

DĪGHA NIKĀYA

Sutta 1

The BrahmaNet Spell

Partly translated from the Pali
by Michael M. Olds,
partly 'adapted/edited' from
the Rhys Davids' translation



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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!**



**May all beings be well and happy
May I act with friendliness in thought, word, and deed
towards all living beings
in whatsoever of the ten directions they may abide
whether far or near
May I sympathize with their pains and sorrows
Empathize with their situations
and be at all times objectively detached.**

Dīgha Nikāya

Sutta 1

Brahma-Jāla Suttantaṃ

The BrahmaNet Spell

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Namo tassa bhagavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

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

To My Teachers
in the order encountered
H.C. Warren, Buddhism in Translations,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little sung heros
that came before
and laid the foundations of today's Dhamma resources.
Ven. Jinamurti
Ven. Mew Fung Chen
Ven. M. Puṇṇaji
Carlos Castaneda

I HEAR TELL:

Nidana

Once Upon a Time, The Lucky Man 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 Lucky man decided to stop at the Royal Resthouse in Ambalatthika 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 Lucky Man 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 Lucky Man, 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."

Elementary Things: Basic Ethics

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 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, fowl 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.

Elementary Things: Basic Ethics II

'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 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 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 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 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 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 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 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 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 from such trickery and deceit.'

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

Elementary Things: Basic Ethics III: On Earning a Living

[from Rhys Davids] **Or he might say:**

'Whereas some shaman and Brahmins, while living on food provided by the faithful, earn a living by craft and black arts such as:

palmistry,

prophesying long life and prosperity or the reverse

from marks on a child's hands, feet, or other parts of the body;

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 (fire);

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 and so forth out of one's mouth into

the fire;
drawing blood from one's right knee as a sacrifice to the gods;
looking at the knuckles, and so forth, 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 pleasance, is lucky or
not;
finding a lucky site for a proposed house or pleasance;
consecrating sites;
knowledge of the charms to be used
when lodging in an earth house,
or repeating such charms;
laying demons in a cemetery;
laying ghosts;
snake charming;
the poison craft;
the scorpion craft;
the mouse 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.

[from Rhys Davids] 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, earrings, swords, arrows, bows, other weapons,
women, men, boys, girls, slaves, slave-girls, elephants, horses, buffaloes,
bulls, oxen, goats, sheep, fowls, quails, iguanas, tortoises, and other
animals;

[from Rhys Davids] 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.

[from Rhys Davids] Foretelling that there will be an eclipse of the moon;
there will be an eclipse of the sun;
there will be an eclipse of a star;
there will be aberration of the sun or the moon;

**the sun or the moon will return to its usual path;
here 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.**

[from Rhys Davids] **Foretelling an abundant rainfall;
foretelling a deficient rainfall;
foretelling a good harvest;
foretelling scarcity of food;
foretelling tranquility;
foretelling disturbances;
foretelling a pestilence;
foretelling a healthy season;
counting on the fingers;
counting without using the fingers;
summing up large totals (looking at a tree and telling how many leaves are on it, etc.);
composing ballads, poetizing, casuistry, sophistry...**

[from Rhys Davids] **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;
bringing forth flames from one's mouth;
invoking Siri, the goddess of Luck.**

[from Rhys Davids] **Vowing gifts to a god if a certain benefit be granted;
paying such vows;
causing virility;
making a man impotent;
ceremonial rinsing of the mouth;
ceremonial bathing;
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;
Gotama the shaman abstains from earning a living by craft or black arts.'**
**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.**

On Higher Dhamma I

**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?

Speculation about the Past

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?

Eternalists

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 ten 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 forty 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.

Partial Eternalists

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 Maha Brahma 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 Maha Brahma.

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 Brahma in the Palace of Maha Brahma.

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 Maha Brahma thinks:

'It is I that am Brahma!

Maha Brahma.

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!

Maha Brahma.

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 Maha Brahma 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 Maha Brahma 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 Brahma!

Maha Brahma.

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 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 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, or 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.

On Higher Dhamma II

Speculation about the Past

End'n'o-Enders

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.

Eel-Wrigglers

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 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.

Caused-by-Chancers

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-Perceiving 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.

On Higher Dhamma III

Speculation about the Future

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?

Believers in Conscious Existence after Death

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.

Believers in an Unconscious Existence after Death

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.

Believers in an Existence after Death that is Neither Conscious nor Unconscious

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.

Annihilationist

There are, Beggars, shaman and Brahmans who are Annihilationist, 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 Endless 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 Endless Space, thinking:

"Consciousness is endless!",

arises in the Sphere of Endless 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 Nothing!"

arises in the Sphere of No Thing 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 Things There, thinking:

"This is for real, this is very high"

arises in the Sphere of Neither Perception nor 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.

Nibbāna-Amidst-Visible-Things

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 reflection, arrives at and stays in the First Burning, 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 Burning, 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 Burning, 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 Burning, 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.

Conclusion

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.

§

[§s 108-147 'summary' omitted]

§

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 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, That Lucky Man, said:

"It is wonderful!

It 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.

The BrahmaNet Spell