the world is finite or infinite? In this world, monks, certainly some ascetics or Brahmins by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attain the mind of *samādhi*, and in whatever way having attained this mind, abide perceiving this world as finite above and below and perceiving it as infinite across⁷². Of this he thus says: ‘now this world is finite and it is infinite. Those ascetics and Brahmins who speak thus “this world is finite and bounded!” they do so falsely. And even those ascetics and Brahmins who speak thus “this world is infinite and unbounded!” they also do so falsely. Now this world is finite and it is infinite. But why is this so? Because I, by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attained the mind of *samādhi*, and in whatever way having attained this mind, did abide perceiving this world as finite above and below and perceiving it as infinite across. Indeed from this and from that I understand: “now this world as such is finite and it is infinite!”’ This thing, monks, is the **third condition**—owing to what and beginning with what—that some ascetic and Brahmin philosophers of finitude and infinitude, make known that the world is finite or infinite. And owing to what and beginning with what is the fourth that these honorable ascetic and Brahmin philosophers of finitude and infinitude, make known that the world is finite or infinite? In this world, monks, certainly some ascetics or Brahmins exist as investigators and logicians. Undertaking investigation affected with logic and by one’s own understanding of this thus says: ‘this world is neither finite, yet nor is it infinite. Those ascetics and Brahmins who speak thus “this world is finite or bounded!” they do so falsely. Even those ascetics and Brahmins who speak thus “this world is infinite and unbounded!” they also do so falsely. And further those ascetics and Brahmins who speak thus “now this world is finite and it is infinite!” even they do so falsely⁷³. This world is neither finite, yet nor is it infinite! This thing, monks, is the **fourth condition**—owing to what and beginning with what—that some ascetic and Brahmin philosophers of finitude and infinitude, make known that the world is finite or infinite. Certainly it is because of this, monks, that these ascetic and Brahmin philosophers of finitude and infinitude, indeed declare on four grounds that the world is finite or infinite. Indeed, monks, certainly whatever ascetic or Brahmin philosopher of finitude and infinitude who declares the world is finite or infinite, certainly all of these do so because of these four grounds or a certain one; with none existing outside from these. It is, monks, as the *Tathagatā* knows clearly: ‘these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!’ and on account of knowing this thing of worship, the *Tathagatā* has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from ‘the others’, knowing the extinguishment of the fires⁶³. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the *Tathagatā* is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the *Tathagatā* having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this *Tathagatā*’s splendor—as it really is.

⁷¹ *Antānantam* (Pali) means: having an end, finite, bounded (*anta*) + not having an end, infinite, boundless (*ānanta*)

⁷² A spatial philosophy indicating the vertical structure of the creation universe [from the highest heavens to the lowest hells] is finite (limited), and the horizontal structure of the creation universe is infinite (never ending)

⁷³ Here Gautama reveals those who hold the view that the world is neither finite, nor infinite, nor finite and infinite are holding wrong views. This is because the world is both finite and infinite as follows: 1. The creation world is finite in time and space, having a finite existence in time and space, 2. Everything in the world, i.e. “God’s substance” and “life-force (spirit)” that makes up the world, is infinite and boundless and beyond the confines of time and space

10. There are, monks, some ascetic and Brahmin **eel-wrigglers**, and when asked a question here and there respond equally with equivocation as wriggling eels, indeed on four grounds⁷⁴. And owing to what and beginning with what do these honorable ascetic and Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels, indeed on four grounds? In this world, monks, certainly some ascetics or Brahmins are not even slightly aware of the truth 'this thing is wholesome!' and not even slightly aware of the truth 'this thing is unwholesome!' He exists in this way: 'Indeed, I am not even slightly aware of the truth "this thing is wholesome!" and not even slightly aware of the truth "this thing is unwholesome!" Indeed moreover if I with little understanding of the truth "this thing is wholesome!" and with little understanding of the truth "this thing is unwholesome!" and should I declare "this thing is wholesome!" and should I declare "this thing is unwholesome!" that pertaining to myself would be false. Whatever pertaining to myself is false, that pertaining to myself is distressing. Whatever pertaining to myself is distressing, that pertaining to myself is a danger!' Thus with a fear of lying and a disgust of lying he neither declares that which is wholesome, nor moreover declares that which is unwholesome; and when asked a question here and there responds equally with equivocation as a wriggling eel: 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' This thing, monks, is the **first condition**—owing to what and beginning with what—that some ascetic and Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels. And owing to what and beginning with what is the second that these honorable ascetic and Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels? In this world, monks, certainly some ascetics or Brahmins are not even slightly aware of the truth 'this thing is wholesome!' and not even slightly aware of the truth 'this thing is unwholesome!' He exists in this way: 'Indeed, I am not even slightly aware of the truth "this thing is wholesome!" and not even slightly aware of the truth "this thing is unwholesome!" Indeed moreover if I with little understanding of the truth "this thing is wholesome!" and with little understanding of the truth "this thing is unwholesome!" and should I declare "this thing is wholesome!" and should I declare "this thing is unwholesome!" in me there may arise either lust or desire or ill-will or anger. Whenever there arises in me either lust or desire or ill-will or anger, that pertaining to myself is attachment. Whatever pertaining to myself is attachment, that pertaining to myself is distressing. Whatever pertaining to myself is distressing, that pertaining to myself is a danger!' Thus with a fear of attachment and a disgust of attachment he neither declares that which is wholesome, nor moreover declares that which is unwholesome; and when asked a question here and there responds equally with equivocation as a wriggling eel: 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' This thing, monks, is the **second condition**—owing to what and beginning with what—that some ascetic and Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels. And owing to what and beginning with what is the third that these honorable ascetic and Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels? In this world, monks, certainly some ascetics or Brahmins are not even slightly aware of the truth 'this thing is wholesome!' and not even slightly aware of the truth 'this thing is unwholesome!' He exists in this way: 'Indeed, I am not even slightly aware of the truth "this thing is wholesome!" and not even slightly aware of the truth "this thing is unwholesome!" Indeed moreover if I with little understanding of the truth "this thing is wholesome!" and with little understanding of the truth "this thing is unwholesome!" and should I declare "this thing is wholesome!" and should I declare "this thing is unwholesome!" for indeed there are wise and clever ascetics and Brahmins, hair-splitters, practiced in disputing with others, and methinks these move about coursing with wisdom, destroying the views of others; and I in that place would be conversing together with these and would be cross-examined and would be asked for explanations. In that place, in which I would be conversing together and would be cross-examined and would be asked for explanations, I would not be able to explain it to them. Whatever I would not be able to explain, that pertaining to myself is distressing. Whatever pertaining to myself is distressing, that pertaining to myself is a danger!' Thus with a fear of questioning and a disgust of questioning he neither declares that which is wholesome, nor moreover declares that which is unwholesome; and when asked a question here and there responds equally with equivocation as a wriggling eel: 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' This thing, monks, is the **third condition**—owing to what and beginning with what—that some ascetic and Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels. And owing to what and beginning with what is the fourth that these honorable ascetic and Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels?

⁷⁴ *Amarāvikkhepika* (Pali) means: eel wriggler; *amarāvikkhepaṃ* (Pali) means: wriggling or oscillating like an eel

11. In this world, monks, certainly some ascetics or Brahmins exist as stupid and bewildered. And when asked a question here and there respond equally with equivocation as wriggling eels, with stupidity and bewilderment: 'Is there existence beyond this world?' if I were asked thus 'is there existence beyond this world?' if pertaining to me thus 'is there existence beyond this world?' that one should declare to be such⁷⁵. 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Is there non-existence beyond this world?' if I were asked thus 'is there non-existence beyond this world?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Now is there existence and non-existence beyond this world?' if I were asked thus 'now is there existence and non-existence beyond this world?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Is there neither existence nor non-existence beyond this world?' if I were asked thus 'is there neither existence nor non-existence beyond this world?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to

me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not! 'Are living beings spontaneously reborn?'⁷⁶ if I were asked thus, 'are living beings spontaneously reborn?' if pertaining to me thus 'are living beings spontaneously reborn?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Are living beings not spontaneously reborn?' if I were asked thus, 'are living beings not spontaneously reborn?' if pertaining to me thus 'are living beings not spontaneously reborn?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Now are living beings spontaneously reborn and are they not?' if I were asked thus, 'now are living beings spontaneously reborn and are they not?' if pertaining to me thus 'now are living beings spontaneously reborn and are they not?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Are living beings neither spontaneously reborn nor are they not?' if I were asked thus, 'are living beings neither spontaneously reborn nor are they not?' if pertaining to me thus 'are living beings neither spontaneously reborn nor are they not?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Does fruit result?'⁷⁷ from well done and badly done action?' if I were asked thus, 'does fruit result from well done and badly done action?' if pertaining to me thus 'does fruit result from well done and badly done action?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Does fruit not result from well done and badly done action?' if I were asked thus, 'does fruit not result from well done and badly done action?' if pertaining to me thus 'does fruit not result from well done and badly done action?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Now does fruit result and does it not from well done and badly done action?' if I were asked thus, 'now does fruit result and does it not from well done and badly done action?' if pertaining to me thus 'now does fruit result and does it not from well done and badly done action?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Does neither fruit result nor does it not from well done and badly done action?' if I were asked thus, 'does neither fruit result nor does it not from well done and badly done action?' if pertaining to me thus 'does neither fruit result nor does it not from well done and badly done action?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Does the Tathāgata¹⁹ exist beyond death?' if I were asked thus, 'does the Tathāgata exist beyond death?' if pertaining to me thus 'does the Tathāgata exist beyond death?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Does the Tathāgata not exist beyond death?' if I were asked thus, 'does the Tathāgata not exist beyond death?' if pertaining to me thus 'does the Tathāgata not exist beyond death?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Now does the Tathāgata exist and not exist beyond death?' if I were asked thus, 'now does the Tathāgata exist and not exist beyond death?' if pertaining to me thus 'now does the Tathāgata exist and not exist beyond death?' that one should declare to be such, 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' 'Does the Tathāgata neither exist nor not exist beyond death?' if I were asked thus, 'does the Tathāgata neither exist nor not exist beyond death?' if pertaining to me thus 'does the Tathāgata neither exist nor not exist beyond death?' that one should declare to be such 'To me perhaps it's not only thus ~ to me perhaps it isn't thus so ~ to me perhaps it's not otherwise thus ~ to me perhaps it isn't that it isn't like thus ~ to me perhaps it isn't that it isn't thus not!' This thing, monks, is the **fourth condition**—owing to what and beginning with what—that some ascetic and Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels. Certainly it is because of this, monks, that these ascetic and Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels, indeed on four grounds. Indeed, monks, certainly whatever ascetic or Brahmin eel-wiggler, when asked a question here and there responds equally with equivocation as a wriggling eel, certainly all of these do so because of these four grounds or a certain one; with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires⁶³. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is.

⁷⁵ *Atthi paro loko'ti* (Pali) means: (is) to be, to exist, existence (*atthi*) + beyond (*paro*) + this world (*loko*)

⁷⁶ *Opapātikā* (Pali) means: "spontaneously reborn" without parents into another spiritual realm (i.e. heaven or hell)

⁷⁷ *Phalam vipāko* (Pali) means: fruit, result, crop, produce, karmic effect (*phalam*) + result, outcome (*vipāko*)

12. There are, monks, some ascetic and Brahmin **philosophers of causeless origination**, worshipping individuality and worshipping the world as originating without a cause, indeed on which they declare on two grounds. And owing to what and beginning with what do these honorable ascetic and Brahmin philosophers of causeless origination worship individuality and worship the world as originating without a cause, indeed on which they declare on two

grounds? There are, monks, devas named *Asaññasatta*⁷⁸. And subsequently with the appearance of consciousness, those devas hence fall away from this group. And then in this state, monks, a certain living being who existed, having fallen from this group arrives in this place. Having arrived in this place, goes forth from the home life into the homeless state to become a monk. And in going forth from the home life into the homeless state to become a monk, exists by way of exertion, by way of striving, by way of devotion, by way of vigilance, by way of right reflection and the like, attaining the mind of *samādhi*; and in whatever way having attained this mind, remembers the appearance of consciousness, but does not remember beyond from that. Of this he thus says: 'now the individual and the world have originated without a cause. But why is this so? Because I did not exist in the past; if now I am, after not having been, transformed into existence!' This thing, monks, is the **first condition**—owing to what and beginning with what—that some ascetic and Brahmin philosophers of causeless origination, worshipping individuality and worshipping the world as originating without a cause, make known. And owing to what and beginning with what is the second that these honorable ascetic and Brahmin philosophers of causeless origination, worshipping individuality and worshipping the world as originating without a cause, make known? In this world, monks, certainly some ascetics or Brahmins exist as investigators and logicians. Undertaking investigation affected with logic and by one's own understanding of this thus says: 'now the individual and the world have originated without a cause!' This thing, monks, is the **second condition**—owing to what and beginning with what—that some ascetic and Brahmin philosophers of causeless origination, worshipping individuality and worshipping the world as originating without a cause, make known. Certainly it is because of this, monks, that these ascetic and Brahmin philosophers of causeless origination worship individuality and worship the world as originating without a cause, indeed on which they declare on two grounds. Indeed, monks, certainly whatever ascetic or Brahmin philosopher of causeless origination worshipping individuality and worshipping the world as originating without a cause who declares it to be so, certainly all of these do so because of these two grounds or a certain one; with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires⁶³. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is. Certainly it is because of this, monks, that these ascetics and Brahmins belonging to a kalpa in the past, who aim towards speculating about the past, indeed in reference to the past declare eighteen grounds on which their various dispositions are bestowed. Indeed, monks, certainly whatever ascetic or Brahmin belonging to a kalpa in the past, who aim towards speculating about the past, indeed in reference to the past, on which their various dispositions are bestowed; certainly all of these do so because of these eighteen grounds or a certain one, with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is.

⁷⁸ *Asaññasattā* (Pali) means: unconscious; being without ideas and without thought (*asañña*) + living being (*sattā*)

13. There are, monks, some ascetics and Brahmins belonging to a kalpa⁷⁹ in the future, who aim towards speculating about the future, and with reference to the future indeed they declare forty-four grounds on which their various dispositions are bestowed. And owing to what and beginning with what do these honorable ascetics and Brahmins, belonging to a kalpa in the future, who aim towards speculating about the future, indeed in reference to the future declare forty-four grounds on which their various dispositions are bestowed? There are, monks, some ascetic and Brahmin **philosophers of the view of conscious immortality**, indeed declaring on sixteen grounds that the conscious individual is immortal⁸⁰. And owing to what and beginning with what do these honorable ascetic and Brahmin philosophers of the view of conscious immortality, indeed declare on sixteen grounds that the conscious individual is immortal? 'The individual with form exists beyond death healthy and conscious!' he declares. 'The individual without form exists beyond death healthy and conscious!' he declares. 'Now the individual with form and without form exists beyond death healthy and conscious!' he declares. 'The individual with neither form nor without form exists beyond death healthy and conscious!' he declares. 'The individual who is finite exists beyond death healthy and conscious!' he declares. 'The individual who is infinite exists beyond death healthy and conscious!' he declares. 'Now the individual who is finite and infinite exists beyond death healthy and conscious!' he declares. 'The individual who is neither finite nor infinite exists beyond death healthy and conscious!' he declares. 'The individual with unvarying perception exists beyond death healthy and conscious!' he declares. 'The individual with varying perception exists beyond death healthy and conscious!' he declares. 'The individual with limited perception exists beyond death healthy and conscious!' he declares. 'The individual with unlimited perception exists beyond death healthy and conscious!' he declares. 'The individual with extreme happiness exists beyond death healthy and conscious!' he declares. 'The individual with extreme sorrow exists beyond death healthy and conscious!' he declares. 'The individual with happiness and sorrow exists beyond death healthy and conscious!' he declares. 'The individual with neither happiness nor sorrow exists beyond death healthy and conscious!' he declares. Certainly it is because of this, monks, that these ascetic and Brahmin philosophers of the view of conscious immortality, indeed declare on sixteen grounds that the conscious individual is immortal. Indeed, monks, certainly whatever ascetic or

Brahmin philosopher of the view of conscious immortality, who declares the conscious individual is immortal, certainly all of these do so because of these sixteen grounds or a certain one; with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires⁶³. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is. There are, monks, some ascetic and Brahmin **philosophers of the view of unconscious immortality**, indeed declaring on eight grounds that the unconscious individual is immortal. And owing to what and beginning with what do these honorable ascetic and Brahmin philosophers of the view of unconscious immortality, indeed declare on eight grounds that the unconscious individual is immortal? 'The individual with form exists beyond death healthy and unconscious!' he declares. 'The individual without form exists beyond death healthy and unconscious!' he declares. 'Now the individual with form and without form exists beyond death healthy and unconscious!' he declares. 'The individual with neither form nor without form exists beyond death healthy and unconscious!' he declares. 'The individual who is finite exists beyond death healthy and unconscious!' he declares. 'The individual who is infinite exists beyond death healthy and unconscious!' he declares. 'Now the individual who is finite and infinite exists beyond death healthy and unconscious!' he declares. 'The individual who is neither finite nor infinite exists beyond death healthy and unconscious!' he declares. Certainly it is because of this, monks, that these ascetic and Brahmin philosophers of the view of unconscious immortality, indeed declare on eight grounds that the unconscious individual is immortal. Indeed, monks, certainly whatever ascetic or Brahmin philosopher of the view of unconscious immortality, who declares the unconscious individual is immortal, certainly all of these do so because of these eight grounds or a certain one; with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is. There are, monks, some ascetic and Brahmin **philosophers of the view of neither conscious nor unconscious immortality**, indeed declaring on eight grounds that the individual, neither conscious nor unconscious, is immortal. And owing to what and beginning with what do these honorable ascetic and Brahmin philosophers of the view of neither conscious nor unconscious immortality, indeed declare on eight grounds that the individual, neither conscious nor unconscious, is immortal? 'The individual with form exists beyond death healthy and neither conscious nor unconscious!' he declares. 'The individual without form exists beyond death healthy and neither conscious nor unconscious!' he declares. 'Now the individual with form and without form exists beyond death healthy and neither conscious nor unconscious!' he declares. 'The individual with neither form nor without form exists beyond death healthy and neither conscious nor unconscious!' he declares. 'The individual who is finite exists beyond death healthy and neither conscious nor unconscious!' he declares. 'The individual who is infinite exists beyond death healthy and neither conscious nor unconscious!' he declares. 'Now the individual who is finite and infinite exists beyond death healthy and neither conscious nor unconscious!' he declares. 'The individual who is neither finite nor infinite exists beyond death healthy and neither conscious nor unconscious!' he declares. Certainly it is because of this, monks, that these ascetic and Brahmin philosophers of the view of neither conscious nor unconscious immortality, indeed declare on eight grounds that the individual, neither conscious nor unconscious, is immortal. Indeed, monks, certainly whatever ascetic or Brahmin philosopher of the view of neither conscious nor unconscious immortality, who declares the individual, neither conscious nor unconscious, is immortal, certainly all of these do so because of these eight grounds or a certain one; with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is.

⁷⁹ *Aparantakappikā* (Pali) means: the future (*aparanta*) + belonging to a kalpa (*kappikā*). A kalpa is an aeon or great length of time, with an antah-kalpa lasting 8.64 million years; measuring one earth cycle. Here Gautama makes the point those with fixed "speculative views" on the future are held captive (and thus 'belong') to a kalpa in the future

⁸⁰ *Uddhamāghāta* (Pali) literally means: not destroyed (*māghāta*) + in the uppermost state (*uddha*); thus immortal

14. There are, monks, some ascetic and Brahmin **philosophers of the view of annihilation**, indeed declaring on seven grounds the consciousness of living beings⁸¹ is destroyed, annihilated and eradicated. And owing to what and beginning with what do these honorable ascetic and Brahmin philosophers of the view of annihilation, indeed declare on seven grounds the consciousness of living beings is destroyed, annihilated and eradicated? In this world, monks, certainly some ascetics or Brahmins exist with views in this way asserting thus: 'Indeed, my friend, because

this individual form is composed of the four great elements⁸² and is born coming from mother and father, it becomes annihilated and is destroyed as this body breaks up, no longer existing beyond death; indeed, my friend, to that extent does this individual become thoroughly eradicated! In this way some declare the consciousness of living beings is destroyed, annihilated and eradicated. Thus another says to him: 'Indeed there is, my friend, that individual which thou asserts, yet I declare the end of existence is not like that; and certainly not, my friend, to that extent does this individual become thoroughly eradicated. Surely there is, my friend, another individual divine form belonging to the domain of sensual pleasure, feeding on material nutrients—that thou neither exists knowing nor exists seeing—that I myself know and I see. Then from which, my friend, this individual becomes annihilated and is destroyed as this body breaks up, no longer existing beyond death; indeed, my friend, to that extent does this individual become thoroughly eradicated!' In this way some declare the consciousness of living beings is destroyed, annihilated and eradicated. Thus another says to him: 'Indeed there is, my friend, that individual which thou asserts, yet I declare the end of existence is not like that; and certainly not, my friend, to that extent does this individual become thoroughly eradicated. Surely there is, my friend, another individual in every respect passing beyond the perception of form, non-attentive to varying perception and where perception of sense-reaction has disappeared, entering the space-infinity-plane of "infinite space!"—that thou neither exists knowing nor exists seeing—that I myself know and I see. Then from which, my friend, this individual becomes annihilated and is destroyed as this body breaks up, no longer existing beyond death; indeed, my friend, to that extent does this individual become thoroughly eradicated!' In this way some declare the consciousness of living beings is destroyed, annihilated and eradicated. Thus another says to him: 'Indeed there is, my friend, that individual which thou asserts, yet I declare the end of existence is not like that; and certainly not, my friend, to that extent does this individual become thoroughly eradicated. Surely there is, my friend, another individual in every respect passing beyond the space-infinity-plane, entering the consciousness-infinity-plane of "infinite consciousness!"—that thou neither exists knowing nor exists seeing—that I myself know and I see. Then from which, my friend, this individual becomes annihilated and is destroyed as this body breaks up, no longer existing beyond death; indeed, my friend, to that extent does this individual become thoroughly eradicated!' In this way some declare the consciousness of living beings is destroyed, annihilated and eradicated. Thus another says to him: 'Indeed there is, my friend, that individual which thou asserts, yet I declare the end of existence is not like that; and certainly not, my friend, to that extent does this individual become thoroughly eradicated. Surely there is, my friend, another individual in every respect passing beyond the nothingness-plane, entering the nothingness-plane of "no thing exists!"—that thou neither exists knowing nor exists seeing—that I myself know and I see. Then from which, my friend, this individual becomes annihilated and is destroyed as this body breaks up, no longer existing beyond death; indeed, my friend, to that extent does this individual become thoroughly eradicated!' In this way some declare the consciousness of living beings is destroyed, annihilated and eradicated. Certainly it is because of this, monks, that these ascetic and Brahmin philosophers of the view of annihilation, indeed declare on seven grounds the consciousness of living beings is destroyed, annihilated and eradicated. Indeed, monks, certainly whatever ascetic or Brahmin philosopher of the view of annihilation, who declares the consciousness of living beings is destroyed, annihilated and eradicated, certainly all of these do so because of these seven grounds or a certain one; with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires⁸³. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is.

⁸¹ *Sato sattassa ucchedam* (Pali) means: consciousness (*sato*) + of living beings (*sattassa*) + annihilated (*uccheda*). Here Gautama makes the point that while the consciousness (perception) of individuality is eventually annihilated, the consciousness (perception) of the self as the one undivided Universal Spirit of God is not annihilated. Thus a belief in the complete annihilation of consciousness is deemed a wrong view in the "net of wrong views"

⁸² *Cātumahābhūtika* (Pali) means: the four (*cātu*) + great (*mahā*) + elements (*bhūtika*): earth, water, fire and air

15. There are, monks, some ascetic and Brahmin **philosophers of the view Nibbāna is realizable in this world**, indeed declaring on five grounds the consciousness of living beings in this world can realize supreme Nibbāna⁸³. And owing to what and beginning with what do these honorable ascetic and Brahmin philosophers of the view Nibbāna is realizable in this world, indeed declare on five grounds the consciousness of living beings in this world can realize supreme Nibbāna? In this world, monks, certainly some ascetics or Brahmins exist with views in this way asserting thus: 'Indeed, my friend, because this individual endowed with and possessing certainly the five cords of sensual

desire⁸⁴ satisfies one's senses; indeed, my friend, to that extent does this individual in this world obtain and realize supreme Nibbāna! In this way some declare the consciousness of living beings in this world can realize supreme Nibbāna. Thus another says to him: 'Indeed there is, my friend, that individual which thou asserts, yet I declare the end of existence⁸⁵ is not like that; and certainly not, my friend, to that extent does this individual in this world obtain and realize supreme Nibbāna. But why is this so? Because, my friend, sensual desire is impermanent, painful and subject to change, and those subject to change arise in different states of sorrow, lamenting, suffering, melancholy and unrest. Now because of this, my friend, that individual separated from sensual desire and separated from unwholesome things, accompanied by reasoning and contemplation—abides within the first meditation, calm and detached, and easily experiences rapture; indeed, my friend, to that extent does this individual in this world obtain and realize supreme Nibbāna! In this way some declare the consciousness of living beings in this world can realize supreme Nibbāna. Thus another says to him: 'Indeed there is, my friend, that individual which thou asserts, yet I declare the end of existence is not like that; and certainly not, my friend, to that extent does this individual in this world obtain and realize supreme Nibbāna. But why is this so? Because in that state the reasoning and contemplation of this and of that, is certainly declared to be gross⁸⁶. Now because of this, my friend, that individual suppressing reasoning and contemplation with one-pointed concentration [free from thought]—abides within the second meditation, having stilled and calmed his inner thoughts by not reasoning and contemplating, and easily experiences the rapture of samādhi⁸⁷; indeed, my friend, to that extent does this individual in this world obtain and realize supreme Nibbāna! In this way some declare the consciousness of living beings in this world can realize supreme Nibbāna. Thus another says to him: 'Indeed there is, my friend, that individual which thou asserts, yet I declare the end of existence is not like that; and certainly not, my friend, to that extent does this individual in this world obtain and realize supreme Nibbāna. But why is this so? Because in that state the arrival of rapture exhilarating the thoughts of this and of that, is certainly declared to be gross. Now because of this, my friend, that individual with the desire for rapture waning after abiding in the resignation of the reflecting mind—he abides within the third meditation, having calmed the mental body and because of that perceives Higher Knowledge and easily understands, declaring "Resign the active mind to dwell within at ease!"; indeed, my friend, to that extent does this individual in this world obtain and realize supreme Nibbāna! In this way some declare the consciousness of living beings in this world can realize supreme Nibbāna. Thus another says to him: 'Indeed there is, my friend, that individual which thou asserts, yet I declare the end of existence is not like that; and certainly not, my friend, to that extent does this individual in this world obtain and realize supreme Nibbāna. But why is this so? Because in that state the reflection of pleasant thoughts of this and of that, is certainly declared to be gross. Now because of this, my friend, that individual having previously abandoned pleasure and displeasure and overcome joy and suffering—he abides within the fourth meditation, having calmed and purified the mind to a state of equanimity [neither pleasant nor unpleasant], with both now extinguished; indeed, my friend, to that extent does this individual in this world obtain and realize supreme Nibbāna! In this way some declare the consciousness of living beings in this world can realize supreme Nibbāna. Certainly it is because of this, monks, that these ascetic and Brahmin philosophers of the view Nibbāna is realizable in this world, indeed declare on five grounds the consciousness of living beings in this world can realize supreme Nibbāna. Indeed, monks, certainly whatever ascetic or Brahmin philosopher of the view Nibbāna is realizable in this world, who declares the consciousness of living beings in this world can realize supreme Nibbāna, certainly all of these do so because of these five grounds or a certain one; with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires⁶³. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is.

⁸³ *Nibbāna* (Pali) means: the extinguishment of the three fires of 'craving', 'ill-will' and 'ignorance'. The supreme nibbāna (the total and complete extinguishment of the fires) can only be realized in the Pure Abodes and beyond, and not from the lower realms up to the Bṛhatphala worlds (which corresponds to the fourth dhyāna (meditative absorption)). Supreme nibbāna thus cannot be realized (*ditṭha*) in this Desire Realm state (*dhama*), this world

⁸⁴ This theory asserts the craving for sense desire is extinguished after being wholly satisfied (*paricāreti*). The five cords of sensual desire are forms cognizable and desired by the eyes, the ears, the nose, the tongue and the body

⁸⁵ *Neso natthīti* (Pali) means: not (*na*) + that (*eso*) + not (*na*) + existing (*atthi*) + like (*iti*). With the total and complete extinguishment of the fires, supreme nibbāna is the end of existence for the perceived individual separate self

⁸⁶ *Oḷārikam* (Pali) means: gross, coarse, of the material; that being of a lower spiritual vibration and density

⁸⁷ *Samādhi* (Pali) means: a state of intense concentration or meditative trance where the mind becomes one-pointed, free of all reasoning and contemplation, resulting in the mind entering a divine state of consciousness and bliss

16. Certainly it is because of this, monks, that these ascetics and Brahmins belonging to a kalpa in the future, who aim towards speculating about the future, indeed in reference to the future declare forty-four grounds on which their various dispositions are bestowed. Indeed, monks, certainly whatever ascetic or Brahmin belonging to a kalpa in the future, who aim towards speculating about the future, indeed in reference to the future, on which their various dispositions are bestowed; certainly all of these do so because of these forty-four grounds or a certain one, with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires⁶³. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is

liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is. Certainly it is because of this, monks, that these ascetics and Brahmins belonging to a kalpa in the future and belonging to a kalpa in the past and belonging to a kalpa in the future and past, who aim towards speculating about the future and past, indeed in reference to the future and past declare sixty-two grounds on which their various dispositions are bestowed. Indeed, monks, certainly whatever ascetic or Brahmin belonging to a kalpa in the future or belonging to a kalpa in the past or belonging to a kalpa in the future and past⁸⁸, who aim towards speculating about the future or past, indeed in reference to the future or past, on which their various dispositions are bestowed; certainly all of these do so because of these sixty-two grounds or a certain one, with none existing outside from these. It is, monks, as the Tathagatā knows clearly: 'these tenets of speculative philosophy grasped in this way, succumbed to in this way, having a certain destiny in this way, thus lead to the condition of rebirth!' and on account of knowing this thing of worship, the Tathagatā has a higher understanding; and knowing this thing of worship never takes it up, and in not taking it up is surely separate from 'the others', knowing the extinguishment of the fires. Of sensations, he worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing their real essence, monks, the Tathagatā is liberated without grasping. Indeed this, monks, are those profound things difficult to see and difficult to know, pure and exalted and beyond logic, subtle and comprehensible only to the wise, which the Tathagatā having spontaneously realized through direct Knowledge makes known, for which one should speak and talk correctly of this Tathagatā's splendor—as it really is.

⁸⁸ Here Gautama Buddha makes the points: (1) those who speculate about the past or future are focusing their mind from the present moment (Reality) to a moment in time that doesn't exist (unreality), (2) those who speculate about, and thus worship, the past or future (the space-time continuum), are destined to be reborn in the realm of time and space; this is because our thoughts create our reality, and whatever the mind attaches to is mentally re-created, (3) the Truth of Reality (Dharma) can be experienced only through direct Knowledge, not through speculation, and any attempt to speculate on Reality is a decision to "go it alone" and by-pass and reject the path of direct Knowledge

TRANSCENDING THE NET OF "WRONG VIEWS"

17. In that place, monks, whenever these ascetic or Brahmin eternalists worship individuality and worship the world as eternal, indeed on which they declare on four grounds—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry⁸⁹ of having felt the condition of craving. In that place, monks, whenever these ascetic or Brahmin partial eternalists and partial non-eternalists worship individuality and worship the world as eternal in part and non-eternal in part, indeed on which they declare on four grounds—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetic or Brahmin philosophers of finitude and infinitude indeed declare on four grounds that the world is finite or infinite—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetic or Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels, indeed on four grounds—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetic or Brahmin philosophers of causeless origination worship individuality and worship the world as originating without a cause, indeed on which they declare on two grounds—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetics or Brahmins belonging to a kalpa in the past, who aim towards speculating about the past, indeed in reference to the past declare eighteen grounds on which their various dispositions are bestowed—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of conscious immortality, indeed declare on sixteen grounds that the conscious individual is immortal—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of unconscious immortality, indeed declare on eight grounds that the unconscious individual is immortal—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of neither conscious nor unconscious immortality, indeed declare on eight grounds that the individual, neither conscious nor unconscious, is immortal—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of annihilation, indeed declare on seven grounds the consciousness of living beings is destroyed, annihilated and eradicated—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetic or Brahmin philosophers of the view Nibbāna is realizable in this world, indeed declare on five grounds the consciousness of living beings in this world can realize supreme Nibbāna—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetics or Brahmins belonging to a kalpa in the future, who aim towards speculating about the future, indeed in reference to the future declare forty-four grounds on which their various dispositions are bestowed—further to that these honorable ascetics and Brahmins are ignorant and don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetics or Brahmins belonging to a kalpa in the future and belonging to a kalpa in the past and belonging to a kalpa in the future and past, who aim towards speculating about the future and past, indeed in reference to the future and past declare sixty-two grounds on which their various dispositions are bestowed—further to that these honorable ascetics and Brahmins are ignorant and

don't understand—that is only the longing and worry of having felt the condition of craving. In that place, monks, whenever these ascetic or Brahmin eternalists worship individuality and worship the world as eternal, indeed on which they declare on four grounds—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetic or Brahmin partial eternalists and partial non-eternalists worship individuality and worship the world as eternal in part and non-eternal in part, indeed on which they declare on four grounds—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetic or Brahmin philosophers of finitude and infinitude indeed declare on four grounds that the world is finite or infinite—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetic or Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels, indeed on four grounds—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetic or Brahmin philosophers of causeless origination worship individuality and worship the world as originating without a cause, indeed on which they declare on two grounds—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetics or Brahmins belonging to a kalpa in the past, who aim towards speculating about the past, indeed in reference to the past declare eighteen grounds on which their various dispositions are bestowed—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of conscious immortality indeed declare on sixteen grounds that the conscious individual is immortal—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of unconscious immortality indeed declare on eight grounds that the unconscious individual is immortal—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of neither conscious nor unconscious immortality indeed declare on eight grounds that the individual, neither conscious nor unconscious, is immortal—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of annihilation indeed declare on seven grounds the consciousness of living beings is destroyed, annihilated and eradicated—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetic or Brahmin philosophers of the view Nibbāna is realizable in this world, indeed declare on five grounds the consciousness of living beings in this world can realize supreme Nibbāna—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetics or Brahmins belonging to a kalpa in the future, who aim towards speculating about the future, indeed in reference to the future declare forty-four grounds on which their various dispositions are bestowed—that, moreover, is conditioned by contact. In that place, monks, whenever these ascetics or Brahmins belonging to a kalpa in the future and belonging to a kalpa in the past and belonging to a kalpa in the future and past, who aim towards speculating about the future and past, indeed in reference to the future and past declare sixty-two grounds on which their various dispositions are bestowed—that, moreover, is conditioned by contact.

⁸⁹ *Vipphandita* (Pali) means: 'writhing, twitching, struggle, agitation of mind, fear, worry' [caused by the condition of craving]. Craving is an expectation, and fear can only enter the mind after an expectation has been formed. It is this agitation of mind (fear) caused by the initial craving for certainty (expectation) that propels the need to speculate

18. In that place, monks, whenever these ascetic or Brahmin eternalists worship individuality and worship the world as eternal, indeed on which they declare on four grounds—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere⁹⁰. In that place, monks, whenever these ascetic or Brahmin partial eternalists and partial non-eternalists worship individuality and worship the world as eternal in part and non-eternal in part, indeed on which they declare on four grounds—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetic or Brahmin philosophers of finitude and infinitude indeed declare on four grounds that the world is finite or infinite—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetic or Brahmin eel-wrigglers, when asked a question here and there respond equally with equivocation as wriggling eels, indeed on four grounds—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetic or Brahmin philosophers of causeless origination worship individuality and worship the world as originating without a cause, indeed on which they declare on two grounds—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetics or Brahmins belonging to a kalpa in the past, who aim towards speculating about the past, indeed in reference to the past declare eighteen grounds on which their various dispositions are bestowed—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of conscious immortality indeed declare on sixteen grounds that the conscious individual is immortal—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of unconscious immortality indeed declare on eight grounds that the unconscious individual is immortal—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of neither conscious nor unconscious immortality indeed declare on eight grounds that the individual, neither conscious nor unconscious, is immortal—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetic or Brahmin philosophers of the view of annihilation indeed declare on seven grounds the consciousness of living beings is destroyed, annihilated and eradicated—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetic or Brahmin philosophers of the view Nibbāna is realizable in this world, indeed declare on five grounds the consciousness of living beings in this world can realize supreme Nibbāna—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetics or Brahmins belonging to a kalpa in the future, who aim towards speculating about the future, indeed in reference to the future declare forty-four grounds on which their various dispositions are bestowed—certainly these exist in the condition in this way of not experiencing that peace felt elsewhere. In that place, monks, whenever these ascetics or Brahmins belonging to a kalpa in the future and belonging to a kalpa in the past and belonging to a kalpa in the future and past, who aim towards speculating about the future and past, indeed in reference to the future and past declare sixty-two grounds on which their various dispositions are bestowed—certainly these exist in the condition in this way of not experiencing that peace felt

elsewhere. In that place, monks, whenever these ascetic or Brahmin eternalists worship individuality and worship the world as eternal, indeed on which they declare on four grounds; and also whenever these ascetic or Brahmin partial eternalists and partial non-eternalists worship individuality and worship the world as eternal in part and non-eternal in part, indeed on which they declare on four grounds; and also whenever these ascetic or Brahmin philosophers of finitude and infinitude indeed declare on four grounds that the world is finite or infinite; and also whenever these ascetic or Brahmin eel-wrigglers, indeed on four grounds when asked a question here and there respond equally with equivocation as wriggling eels; and also whenever these ascetic or Brahmin philosophers of causeless origination worship individuality and worship the world as originating without a cause, indeed on which they declare on two grounds; and also whenever these ascetics or Brahmins belonging to a kalpa in the past, who aim towards speculating about the past, indeed in reference to the past declare eighteen grounds on which their various dispositions are bestowed; and also whenever these ascetic or Brahmin philosophers of the view of conscious immortality indeed declare on sixteen grounds that the conscious individual is immortal; and also whenever these ascetic or Brahmin philosophers of the view of unconscious immortality indeed declare on eight grounds that the unconscious individual is immortal; and also whenever these ascetic or Brahmin philosophers of the view of neither conscious nor unconscious immortality indeed declare on eight grounds that the individual, neither conscious nor unconscious, is immortal; and also whenever these ascetic or Brahmin philosophers of the view of annihilation indeed declare on seven grounds the consciousness of living beings is destroyed, annihilated and eradicated; and also whenever these ascetic or Brahmin philosophers of the view Nibbāna is realizable in this world, indeed declare on five grounds the consciousness of living beings in this world can realize supreme Nibbāna; and also whenever these ascetics or Brahmins belonging to a kalpa in the future, who aim towards speculating about the future, indeed in reference to the future declare forty-four grounds on which their various dispositions are bestowed; and also whenever these ascetics or Brahmins belonging to a kalpa in the future and belonging to a kalpa in the past and belonging to a kalpa in the future and past, who aim towards speculating about the future and past, indeed in reference to the future and past declare sixty-two grounds on which their various dispositions are bestowed—certainly it is because all of these undertake feeling and touching the six sense-impressions⁹¹—and the experiencing of those sensations causes longing, longing causes clinging, clinging causes birth, birth causes rebirth and the arising of old age and death, sorrow, lamenting, suffering, melancholy and unrest. Certainly, monks, when of the six sense-impressions, a monk worships their arising, worships their annihilation, worships their sweetness, worships their misery, worships salvation and in knowing this is their real essence—and because of this—he has a superior understanding entirely⁶⁴. Indeed, monks, certainly whatever ascetic or Brahmin belonging to a kalpa in the future or belonging to a kalpa in the past or belonging to a kalpa in the future and past, who aim towards speculating about the future or past, indeed in reference to the future or past, on which their various dispositions are bestowed; certainly all of these do so because of these sixty-two grounds and are trapped inside the net⁹²—emerging from this place to arise surely stuck, emerging from this place to arise surely trapped inside the net having completely entered into. Just as, monks, either a clever fisherman or a fisherman's apprentice would spread a fine net over a small lake—of this he is as follows: 'Surely whichever of these living beings in this lake is gross, all of these will be trapped inside the net—emerging from this place to arise surely stuck, emerging from this place to arise surely trapped inside the net having completely entered into!'; now in the same way, monks, whatever ascetic or Brahmin belonging to a kalpa in the future or belonging to a kalpa in the past or belonging to a kalpa in the future and past, who aim towards speculating about the future or past, indeed in reference to the future or past, on which their various dispositions are bestowed; certainly all of these do so because of these sixty-two grounds and are trapped inside the net—emerging from this place to arise surely stuck, emerging from this place to arise surely trapped inside the net having completely entered into. Monks, as the roots of existence are broken up, the body of the Tathagāta remains. To the extent this [individual] body remains, gods and men likewise perceive him. As the body breaks up with the end of life above, gods and men no longer perceive him⁹³. Just as, monks, whatever bunch of mangoes with its stalk cut carries all of the mango fruit which are bound against the stalk, with all of it having that same course; now in the same way, monks, as the roots of existence are broken up, the body of the Tathagāta remains—to the extent this [individual] body remains, gods and men likewise perceive him, as the body breaks up with the end of life above, gods and men no longer perceive him." Thus spoken, the venerable Ānanda then said to the Bhagavān: "It is wonderful, o Lord, it is marvelous, o Lord; but what, o Lord, is the name of this teaching of the Dharma?" "To thou, Ānanda, I henceforth declare, this teaching of the Dharma conveys surely thus: 'the Net of Prosperity' and also, conveys surely thus: 'the Net of Dharma' and also, conveys surely thus: 'the Net of Brahma' and also, conveys surely thus: 'the Net of Views' and also, conveys surely thus: 'the Unsurpassed Victory in Battle!'" Thus did the Bhagavān declare. Delighted, these monks rejoiced at the spoken word of the Bhagavān. And as this explanation to be worshipped was spoken thus, the ten thousand world systems trembled. — [OM VAJRASATTVA HŪM, OM VAJRASATTVA HŪM]

⁹⁰ *Te vata aññatra phassā paṭisamvedissantīti netam thānam vijjati* (Pali) means: certainly, indeed, alas (*vata*) + these (*te*) + exist (*vijjati*) + in the condition, state, abode (*thānam*) + in this way (*itī*) + of not (*na*) + that (*etaṃ*) + feeling, experiencing (*paṭisamvedī*) + peace (*santa*) + to be felt (*phassa*) + somewhere else, elsewhere (*aññatra*)

⁹¹ The six sense-impressions (*phassa*) are: (1) sight, (2) hearing, (3) smell, (4) taste, (5) bodily, and (6) mental

⁹² *Antojālikatā* (Pali) means: 'in-netted, trapped inside the net'; referring in this case to the "net of wrong views"

⁹³ When all roots of the mind identifying with individual existence are destroyed, the one body of God remains; when the mind identifies as the body of God (the Tathagāta), it no longer perceives a separate Tathagāta (a separate God)

*The Buddha is the Doctor; the Dharma is the Medicine;
the Saṅgha tend the sick—such is the virtue of the three Jewels*