

Yarnbasket for a Buddhist

**Volume 2
Selected Suttas from the
Dīgha Nikāya
The Long Basket
Suttanta One**

**Translated from the Pāli
by
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Namo tassa Bhaggavato arahato sammā sambuddhassa
In the name of The Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To the *Bhikkhus* Sāriputta, Mahā Moggallān, Mahā Kassapa and Ānanda,
and all those unnamed *Bhikkhus*
that carried the *Dhamma* in mind before it was written down.

To my book-learn'n teachers
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Ven. Jinamurti,
Ven. Mew Fung Chen,
Ven. M. Puṇṇaji
And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**

I Hear Tell:

Once Upon a Time, The Consummately Self-Awakened was traveling along the highway between Ragagaha and Nalanda with a large group of Beggars

**—
Some 500 of them.**

**And behind him,
traveling along the same highway,
was Suppiya the Wanderer and his young disciple Brahmadata.**

**At this time Suppiya the Wanderer was speaking about the Buddha with many a disparaging word,
while at the same time his disciple, Brahmadata,
was responding using words of praise.**

**In this way the two of them,
holding diametrically opposed views about him,
were following in the very footsteps of the Buddha and that large group of Beggars on the Highway between Ragagaha and Nalanda.**

**That night The Consummately Self-Awakened decided to stop at the Royal Resthouse in Ambalathika park,
and the large group of Beggars with him stopped there also,
and so too did Suppiya the Wanderer and his young disciple Brahmadata,
and there,
those two continued their debate as before.**

**Then,
in the very early hours of the pre-dawn,
a number of Beggars gathered together in the meeting hall and this was the line of talk that arose among them:**

"Isn't it wonderful!

**Isn't it marvelous,
how The Consummately Self-Awakened is one who so clearly delineates the various hearts of men?**

**For here we have Suppiya the Wanderer speaking about the Buddha with many a disparaging word while his own disciple, Brahmadata,
responds using words of praise;
and the two,**

**holding these diametrically opposed views about him,
follow in the very footsteps of the Buddha and this large group of Beggars on the highway between Ragagaha and Nalanda!"**

**Then The Consummately Self-Awakened,
aware of the talk that had arisen amongst the Beggars,
went to the meeting hall and sat down on the seat made ready.**

There he said:

**"What, Beggars,
is the subject under discussion?**

What was the topic of conversation I interrupted?"

**And they repeated to him what they had been saying,
and he said:**

**"Beggars, if those of other views should speak about the *Tathāgata* in
disparaging terms you should not for that reason get riled up,
worked up,
or upset,
for if for that reason you were to get angry,
resentful,
and bear ill will,
that would be an obstruction for you.**

**If those of other views should speak about the *Tathāgata* in disparaging
terms and for that reason you were to get riled up,
worked up,
or upset,
would you then be able to determine how far what was said was well or
badly said?"**

"No, Sir."

**"Well then, Beggars,
when those of other views should speak about the *Tathāgata* in disparaging
terms you should simply break down the matter and explain that just this
and that are not correct statements about the Buddha;
just this and that are not to be found in him.**

**And Beggars,
if those of other views should speak about the *Tathāgata* in terms of praise
you should not for that reason be gladdened,
pleased or smug,
for if for that reason you were to be happy,
excited,
or elated,
that would be an obstruction for you.**

If those of other views should speak about the *Tathāgata* in terms of praise

and for that reason you were to get happy,
excited,
or elated,
would you then be able to determine how far what was said was well or
badly said?"

"No, Sir."

"Well then, Beggars,
when those of other views should speak about the *Tathāgata* in terms of
praise you should simply break down the matter and acknowledge that yes,
just this and that are correct statements about the Buddha;
just this and that are to be found in him."

"Beggars!

It is only with regard to elementary things,
matters of basic ethics,
that the uneducated common man speaks of the *Tathāgata*.

And what are the elementary things,
what are the matters of basic ethics
which would be spoken of by the uneducated common man
when he speaks in praise of the *Tathāgata*?

'Letting go of taking life,
the shaman Gotama lives abstaining from life-taking.

Giving up stick and sword,
considerate,
compassionate,
concerned for the good of all living beings.'

This the uneducated common man would say in praise of the *Tathāgata*.

'Letting go of taking what has not been given,
the shaman Gotama lives abstaining from taking what has not been given.

He lives clean-handed,
accepting what is given,
waiting for what is given,
refraining from theft.

Letting go of carnal indulgence,
the shaman Gotama lives separated from family life,
above participating in sexual matters.

Letting go of lies and deception,
the shaman Gotama lives abstaining from intentional untruth.

**A straight-talker,
one whose word can be counted on,
one whose word can be trusted,
dependable,
no deceiver of the world.**

**Letting go of malicious speech,
he does not repeat in one place
what he has heard in another place
to the disadvantage of anyone.**

**He makes peace between those with differences and
he encourages the peace of those who are friends.**

**Rejoicing in peace,
loving peace,
delighting in peace,
he is one whose words speak up for peace.**

**Letting go harsh language,
he abstains from abusive speech.**

**He speaks words that are blameless,
pleasing to the ear,
agreeable,
penetrating to and vibrating in the heart,
urbane,
pori,
words that charm and enchant the people.**

**Letting go idle talk,
he knows the right time to speak,
he says only what is true and to the point,
speaking about the *Dhamma* and Discipline,
words to be treasured,
well-reasoned,
well-defined,
connected with the goal.'**

This the uneducated common man would say in praise of the *Tathāgata*.

'The shaman Gotama abstains from damaging seeds and crops.

He eats once a day and not at night.

He abstains from eating at improper times.

He does not watch dancing,

singing,
music and shows.

He abstains from using garlands,
perfumes,
cosmetics,
jewelry and accessories.

He abstains from using high and wide beds.

He abstains from accepting gold and silver.

He abstains from accepting raw grain or raw meat.

He does not accept gifts of women and young girls,
male or female slaves,
sheep and goats,
foul and pigs,
elephants,
cattle,
horses and donkeys,
fields and plots.

He abstains from acting as a messenger,
from buying and selling,
from cheating with false weights and measures,
from bribery and corruption,
deception and insincerity,
from wounding,
killing,
imprisoning,
highway robbery, and
taking food by force.'

This the uneducated common man would say in praise of the *Tathāgata*."

"Whereas some shamans and Brahmins,
while living on the food of the faithful,
continue to cultivate such crops as are propagated from roots,
from trunks,
from limbs,
from leaves,
from seeds,
the shaman Gotama abstains from such injury to plant life.'

This the uneducated common man would say in praise of the *Tathāgata*.

'Whereas some shamans and Brahmins,

**while feeding on the food of the faithful,
continue to enjoy the use of stored possessions such as meat and other
foods,
drink,
clothing,
carriages,
beds, and
perfumes,
the shaman Gotama abstains from such enjoyments.**

**Whereas some shamans and Brahmins while feeding on the food of the
faithful,
continue to attend shows of dancing,
singing,
music and drama;
displays of oratorical skills,
street performances,
hand-music,
cymbals and drums,
fairy-shows,
acrobatic and conjuring tricks,
combats of elephants,
buffaloes,
bulls,
goats,
rams,
cocks and quail,
fighting with staves,
boxing,
wrestling,
sham-fights,
parades,
maneuvers and military reviews,
the shaman Gotama abstains from attending such displays.**

**Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to engage in such idle pursuits as
board games with eight or ten rows of squares;
playing the same games in the mind;
hopping from square to square on diagrams drawn on the ground;
removing sticks or pieces from a heap without disturbing the heap, or**

constructing a heap without causing it to collapse;
throwing dice;
hitting a short stick with a long stick;
dipping the hand in paint or flour and slapping it on the floor or wall to
make the shape called out by one's mates
"elephant! ...horse! etc.;"
games with balls;
pretending to play music with toy instruments;
playing with toy ploughs,
windmills,
scales,
carriages,
bows and arrows;
turning summersaults or playing leapfrog;
playing guessing games;
or mimicking deformities,
the shaman Gotama abstains from such
footholds for carelessness.

Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to use high and wide beds,
divans,
couches adorned with animal figures,
fleecy or variegated coverlets,
coverlets with hair on one or both sides,
silk coverlets with or without gem embroidery,
elephant-,
horse- or
chariot-rugs,
choice spreads of antelope-hide,
couches with awnings, or
with red cushions at both ends,
the shaman Gotama abstains from using such luxurious beds.

Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to use forms of adornment and beautification
such as massages with scented oils,
bathing in scented water,
shampooing, and
using scented powders;

using mirrors;
using rouges and eye make-up,
cosmetic ointments, and
perfumes;
wearing garlands,
bracelets and headbands;
carrying fancy walking-sticks,
drug boxes, and
bottles,
swords,
sunshades,
decorated sandals,
turbans,
gems,
whisks of the yaks-tail and
long-fringed white robes,
the shaman Gotama abstains from using such adornments.

Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to talk idle talk
about kings and ministers of state,
robbers and thieves,
the horrors of war and battle;
talk of food, drink, clothes, beds, garlands and perfumes;
talk of cities, towns, villages,
relationships,
men and women,
heroes and villains;
gossip at the corner,
over the back fence, or
at the well
of those alive or of those who are departed;
talk comparing differences between this and that;
speculative talk about creation,
existence or non-existence,
the shaman Gotama abstains from such idle talk.

Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to indulge in argument and contention,
using such phrases as:

"You don't understand this *Dhamma*, I do."

"How could someone like you know about this *Dhamma*?"

"You hold wrong view.

It is I who have right view."

"I am speaking to the point, you are not."

**"You are putting last what ought to come first,
and first what ought to come last."**

**"What you've been expounding so long,
is completely disproved."**

"Your challenge has been met."

"You are proved to be wrong."

"Straighten up your act."

"Get out of this one if you can."

The shaman Gotama abstains from such argument and contention.

**Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to do such things as
running errands and carrying messages for such as
kings,
ministers,
nobles,
Brahmins,
householders and
young men who say:**

"Go here — go there!

Take this there —

bring that from there!"

**the shaman Gotama abstains from running errands and carrying
messages.**

**Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to use deception,
patter,
hinting,
signifying,
belittling, and
cajoling
in their never ending quest for
adding gain to gain,**

the shaman Gotama abstains from such trickery and deceit.'

This the uneducated common man would say in praise of the *Tathāgata*."

[These sections adapted (some terms changed) from from the Rhys Davids translation.]

**Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by low arts,
such as these:**

**Palmistry —
prophesying long life,
prosperity, etc.
from marks on child's hands,
feet. etc.;**

Divining by means of omens and signs;

**Auguries drawn from thunderbolts
and other celestial portents;**

Prognostication by interpreting dreams;

Fortune-telling from marks on the body;

Auguries from the marks on cloth gnawed by mice;

Sacrificing to Agni;

Offering oblations from a spoon;

**Making offerings to gods
of husks,
of the red powder between the grain and the husk,
of husked grain ready for boiling,
of ghee,
and of oil;**

**Sacrificing by spewing mustard seeds, etc.,
into the fire out of one's mouth;**

**Drawing blood from one's right knee
as a sacrifice to the gods;**

**Looking at the knuckles, etc.,
and, after muttering a charm,**

**divining whether a man is well born
or lucky or not;**

**Determining whether the site
for a proposed house or pleasure,
is lucky or not;**

Advising on customary law;

Laying demons in a cemetery;

Laying ghosts;

**Knowledge of the charms to be used
when lodging in an earth house;**

Snake charming;

The poison craft;

The scorpion craft;

The mouse craft;

The bird craft;

The crow craft;

**Foretelling the number of years
that a man has yet to live.**

Giving charms to ward off arrows;

The animal wheel;

the bhikkhu holds aloof from such low arts.

**Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by low arts,
such as these:**

**Knowledge of the signs
of good and bad qualities
in the following things
and of the marks in them
denoting the health or luck of their owners: —
to wit,
gems,
staves,
garments,
swords,**

**arrows,
bows,
other weapons,
women,
men,
boys,
girls,
slaves,
slave-girls,
elephants,
horses,
buffaloes,
bulls,
oxen,
goats,
sheep,
fowls,
quails,
iguanas,
earrings,
tortoises,
and other animals;**

the bhikkhu holds aloof from such low arts.

**Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by low arts,
such as soothsaying,
to the effect that:**

'The chiefs will march out';

'The chiefs will march back';

**'The home chiefs will attack,
and the enemies' retreat';**

**'The enemies' chiefs will attack,
and ours will retreat';**

**'The home chiefs will gain the victory,
and the foreign chiefs suffer defeat';**

'The foreign chiefs will gain the victory,

and ours will suffer defeat';

**'Thus will there be victory on this side,
defeat on that'**

the bhikkhu holds aloof from such low arts.

**Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by such low arts as foretelling:**

'There will be an eclipse of the moon';

'There will be an eclipse of the sun';

'There will be an eclipse of a star'

(Nakshatra);

'There will be aberration of the sun or the moon';

'The sun or the moon will return to its usual path';

'There will be aberrations of the stars';

'The stars will return to their usual course';

'There will be a fall of meteors';

There will be a jungle fire';

'There will be an earthquake';

'The god will thunder';

**'There will be rising and setting,
clearness and dimness,**

of the sun or the moon or the stars',|| ||

**or foretelling of each of these fifteen phenomena
that they will betoken such and such a result;**

the bhikkhu holds aloof from such low arts.

**Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by low arts,
such as these:**

Foretelling an abundant rainfall;

Foretelling a deficient rainfall;

Foretelling a good harvest;

Foretelling scarcity of food;

Foretelling tranquillity;
Foretelling disturbances;
Foretelling a pestilence;
Foretelling a healthy season;
Counting on the fingers;
Counting without using the fingers;
Summing up large totals;
Composing ballads, poetizing;
Casuistry, sophistry;

the bhikkhu holds aloof from such low arts.

Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by low arts,
such as:

Arranging a lucky day for marriages
in which the bride or bridegroom is brought home;

Arranging a lucky day for marriages
in which the bride or bridegroom is sent forth;

Fixing a lucky time for the conclusion of treaties of peace
[or using charms to procure harmony;

Fixing a lucky time
for the outbreak of hostilities
[or using charms to make discord];

Fixing-a lucky time
for the calling in of debts
[or charms for success in throwing dice];

Fixing a lucky time
for the expenditure of money
[or charms to bring ill luck to an opponent throwing dice];

Using charms to make people lucky;

Using charms to make people unlucky;

Using charms to procure abortion;

Incantations to bring on dumbness;

Incantations to keep a man's jaws fixed;

Incantations to make a man throw up his hands;
Incantations to bring on deafness;
Obtaining oracular answers by means of the magic mirror;
Obtaining oracular answers through a girl possessed;
Obtaining oracular answers from a god;
The worship of the Sun;
The worship of the Great One;
Bringing forth flames from one's mouth;
Invoking Siri, the goddess of Luck —
the bhikkhu holds aloof from such low arts.

Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by low arts,
such as these:

Vowing gifts to a god if a certain benefit be granted;
Paying such vows;
Repeating charms while lodging in an earth house;
Causing virility;
Making a man impotent;
Fixing on lucky sites for dwelling;
Consecrating sites;
Ceremonial rinsings of the month;
Ceremonial bathings;
Offering sacrifices;
Administering emetics and purgatives;
Purging people to relieve the head
(that is by giving drugs to make people sneeze);
Oiling people's ears
(either to make them grow or to heal sores on them);
Satisfying people's eyes
(soothing them by dropping medicinal oils into them);
Administering drugs through the nose;
Applying collyrium to the eyes;

**Giving medical ointment for the eyes;
Practicing as an oculist;
Practicing as a surgeon;
Practicing as a doctor for children;
Administering roots and drugs;
Administering medicines in rotation;
the bhikkhu holds aloof from such low arts.**

[End of sections adapted from from the Rhys Davids translation.]

**These, Beggars,
are the elementary things,
the matters of basic ethics
which would be spoken of
by the uneducated common man
when he speaks in praise of the *Tathāgata*."**

**"But there are advanced things, Beggars,
matters that are deep,
difficult to see,
difficult to grasp,
subtle,
leading one who follows to tranquility and the sublime;
things not to be arrived at by mere logic and reasoning,
comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches,
having seen them for himself.**

**These are the things which should be spoken of by one
when he speaks in praise of the *Tathāgata*.**

**And what are these advanced things which should be spoken of by one
when he speaks in praise of the *Tathāgata*?**

**There are shaman and Brahmans, Beggars,
who speculate about the ultimate beginnings of things,
whose speculations are about the ultimate past, and
who on eighteen grounds
put forward various assertions regarding it.**

What eighteen grounds?

**There are, Beggars,
some shaman and Brahmans who are Eternalists,
and who, on four grounds,
state that both the soul and the world are eternal.**

What four grounds?

**In the case of the first case, Beggars,
some shaman or Brahman by means of energy,
of exertion,
of application,
of earnestness,
of careful thought,
reaches up to such single-mindedness of intent that,
rapt in mind,
he remembers his various habitations in times gone by:
one previous birth,
or in two,
or three,
or four,
or five,
or ten,
or twenty,
or thirty,
or forty,
or fifty,
or a hundred,
or a thousand,
or several hundreds or
thousands or
laks of births,
recollecting that:**

**'There I went by such and such a name,
was of such and such a family and class,
lived on such and such food,
experienced such and such pains and pleasures, and
such and such was the length of my life there.**

**And when I deceased there,
I was reborn in such and such a place and
there I went by such and such a name,**

was of such and such a family and class,
lived on such and such food,
experienced such and such pains and pleasures, and
such and such was the length of my life there.

And when I deceased there,
I was reborn here.'

In this way he remembers
in great detail
the conditions of his previous existences and
he concludes:

'The self and the world are eternal;
older than the hills,
like a firmly fixed pillar;
there is nothing new under the sun, and
though beings are born and die off,
fall from one state of existence and spring up in another,
yet they are for ever and ever.

How do I know?

Because I by means of energy,
of exertion,
of application,
of earnestness,
of careful thought,
reached up to such single-mindedness of intent that,
rapt in mind,
I remembered my various habitations in times gone by.

That's how.'

This Beggars,
is the first ground based on which,
starting from which,
some shaman and Brahmans are Eternalists, and
state that both the soul and the world are eternal.

In the case of the second case, Beggars,
some shaman or Brahman reaches the same conclusion for the same
reasons

except that he has been able to recall as much as
10 evolutions and devolutions of the world system.

In the case of the third case, Beggars,

some shaman or Brahman reaches the same conclusion for the same reasons

except that he has been able to recall as much as fourty evolutions and devolutions of the world system.

In the case of the fourth case, Beggars, some shaman or Brahman is a believer in logic and reasoning.

He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes:

'The self and the world are eternal;
older than the hills,
like a firmly fixed pillar;
there is nothing new under the sun, and
though beings are born and die off,
fall from one state of existence and spring up in another,
yet they are for ever and ever.'

These, Beggars, are the shaman and Brahmans who are Eternalists, and who, on four grounds, state that both the soul and the world are eternal.

Whatever shaman or Brahman, Beggars, hold such views do so in one of these four ways, and there is no other way in which these views are reached.

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees
he is objectively detached and
he experiences for himself
the peace of utter freedom.

These are advanced things, Beggars,
matters that are deep,
difficult to see,
difficult to grasp,
subtle,
leading one who follows to tranquility and the sublime;
things not to be arrived at by mere logic and reasoning,
comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches,
having seen them for himself.

These are the things which should be spoken of by one
when he speaks in praise of the *Tathāgata*.

There are, Beggars,
some shaman and Brahmans who are Eternalists with regard to some
things, and
in regard to others Non-Eternalists;
and who, on four grounds
state that the soul and the world are partly eternal and partly not.

What four grounds?

In the case of the first case, Beggars,
there comes a time,
after a long long time,
but sooner or later,
when this old world-system
begins to pass away.

At this time, Beggars,
beings are, for the most part,
reborn in the Abhassara Realm.

And there they live
made of mind,
feeding on friendly vibrations,
radiating light,
traversing the air,
uttering cries of joy —

a truly glorious life.

And there they remain for a long long time.

**Then there comes a time, Beggars,
after a long long time,
but sooner or later,
when this old world-system
begins to re-evolve.**

**At this time the Palace of Mahā Brahmā appears,
but it is empty.**

**Then, after a time,
either because he has reached the end of his lifetime there, or
because his good *kamma* has done run out,
some being falls from the Abhassara Realm and
is reborn again in the Palace of Mahā Brahmā.**

**And there he lives,
made of mind,
feeding on friendly vibrations,
radiating light,
traversing the air —
a truly glorious life.**

And thus he remains for a long long time.

**Then, after a long long time,
but sooner or later,
there arises in this being
a vague sorta wanta needa gotta hafta hava type-a yearning
that develops into the wish:**

'O! O! O! If only there were other beings here just like me!'

**And then, as if by magic,
either because they had reached the end of their lifetime there, or
because their good *kamma* had done run out,
other beings fell from the Abhassara Realm and
found consciousness again
in the company of Brahmā
in the palace of Mahā Brahmā.**

**And these beings were,
in every way,
identical in appearance
with he who had arisen there first.**

Then that being who had first appeared in the Palace of Mahā Brahmā thinks:

'It is I that am Brahma!

Mahā Brahmā.

The One on High.

The Glory.

The Mighty.

The All-Seeing.

The King.

The Lord of All.

The Maker.

The Creator.

The Chief.

The Thousand Named.

Appointing to each his Rounds.

The Ancient of Days.

The Father of All there is and All there is to Be.

How do I know?

**Because these beings came to be
as I wished them to come to be.'**

**And in their turn,
those beings too thought:**

**'This is Brahma! Mahā Brahmā. The One on High. The Glory. The
Mighty. The All-Seeing. The King. The Lord of All. The Maker. The
Creator. The Chief. The Thousand Named. Appointing to each his Rounds.
The Ancient of Days. The Father of All there is and All there is to Be.**

How do we know?

Because we came to be as Brahma wished us to come to be.'

**Well, as far as this goes,
those who were earliest born in the palace of Mahā Brahmā were more
excellent than those who followed after in terms of length of life,
power, and
radiance.**

So then it might happen, Beggars,

that some being falls from that existence with Mahā Brahmā and finds consciousness again here.

And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes:

'That Brahmā ... Mahā Brahmā. The One on High. The Glory. The Mighty. The All-Seeing. The King. The Lord of All. The Maker. The Creator. The Chief. The Thousand Named. Appointing to each his Rounds. The Ancient of Days. The Father of All there is and All there is to Be ... He is unchanging, eternal, unshakable, of a nature to last forever and ever, but those of us created by him are subject to change, impermanent, subject to time, of limited lifespan.'

This Beggars,
is the first ground based on which,
starting from which,
some shaman and Brahmans are Eternalists with regard to some things,
and regard to others Non-Eternalists;
and who state that the soul and the world are partly eternal and partly not.

In the case of the second case, Beggars,
there are gods who become known as
'Corrupted by Pleasure'.

For a long long time they live filled with happiness and indulging in the pleasures of the senses.

The result is that their self-control becomes weak and
because their self-control is weak
they trip, stumble and fall
from that state and
it could happen that one ends up here.

And having come to this state of things,
he might give up the household life and
take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes:

'Those gods who have not become corrupted by pleasure are eternal, unshakable, of a nature to last forever and ever, but those of us who have become corrupted by pleasure are subject to change, impermanent, subject to time, of limited lifespan.'

This Beggars, is the second ground based on which, starting from which, some shaman and Brahmans are Eternalists with regard to some things, and with regard to others Non-Eternalists; and who state that the soul and the world are partly eternal and partly not. In the case of the third case, Beggars, there are gods who become known as 'Corrupted in Mind'.

For a long long time they live filled with pride in themselves and envy of others.

The result is that their hearts become corroded with irritability, and they turn against one another in anger, and because their thoughts become idiotic, their bodies become feeble and they trip, stumble and fall from that state and it could happen that one ends up here.

And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes:

'Those gods who have not become corrupted in mind are eternal, unshakable, of a nature to last forever and ever, but those of us who have become corrupted in mind are subject to change, impermanent, subject to time, of limited lifespan.'

This Beggars, is the third ground based on which, starting from which, some shaman and Brahmans are

**Eternalists with regard to some things, and
with regard to others Non-Eternalists;
and who state that the soul and the world are partly eternal and partly not.**

**In the case of the fourth case, Beggars,
some shaman or Brahman is a believer in logic and reasoning.**

**He batters out his theory reasoning from ideas that appeal to his mind and
counter arguments and he concludes:**

**'This Self made up from
eye, ear, nose, tongue, and body
is subject to change, impermanent,
subject to time,
of limited lifespan,
but that Self
which is made of Mind or Heart,
that is eternal, unshakable,
of a nature to last forever and ever.'**

**These, Beggars,
are the shaman and Brahmans who are Eternalists with regard to some
things, and
in regard to others Non-Eternalists;
and who, on four grounds
state that the soul and the world are partly eternal and partly not.**

**Whatever shaman or Brahman, Beggars,
hold such views
do so in one of these four ways, and
there is no other way in which these views are reached.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views,
holding such views, believing such views, trusting such views will have such
and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really
is the coming to be and the passing away of sense experience, the
satisfaction of sense experience and the way of escape from sense
experience.**

**And because he does not cling to what he sees he is objectively detached
and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see,
difficult to grasp, subtle, leading one who follows to tranquility and the
sublime; things not to be arrived at by mere logic and reasoning,**

comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*."

"There are, Beggars,
some shaman and Brahmans who are End'n'o'Enders,
who, on four grounds
state the world ends or has no end.

What four grounds?

In the case of the first case, Beggars,
some shaman or Brahman, by means of energy, of exertion, of application,
of earnestness, of careful thought, reaches up to such single-mindedness of
intent that, rapt in mind, he perceives the end of the world and he
concludes:

'The world ends;
it is such as could be encircled by a path.

How do I know?

Because by means of energy, of exertion, of application, of earnestness, of
careful thought, I have reached up to such single-mindedness of intent
that, rapt in mind, I am able to perceive the end of the world.

That's how I know.'

That is the first case.

In the case of the second case, Beggars,
some shaman or Brahman, by means of energy, of exertion, of application,
of earnestness, of careful thought, reaches up to such single-mindedness of
intent that, rapt in mind, he perceives the world as having no end and he
concludes:

'The world has no end;
those shaman and Brahman who conclude that the world ends,
is of such a nature and could be encircled by a path are mistaken.

How do I know?

Because by means of energy, of exertion, of application, of earnestness, of
careful thought I have reached up to such single-mindedness of intent that,
rapt in mind,

I am able to perceive the world as having no end.

That's how I know.'

That is the second case.

In the case of the third case, Beggars, some shaman or Brahman, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he perceives the end of the world in the upward and downward directions but having no end on the horizontal plane and he concludes:

'The world both ends and has no end; those shaman and Brahman who conclude that the world ends are mistaken and those shaman and Brahman who conclude that the world has not end are mistaken.

How do I know?

Because by means of energy, of exertion, of application, of earnestness, of careful thought I have reached up to such single-mindedness of intent that, rapt in mind, I am able to perceive the end of the world in the upward and downward directions but as having no end on the horizontal plane.

That's how I know.'

That is the third case.

In the case of the fourth case, Beggars, some shaman or Brahman is a believer in logic and reasoning.

He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes:

'The world neither comes to an end nor does it not come to an end; those shaman and Brahman who hold that the world comes to an end or that the world does not come to an end or that it both comes to an end and does not come to an end are mistaken.'

This is the fourth case.

These, Beggars, are the shaman and Brahmans who are End'n'o'Enders, who, on four grounds state the world ends or has no end.

Whatever shaman or Brahman, Beggars, hold such views do so in one of these four ways, and there is no other way in which these views are reached.

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really

is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.

There are, Beggars,
some shaman and Brahmans who are Eel-Wrigglers,
who evade answering,
wriggling like eels,
and this they do in four ways.

What four?

In the case of the first case, Beggars,
some shaman or Brahman does not understand what is skillful or what is not skillful as it really is and he thinks:

'Since I do not understand either what is skillful or what is not,
if I were to state that thus and such is skillful or thus and such is not skillful and I were to be influenced by my wishes or lusts or angers or dislikes I might say something wrong.

If I were to say something wrong I would regret it and regret is a hindrance.'

Thus because he fears blame and has a sense of shame,
when he is asked,
he neither states that a thing is skillful or unskillful,
but equivocates,
saying:

'I do not say it is thus.

I do not say it is so.

I do not say it is not so.

I do not say it is not.

I do not not say it is not.'

This is the first case.

**In the case of the second case, Beggars,
some shaman or Brahman does not understand what is skillful or what is
not skillful as it really is and he thinks:**

**'Since I do not understand either what is skillful or what is not,
if I were to state that thus and such is skillful or thus and such is not
skillful and I were to be influenced by my wishes or lusts or angers or
dislikes I might say something reflecting attachment.**

**If I were to say something reflecting attachment I would regret it and
regret is a hindrance.'**

**Thus because he fears attachment,
when he is asked,
he neither states that a thing is skillful or unskillful,
but equivocates,
saying:**

'I do not say it is thus.

I do not say it is so.

I do not say it is not so.

I do not say it is not.

I do not not say it is not.'

This is the second case.

**In the case of the third case, Beggars,
some shaman or Brahman does not understand what is skillful or what is
not skillful as it really is and he thinks:**

**'There are out there wise shaman and Brahman,
skillful,
trained debaters,
able to split hairs,
able to tear apart the views of others.**

**Since I do not understand either what is skillful or what is not,
if I were to state that thus and such is skillful or thus and such is not
skillful and they were to question me on my logic,
I might be unable to explain my reasoning.**

**If I were unable to explain my reasoning,
I would regret having spoken, and
regret is a hindrance.'**

**Thus because he fears contention,
when he is asked,
he neither states that a thing is skillful or unskillful,
but equivocates,
saying:**

'I do not say it is thus.

I do not say it is so.

I do not say it is not so.

I do not say it is not.

I do not not say it is not.'

This is the third case.

**In the case of the fourth case, Beggars,
some shaman or Brahman is simply dull-witted and stupid.**

**Thus because he is dull-witted and stupid when he is asked a question,
he evades the issue and
equivocates,
saying:**

'If you ask:

**"Is there a world hereafter?",
if I thought there was,**

I would say

"There is a world hereafter."

I do not say it is thus.

I do not say it is so.

I do not say it is not so.

I do not say it is not.

I do not not say it is not.'

**And he responds in the same way
to each of the following questions:**

Is there no world hereafter?

Is there both a world hereafter and no world hereafter?

Is there neither a world hereafter nor no world hereafter?

Are there beings that are spontaneously reborn without benefit of parents?

**Do beings that are spontaneously reborn without benefit of parents not
exist?**

Do beings that are spontaneously reborn without benefit of parents both exist and not exist?

Do beings that are spontaneously reborn without benefit of parents neither exist nor not exist?

Is there giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Is there no giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Is there both giving, offering, sacrifice, result or consequence from doing good deeds or bad and no giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Is their neither giving, offering, sacrifice, result or consequence from doing good deeds or bad nor no giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Does a *Tathāgata* exist after the death of the body?

Does a *Tathāgata* not exist after the death of the body?

Does a *Tathāgata* both exist and not exist after the death of the body?

Does a *Tathāgata* neither exist nor not exist after the death of the body?

This is the fourth case.

These, Beggars, are the shaman and Brahmans who are Eel-Wrigglers, who evade answering questions, wriggling like eels in four ways.

Whatever shaman or Brahman, Beggars, are Eel-Wrigglers, are such in one of these four ways and no other.

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning,

comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.

These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.

There are, beggars
some shaman and Brahmans who believe in Chance,
who, on two grounds
state that the Self and the World
originated without a cause.

What two?

In the case of the first case, Beggars,
there are gods named
The Non-Percipient Beings.

At such a time as a thought occurs to them they fall from that state, and it may be that one finds consciousness here.

And having come to this state of things,
he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to the idea that caused his current rebirth but no further, and he concludes:

'The Self and the World arise by Chance.

How do I know?

Because before now I did not exist
and now I do.

From not existing
I have come to be.'

This is the first case.

In the case of the second case, Beggars,
some shaman or Brahman is a believer in logic and reasoning.

He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes:

'The Self and the World arise by Chance.'

This is the second case.

These, Beggars, are the shaman and Brahmans who are Caused-by-Chancers, who, on two grounds state the Self and the World arise by Chance.

Whatever shaman or Brahman, Beggars, hold such views do so in one of these two ways, and there is no other way in which these views are reached.

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.

These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.

**These, beggars,
are the shaman and Brahmans who speculate about the ultimate beginnings of things,
whose speculations are about the ultimate past,
and who on eighteen grounds
put forward various assertions regarding it.**

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached

and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.

These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*."

"There are shaman and Brahmans, Beggars, who speculate about the future, whose speculations are about the future, and who on forty-four grounds put forward various assertions regarding it.

What forty-four grounds?

There are, Beggars, some shaman and Brahmans who are believers in a conscious existence after death, and who, on sixteen grounds, state that the self is conscious after death.

What sixteen grounds?

They say:

'The self has perception after death, is whole and has material shape.'

'The self has perception after death, is whole and has no material shape.'

'The self has perception after death, is whole and both has and has not got material shape.'

'The self has perception after death, is whole and neither has nor has not got material shape.'

'The self has perception after death, is whole and has an end.'

'The self has perception after death, is whole and has no end.'

'The self has perception after death, is whole and both has an end and has no end.'

**'The self has perception after death,
is whole and neither has an end nor has no end.'**

**'The self has perception after death,
is whole and has one mode of perception.'**

**'The self has perception after death,
is whole and has diverse modes of perception.'**

**'The self has perception after death,
is whole and has limited perception.'**

**'The self has perception after death,
is whole and has unbounded perception.'**

'The self has perception after death, is whole and is primarily happy.'

**'The self has perception after death,
is whole and is primarily in pain.'**

**'The self has perception after death,
is whole and is both happy and in pain.'**

**'The self has perception after death,
is whole and is neither happy nor in pain.'**

**These, beggars, are the shaman and Brahmans who are believers in a
conscious existence after death,
and who, on sixteen grounds
state that the self is conscious after death.**

**Whatever shaman or Brahman, Beggars, are believers in a conscious
existence after death, are such in one of these sixteen ways and no other.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views,
holding such views, believing such views, trusting such views will have such
and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really
is the coming to be and the passing away of sense experience, the
satisfaction of sense experience and the way of escape from sense
experience.**

**And because he does not cling to what he sees he is objectively detached
and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see,
difficult to grasp, subtle, leading one who follows to tranquility and the
sublime; things not to be arrived at by mere logic and reasoning,
comprehensible only by the wise.**

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.

These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.

**There are, Beggars,
some shaman and Brahmans who are believers in an unconscious existence after death,
and who, on eight grounds,
state that the Self is not conscious after death.**

What eight grounds?

They say:

**'The self has no perception after death,
is whole and has material shape.'**

**'The self has no perception after death,
is whole and has no material shape.'**

**'The self has no perception after death,
is whole and both has and has not got material shape.'**

**'The self, has no perception after death,
is whole and neither has nor has not got material shape.'**

**'The self has no perception after death,
is whole and has an end.'**

**'The self has no perception after death,
is whole and has no end.'**

**'The self has no perception after death,
is whole and both has an end and has no end.'**

**'The self has no perception after Death,
is whole and neither has an end nor has no end.'**

These, beggars, are the shaman and Brahmans who are believers in an unconscious existence after death, and who, on eight grounds state that the Self is unconscious after death.

Whatever shaman or Brahman, Beggars, are believers in an unconscious existence after death, are such in one of these eight ways and no other.

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really

is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.

There are, Beggars, some shaman and Brahmans who are believers in an existence after death that is neither conscious nor unconscious and who, on eight grounds, state that the self is neither conscious nor unconscious after death.

What eight grounds?

They say:

'The self neither has nor has not got perception after death, is whole and has material shape.'

'The self neither has nor has not got perception after death, is whole and has no material shape.'

'The self neither has nor has not got perception after death, is whole and both has and has not got material shape.'

'The self neither has nor has not got perception after death, is whole and neither has nor has not got material shape.'

'The self neither has nor has not got perception after death, is whole and has an end.'

'The self neither has nor has not got perception after death, is whole and has no end.'

'The self neither has nor has not got perception after death, is whole and both has an end and has no end.'

'The self neither has nor has not got perception after death, is whole and neither has an end nor has no end.'

These, beggars, are the shaman and Brahmans who are believers in an existence after death that is neither conscious nor unconscious,

**and who, on eight grounds
state that the self is neither conscious nor unconscious after death.**

**Whatever shaman or Brahman, Beggars,
are Believers in an existence after death which is neither conscious nor
unconscious,
are such in one of these eight ways and no other.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views,
holding such views, believing such views, trusting such views will have such
and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really
is the coming to be and the passing away of sense experience, the
satisfaction of sense experience and the way of escape from sense
experience.**

**And because he does not cling to what he sees he is objectively detached
and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see,
difficult to grasp, subtle, leading one who follows to tranquility and the
sublime; things not to be arrived at by mere logic and reasoning,
comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches,
having seen them for himself.**

**These are the things which should be spoken of by one when he speaks in
praise of the *Tathāgata*.**

**There are, Beggars, shaman and Brahmans who are Annihilationists, who
in seven ways maintain the annihilation, the destruction, the cessation of a
living being.**

What seven?

**In the case of the first case, Beggars, some shaman or Brahman holds the
view:**

**'This self is material of the four great elements and comes from a mother
and father;
at the break up and destruction of the body at death it is completely
annihilated.'**

This is the first way.

Another replies to this:

**'This far, the self is such as this,
this I do not deny;**

however the self is not yet,
at this point,
completely annihilated.

There is another self,
of godlike material,
living in pleasure,
feeding on material food.

Although this self you neither know nor see,
I know it and see it.

This self at the break up and destruction of the body at death
comes to be completely annihilated.'

This is the second way.

Another replies to this:

'This far, the self is such as this,
this I do not deny;
however the self is not yet,
at this point,
completely annihilated.

There is another self,
of godlike material,
mind-made,
complete in every detail and faculty.

Although this self you neither know nor see,
I know it and see it.

This self,
at the break up and destruction of the body at death
comes to be completely annihilated.'

This is the third way.

Another replies to this:

'This far,
the self is such as this,
this I do not deny;
however the self is not yet,
at this point,
completely annihilated.

There is another self,
which having passed past all perception of materiality,

by the ending of perception of limit,
by the settling down of perception of diversity,
thinking 'Space is endless!'
arises in
the Sphere of Space.

This self,
at the break up and destruction of the body at death
comes to be completely annihilated.'

This is the fourth way.

Another replies to this:

'This far, the self is such as this,
this I do not deny;
however the self is not yet,
at this point,
completely annihilated.

There is another self,
which having passed past
the Sphere of Space,
thinking 'Consciousness is endless!'
arises in the Sphere of Consciousness.

This self, at the break up and destruction of the body at death
comes to be completely annihilated.'

This is the fifth way.

Another replies to this:

'This far, the self is such as this,
this I do not deny;
however the self is not yet,
at this point,
completely annihilated.

There is another self,
which having passed past
the Sphere of Consciousness,
thinking 'There is No Thing to be Had There!'
arises in the Sphere of
No Thing to be Had There.

This self, at the break up and destruction of the body at death comes to be
completely annihilated.'

This is the sixth way.

Another replies to this:

**'This far, the self is such as this,
this I do not deny;
however the self is not yet,
at this point,
completely annihilated.**

**There is another self,
which having passed past
the Sphere of No Thing to be Had There,
thinking 'This is for real,
this is very high'
arises in the Sphere of
Not Even Perceiving Non-Perception.**

This self, at the break up and destruction of the body at death comes to be completely annihilated.'

This is the seventh way.

**These are the shaman and Brahmans, Beggars,
who are Annihilationists,
who in seven ways maintain the annihilation,
the destruction,
the cessation of a living being.**

Whatever shaman or Brahman, Beggars, are believers in the annihilation of the self after death, are such in one of these seven ways and no other.

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.

These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.

**There are, Beggars,
shaman and Brahmans who hold that *Nibbāna* is to be had here amidst visible things,
who in five ways
maintain that *Nibbāna* is to be had
by living beings here amidst visible things.**

What five?

Here some shaman or Brahman holds the view:

**'The self is in the highest *Nibbāna* here amidst visible things
when it is fully indulging the five senses
with which it is endowed.'**

This is the first.

Another replies to this:

**'This far, the self enjoys *Nibbāna* here amidst visible things,
this I do not deny;
however the self is not yet,
at this point,
enjoying the highest *Nibbāna* here amidst visible things.**

How come?

**Because sense pleasures are impermanent,
subject to change and
the upshot of that is pain,
grief and lamentation,
misery and upset.**

**But when this self
apart from pleasure-seeking and
unskillful things,
in full enjoyment of
the sense of ease resulting from solitude,
with thinking and pondering,
arrives at and stays in
the first knowing,
then the self is in the highest *Nibbāna***

here amidst visible things.'

This is the second.

Another replies to this:

'This far,
the self enjoys *Nibbāna* here amidst visible things,
this I do not deny;
however the self is not yet,
at this point,
enjoying the highest *Nibbāna*
here amidst visible things.

How come?

Because the thinking and reflection associated with this state is considered excessive.

But when this self has got rid of the thinking and reflection associated with this state,
in full enjoyment of the sense of ease and enthusiasm resulting from getting high
apart from thinking and reflection,
with the mind subjectively tranquilized and concentrated,
arrives at and stays in
the second knowing,
then The self is in the highest *Nibbāna*
here amidst visible things.'

This is the third.

Another replies to this:

'This far,
the Self enjoys *Nibbāna* here amidst visible things,
this I do not deny;
however the self is not yet,
at this point,
enjoying the highest *Nibbāna*
here amidst visible things.

How come?

Because the mind is excited by enthusiasm associated with this state and this is considered excessive.

But when this self has got rid of the excitement of enthusiasm,

**lives objectively detached,
alert, and
experiencing for himself
that pleasant ease described by the Aristocrats as
'detached in mind, he lives at ease',
arrives at and stays in
the third knowing,
then the self is in the highest *Nibbāna*
here amidst visible things.'**

This is the fourth.

Another replies to this:

**'This far,
the self enjoys *Nibbāna* here amidst visible things,
this I do not deny;
however the self is not yet,
at this point,
enjoying the highest *Nibbāna*
here amidst visible things.**

How come?

Because the mind's obsession with ease is considered excessive.

**But when this self has let go of
both pain and pleasure;
has let mental ease and mental pain subside, and
while alert and
experiencing the state of utterly purified detachment
enters on and stays in
the fourth knowing,
then the self is in the highest *Nibbāna*
here amidst visible things.'**

This is the fifth.

**These are the shaman and Brahmans, Beggars,
who hold that *Nibbāna* is to be had
here amidst visible things,
who in five ways
maintain that *Nibbāna* is to be had by living beings
here amidst visible things.**

**Whatever shaman or Brahman, Beggars, hold that *Nibbāna* is to be had the
here amidst visible things, are such in one of these five ways and no other.**

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.

These are the shaman and Brahmans, Beggars, who speculate about the future, whose speculations are about the future, and who on forty-four grounds put forward various assertions regarding it.

Whatever shaman or Brahman, Beggars, speculate about the future, whose speculations are about the future, are such in one of these forty-four grounds and no other.

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom."

"These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself. These are the things which should be spoken of by one when he

speaks in praise of the *Tathāgata*.

These are the shaman and Brahmans, Beggars, who speculate about the past and the future, whose speculations are about the past and the future or both, and who on sixty-two grounds put forward various assertions regarding them.

Whatever shaman or Brahman, Beggars, speculate about the past and the future or both are such in one or another of these sixty-two ways and no other.

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.

These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.

Beggars!

**All of these shaman and Brahman
who speculate about the past and
the future or
both
do so based on
what they have experienced and
are but the struggles of
the downbound,
blinded by desire,
to explain
what they do not understand."**

['Summary' omitted; repeats the entire sutta to this point.]

**"These shaman and Brahman, Beggars,
experience what they experience
as a consequence of
contact through the six senses.**

**Sense experience
gives rise to wanting.**

**Wanting
gives rise to going after getting.**

**Going after getting
gives rise to Living.**

**Living
gives rise to Birth.**

**Birth
gives rise to aging and death,
grief and lamentation,
pain and misery,
and despair.**

**When a Beggar, Beggars,
knows as it really is
the coming to be and
the passing away of
sense experience,
the satisfaction of
sense experience and
the way of escape from
sense experience,
it is then that he knows
these advanced things
beyond mere points of view.**

**Whoever, Beggars,
who speculates about
the past and
the future or
both
is trapped in this sixty-two-staked
net of views;**

though this way and that,
they may struggle to escape;
struggle this way and that,
they are caught.

In the same way as
The Fisherman, Beggars, or
his Skillful Apprentice
might drag a fine-meshed net
across some small pond,
might fairly think:

"Any fish of size
in this pond
are trapped in this net;
though this way and that,
they may struggle to escape;
struggle this way and that,
they are caught.

That which leads to living, Beggars,
has been broken for the *Tathāgata*.

His body stands seen
by gods and men;
at the break-up of the body
neither gods nor men
shall see him.

In the same way, Beggars,
as when the stem of
a cluster of mangoes is cut,
the cluster of mangoes
is separated from the tree,
in the same way, Beggars,
that which lead to living
for the *Tathāgata*
has been broken.

His body stands seen
by gods and men;
at the break-up of the body
neither gods nor men
shall see him."

At that, Ānanda, said to The Consummately Self-Awakened:

"This is wonderful!

This is marvelous!

By what name should we remember this *Dhamma* perambulation?"

"Well, then, Ānanda,

**you may remember this *Dhamma* perambulation as
the Attainment Net,**

The *Dhamma* Net,

the Brahma Net,

the Views Net,

or even as

The Incomparable Victory in Battle."

**This is what the Lucky man said,
and those Beggars that were there
were pleased and delighted at what he said.**

**And at this time
the ten-thousand-fold world system
shuddered.**



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