

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

1. The Chapter on the Aggregate of Morality
(1. Sīlakkhandhavaggapāḷi)

1. The Discourse on the Supreme Net (1. Brahmajālasuttaṃ)

[DN 1, PTS 1.1–1.46]



PaliVerse

1. The Collection of the Long Discourses

1. The Chapter on the Aggregate of Morality

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

The Collection of Long Discourses

The Chapter on the Aggregate of Morality

1. The Discourse on the Supreme Net

Talk on the Wandering Ascetics

1. Thus have I heard - On one occasion the Blessed One was travelling on the highway between Rājagaha and Nāḷanda together with a large Community of monks, about five hundred monks. The wandering ascetic Suppiya too was travelling on the highway between Rājagaha and Nāḷanda together with his pupil, the brahmin youth Brahmadaṭṭa. There the wandering ascetic Suppiya spoke in many ways in dispraise of the Buddha, in dispraise of the Teaching, in dispraise of the Community; but Suppiya the wandering ascetic's disciple, the brahmin youth Brahmadaṭṭa, spoke in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. Thus these two, teacher and disciple, speaking in direct contradiction to each other, followed closely behind the Blessed One and the Community of monks.

2. Then the Blessed One went to spend one night at the royal rest-house in Ambalaṭṭhikā together with the Community of monks. The wandering ascetic Suppiya too went to spend one night at the royal rest-house in Ambalaṭṭhikā with his pupil, the brahmin youth Brahmadaṭṭa. There too the wandering ascetic Suppiya spoke in many ways in dispraise of the Buddha, in dispraise of the Teaching, in dispraise of the Community; but Suppiya the wandering ascetic's disciple, the brahmin youth Brahmadaṭṭa, spoke in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. Thus these two, teacher and disciple, dwelt speaking in direct contradiction to each other.

3. Then, when several monks had risen at dawn and were seated together in the assembly hall, this discussion arose: "It is wonderful, friends, it is marvellous, friends, how well the Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, has understood the different dispositions of beings. For this wandering ascetic Suppiya speaks in many ways in dispraise of the Buddha, in dispraise of the Teaching, in dispraise of the Community; but Suppiya the wandering ascetic's disciple, the brahmin youth Brahmadaṭṭa, spoke in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. Thus these two, teacher and disciple, speaking in direct contradiction to each other, follow closely behind the Blessed One and the Community of monks."

4. Then the Blessed One, having learned of this discussion among the monks, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "Monks, what discussion were you having as you sat together here? What was the conversation that was interrupted?" When this was said, those monks said to the Blessed One: "Here, venerable sir, when we had risen at dawn and were seated together in the assembly hall, this discussion arose: 'It is wonderful, friends, it is marvellous, friends, how well the Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, has understood the different dispositions of beings. For this wandering ascetic Suppiya speaks in many ways in dispraise of the Buddha, in dispraise of the Teaching, in dispraise of the Community; but Suppiya the wandering ascetic's disciple, the brahmin youth Brahmadatta, spoke in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. Thus these two, teacher and disciple, speaking in direct contradiction to each other, follow closely behind the Blessed One and the Community of monks.' This, venerable sir, was our discussion that was interrupted when the Blessed One arrived."

5. "Monks, if others speak in dispraise of me, in dispraise of the Teaching, or in dispraise of the Community, you should not give way to resentment, displeasure, or mental discontent. Monks, if others speak in dispraise of me, in dispraise of the Teaching, or in dispraise of the Community, and if you become angry or displeased at that, it would be an obstacle for you yourselves. Monks, if others speak in dispraise of me, in dispraise of the Teaching, or in dispraise of the Community, and if you become angry or displeased at that, would you be able to recognise whether others' speech is well-spoken or ill-spoken?" "No, Venerable Sir." "Monks, if others speak in dispraise of me, in dispraise of the Teaching, or in dispraise of the Community, you should explain what is untrue as untrue: 'For this reason this is untrue, for this reason this is incorrect, this is not found in us, this does not occur among us.'

6. "Monks, if others speak in praise of me, in praise of the Teaching, or in praise of the Community, you should not feel joy, pleasure, or mental elation. Monks, if others speak in praise of me, in praise of the Teaching, or in praise of the Community, and if you become joyful, pleased and elated at that, it would be an obstacle for you yourselves. Monks, if others speak in praise of me, in praise of the Teaching, or in praise of the Community, you should acknowledge what is true as true: 'For this reason this is true, for this reason this is correct, this exists in us, this is found among us.'

The Basic Part on Morality

7. "Monks, it is a trifling matter, a mere matter of virtuous behaviour, by which a worldling would praise the Truth-finder when speaking in praise. And what, monks, is that trifling matter, that mere matter of virtuous behaviour, by which a worldling would praise the Truth-finder when speaking in praise?

8. 'Having abandoned the killing of living beings, the ascetic Gotama abstains from killing living beings; with rod laid down, with knife laid down, conscientious, compassionate, he dwells concerned for the welfare of all living beings' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

'Having abandoned taking what is not given, the ascetic Gotama abstains from taking

what is not given; taking only what is given, expecting only what is given, he dwells in purity through non-stealing' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

'Having abandoned unchaste conduct, the ascetic Gotama lives the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

9. 'Having abandoned false speech, the ascetic Gotama abstains from false speech; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

'Having abandoned divisive speech, the ascetic Gotama abstains from divisive speech; he does not repeat elsewhere what he has heard here to divide these people, nor does he repeat here what he has heard elsewhere to divide those people. Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

'Having abandoned harsh speech, the ascetic Gotama abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

'Having abandoned idle chatter, the ascetic Gotama abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching and the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

10. 'The ascetic Gotama abstains from damaging seed and plant life' - Thus indeed, monks... etc...

'The ascetic Gotama eats only one meal a day, abstaining from eating at night and from food at improper times...

The ascetic Gotama abstains from watching dancing, singing, music and shows...

The ascetic Gotama abstains from wearing garlands, using perfumes, cosmetics, ornaments and decorations...

The ascetic Gotama abstains from high and luxurious beds...

The ascetic Gotama abstains from accepting gold and silver...

The ascetic Gotama abstains from accepting raw grain...

The ascetic Gotama abstains from accepting raw meat...

The ascetic Gotama abstains from accepting women and girls...

The ascetic Gotama abstains from accepting male and female slaves...

The ascetic Gotama abstains from accepting goats and sheep...

The ascetic Gotama abstains from accepting fowl and swine...

The ascetic Gotama abstains from accepting elephants, cattle, horses and mares...

The ascetic Gotama abstains from accepting fields and land...

The ascetic Gotama abstains from running messages and errands...

The ascetic Gotama abstains from buying and selling...

The ascetic Gotama abstains from using false weights, false metals, and false measures...

The ascetic Gotama abstains from cheating, deceiving, fraud and crooked dealings...

'The ascetic Gotama abstains from cutting, killing, imprisoning, highway robbery, plunder and violence' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

The Basic Part on Morality is concluded.

The Middle Part on Morality

11. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in damaging seed and plant life such as these: root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds as the fifth; the ascetic Gotama abstains from such damaging of seed and plant life' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

12. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in storing up goods for consumption such as these: storing up food, storing up drink, storing up clothes, storing up vehicles, storing up beds, storing up perfumes, storing up material things - the ascetic Gotama abstains from such storing up of goods for consumption' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

13. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in watching shows such as these: dancing, singing, music, plays, story-telling, hand-clapping, cymbals, drums, magic shows, acrobatic shows, bamboo-pole climbing, washing of an elephant, animal fights - elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights - stick fights, fist fights, wrestling matches, military parades, battle arrays, and troop reviews - the ascetic Gotama abstains from watching such shows' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

14. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in games and recreations such as these: eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins, dice games, stick games, drawing straws, games with dice, leaf-tubes, toy ploughs, somersaults, toy windmills, toy measures, toy chariots, toy bows, guessing letters, guessing thoughts, mimicking deformities - the ascetic Gotama abstains from such games and recreations' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

15. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in using high and luxurious beds such as these: large couches, divans, woollen covers with long fleece, multicoloured spreads, white spreads, embroidered coverlets, quilts stuffed with cotton wool, spreads decorated with animal figures, rugs with fur on both sides, rugs with fur on one side, gem-studded coverlets, silk coverlets, grand carpets, elephant rugs, horse rugs, chariot rugs, spreads of antelope skins, spreads of kadali-deer hide, couches with awnings, couches with red cushions at both ends - the ascetic Gotama abstains from using such high and luxurious beds' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

16. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in adorning and beautifying themselves such as these: rubbing, massaging, bathing, kneading, using mirrors, eye-ointments, garlands, scents, cosmetics, face-powders, face-creams, bracelets, head-bands, decorated walking sticks, ornamental containers, swords, sunshades, decorated sandals, turbans, gems, yak-tail fans, long-fringed white robes - the ascetic Gotama abstains from such adorning and beautifying' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

17. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in pointless talk such as these: talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence - the ascetic Gotama abstains from such pointless talk' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

18. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in argumentative talk such as these: 'You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, you are proven wrong. Go and free yourself from your doctrine, or disentangle yourself if you can' - the ascetic Gotama abstains from such argumentative talk' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

19. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in running messages and errands such as these: for kings, royal ministers, nobles, brahmins, householders, and princes, saying "Go here, go there, take this, bring that from there" - the ascetic Gotama abstains from such running of messages and errands' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

20. 'While some ascetics and brahmins, while living on food offered by the faithful, are fraudulent, deceitful, fortune-telling, and dishonest, seeking to gain profit from profit - the ascetic Gotama abstains from such fraudulent and deceitful practices' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

The Middle Part on Morality is concluded.

The Greater Part on Morality

21. 'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: reading marks on limbs, reading omens and signs, interpreting celestial events, interpreting dreams, reading marks on the body, reading marks on cloth gnawed by mice, offering fire oblations, offering oblations from a ladle, offering oblations of husks, rice powder, rice grains, ghee, and oil, offering oblations from the mouth, offering blood sacrifices, palmistry, geomancy, knowledge of protective charms, knowledge of appeasing spirits, exorcism, earth magic, snake charming, poison craft, scorpion craft, rat craft, bird craft, crow craft, foretelling life span, chanting protective spells, interpreting animal calls - the ascetic Gotama abstains from such base arts and wrong livelihood' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

22. 'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: reading marks on gems, reading marks on cloth, reading marks on sticks, reading marks on knives, reading marks on swords, reading marks on arrows, reading marks on bows, reading marks on weapons, reading marks on women, reading marks on men, reading marks on boys, reading marks on girls, reading marks on male slaves, reading marks on female slaves, reading marks on elephants, reading marks on horses, reading marks on buffaloes, reading marks on bulls, reading marks on cattle, reading marks on goats, reading marks on rams, reading marks on fowl, reading marks on quail, reading marks on lizards, reading marks on earrings, reading marks on tortoises, reading marks on deer - the ascetic Gotama abstains from such base arts and wrong livelihood' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

23. 'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: "There will be a march forth of the king", "There will not be a march forth of the king", "There will be an advance of our king", "There will be a retreat of the foreign kings", "There will be an advance of the foreign kings", "There will be a retreat of our king", "There will be victory for our king", "There will be defeat for the foreign kings", "There will be victory for the foreign kings", "There will be defeat for our king", "Thus there will be victory for this one", "There will be defeat for that one" - the ascetic Gotama abstains from such base arts and wrong livelihood' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

24. 'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: "There will be an eclipse of the moon, there will be an eclipse of the sun, there will be an eclipse of a constellation, the moon and sun will go on their proper courses, the moon and sun

will go on improper courses, the constellations will go on their proper courses, the constellations will go on improper courses, there will be a falling of meteors, there will be a blazing of the directions, there will be an earthquake, there will be thunder from a clear sky, there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations, such will be the result of the moon's eclipse, such will be the result of the sun's eclipse, such will be the result of a constellation's eclipse, such will be the result of the moon and sun going on their proper courses, such will be the result of the moon and sun going on improper courses, such will be the result of the constellations going on their proper courses, such will be the result of the constellations going on improper courses, such will be the result of the falling of meteors, such will be the result of the blazing of the directions, such will be the result of an earthquake, such will be the result of thunder from a clear sky, such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations" - the ascetic Gotama abstains from such base arts and wrong livelihood' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

25. 'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: "There will be good rainfall, there will be poor rainfall, there will be plenty, there will be famine, there will be security, there will be peril, there will be disease, there will be health", counting, accounting, calculation, composing poetry, philosophising - the ascetic Gotama abstains from such base arts and wrong livelihood' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

26. 'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: arranging marriages, arranging divorces, bringing together, breaking apart, collecting debts, lending money on interest, making lucky, making unlucky, causing miscarriage, paralysing the tongue, locking the jaws, casting spells on hands, casting spells on jaws, casting spells on ears, consulting a mirror, consulting young girls, consulting deities, sun-worship, great-being-worship, breathing fire, invoking the goddess of fortune - the ascetic Gotama abstains from such base arts and wrong livelihood' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

27. 'While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: pacification rites, vow-fulfilling rites, spirit rites, earth magic, rain-making, drought-making, building consecration, ritual bathing, ceremonial washing, fire oblations, administering emetics, administering purgatives, administering expectorants, administering enemas, administering head treatments, preparing ear-oils, making eye-drops, administering nose treatments, applying collyrium, counter-applying collyrium, eye surgery, surgery, pediatrics, administering root medicines, binding on medicinal herbs - the ascetic Gotama abstains from such base arts and wrong livelihood' - Thus indeed, monks, would a worldling speak when praising the Truth-finder.

"This, monks, is that trifling matter, that mere matter of virtuous behaviour, by which a worldling would praise the Truth-finder when speaking in praise.

Theorists About the Past

28. "Monks, there are other things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality. And what, monks, are these things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality?

29. "Monks, there are some ascetics and brahmins who theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past based on eighteen grounds. And based on what, with reference to what, do these good ascetics and brahmins theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past based on eighteen grounds?

Eternalism

30. "Monks, there are some ascetics and brahmins who are eternalists and who proclaim the self and the world to be eternal on four grounds. And based on what, with reference to what, do these good ascetics and brahmins who are eternalists proclaim the self and the world to be eternal on four grounds?

31. "Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he recollects manifold past lives. That is: one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many hundreds of births, many thousands of births, many hundreds of thousands of births - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives.

"He speaks thus: 'The self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar; and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally. What is the reason for this? For I, through ardour, striving, pursuit, diligence, and right attention, attain such a concentration of mind that when my mind is concentrated, I recollect manifold past lives, that is - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many hundreds of births, many thousands of births, many hundreds of thousands of births - There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and

pain, with such a life span; passing away from there, I arose here. Thus with aspects and terms I recollect manifold past lives. By this I know that the self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar; and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally.' This, monks, is the first position based on which, with reference to which, some ascetics and brahmins who are eternalists proclaim the self and the world to be eternal.

32. "And based on what, with reference to what, do these good ascetics and brahmins who are eternalists proclaim the self and the world to be eternal in the second case? Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he recollects manifold past lives. That is: one world-contraction and expansion, two world-contractions and expansions, three world-contractions and expansions, four world-contractions and expansions, five world-contractions and expansions, ten world-contractions and expansions - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives.

"He speaks thus: 'The self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar; and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally. What is the reason for this? For I, through ardour, striving, pursuit, diligence, and right attention, attain such a concentration of mind that when my mind is concentrated, I recollect manifold past lives. That is: one world-contraction and expansion, two world-contractions and expansions, three world-contractions and expansions, four world-contractions and expansions, five world-contractions and expansions, ten world-contractions and expansions. There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here. Thus with aspects and terms I recollect manifold past lives. By this I know that the self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar, and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally.' This, monks, is the second position based on which, with reference to which, some ascetics and brahmins who are eternalists proclaim the self and the world to be eternal.

33. "And based on what, with reference to what, do these good ascetics and brahmins who are eternalists proclaim the self and the world to be eternal in the third case? Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he recollects manifold past lives. That is: ten world-contractions and expansions, twenty world-contractions and expansions, thirty world-contractions and expansions, forty world-contractions and expansions - 'There I was, having such a

name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives.

"He speaks thus: 'The self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar; and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally. What is the reason for this? For I, through ardour, striving, pursuit, diligence, and right attention, attain such a concentration of mind that when my mind is concentrated, I recollect manifold past lives. That is: ten world-contractions and expansions, twenty world-contractions and expansions, thirty world-contractions and expansions, forty world-contractions and expansions - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here. Thus with aspects and terms I recollect manifold past lives. By this I know that the self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar, and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally.' This, monks, is the third position based on which, with reference to which, some ascetics and brahmins who are eternalists proclaim the self and the world to be eternal.

34. "And based on what, with reference to what, do these good ascetics and brahmins who are eternalists proclaim the self and the world to be eternal in the fourth case? Here, monks, some ascetic or brahmin is a reasoner, an inquirer. Having beaten out his theory through reasoning and following his line of inquiry, as a result of his own ingenuity he says: 'The self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar; and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally.' This, monks, is the fourth position based on which, with reference to which, some ascetics and brahmins who are eternalists proclaim the self and the world to be eternal.

35. "Monks, these ascetics and brahmins who are eternalists proclaim the self and the world to be eternal on these four grounds. Whatever ascetics or brahmins who are eternalists and who proclaim the self and the world to be eternal, all of them do so on these four grounds or on one or other of them; there is nothing outside of this.

36. "Monks, the Truth-finder understands this: 'These standpoints for views when grasped and adhered to thus lead to such destinations and such future positions.' The Truth-finder understands this and he understands what is beyond this. And he does not grasp at that understanding; and because he does not grasp, quenching is directly known by him. Having understood as they really are the origin, disappearance, gratification, danger, and escape regarding feelings, the Truth-finder, monks, is liberated through non-clinging.

37. "These, monks, are the things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality.

First recitation section.

Partial Eternalism

38. "Monks, there are some ascetics and brahmins who are partial eternalists and partial non-eternalists, who proclaim the self and the world to be partly eternal and partly non-eternal on four grounds. And based on what, with reference to what, do these good ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal on four grounds?

39. "There comes a time, monks, when, after a very long period has passed, this world contracts. When the world is contracting, beings for the most part are reborn in the Ābhassara Brahma world. There they dwell, mind-made, feeding on rapture, self-luminous, moving through the air, remaining in glory, and they continue thus for a very long time.

40. "There comes a time, monks, when, after a very long period has passed, this world expands. When the world is expanding, an empty Brahma-mansion appears. Then a certain being, due to the exhaustion of their life-span or the exhaustion of their merit, passes away from the realm of radiant gods and arises in the empty Brahma-mansion. There he dwells, mind-made, feeding on rapture, self-luminous, moving through the air, remaining in glory, and he continues thus for a very long time.

41. Due to having dwelt there alone for a long time, agitation and discontent arise in him: 'Oh, may other beings come to this state of being!' Then other beings, due to the exhaustion of their life-span or the exhaustion of their merit, pass away from the realm of radiant gods and arise in the Brahma-mansion in company with that being. There they too dwell, mind-made, feeding on rapture, self-luminous, moving through the air, remaining in glory, and they continue thus for a very long time.

42. "There, monks, the being who was first reborn has this thought: 'I am Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be. These beings were created by me. What is the reason for this? Because earlier I had this thought: "Oh, may other beings come to this state of being!" Such was my mind's wish, and these beings have come to this state of being.'

"Those beings who were reborn later also have this thought: 'This venerable one is Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the

Almighty, the Father of all that are and are to be. We were created by this venerable Brahmā. What is the reason for this? For we saw him here first arisen, while we arose afterwards.'

43. "There, monks, the being who was first reborn is of longer life span, of greater beauty, and more influential. But those beings who were reborn later are of shorter life span, of lesser beauty, and less influential.

44. "Monks, there is the possibility that some being, having passed away from that realm, comes to this state of being. Having come to this state of being, they go forth from home into homelessness. Having gone forth from home into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect that past life, but do not recollect beyond that.

"He speaks thus: 'That venerable one who is Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be, by whom we were created by that venerable Brahmā, he is permanent, stable, eternal, not subject to change, and will remain the same for eternity. But we who were created by that venerable Brahmā, we are impermanent, unstable, short-lived, subject to passing away, and have come to this state of being.' This, monks, is the first position based on which, with reference to which, some ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal.

45. "And based on what, with reference to what, do these good ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal in the second case? Monks, there are deities called 'corrupted by play', who dwell excessively devoted to laughter, play, and delight. As they dwell excessively devoted to laughter, play, and delight, their mindfulness becomes confused. Due to the decay of mindfulness, these deities fall from that realm.

46. "Monks, there is the possibility that some being, having passed away from that realm, comes to this state of being. Having come to this state of being, they go forth from home into homelessness. Having gone forth from home into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect that past life, but do not recollect beyond that.

"He speaks thus: 'Those venerable deities who are not corrupted by play do not dwell excessively devoted to laughter, play, and delight. As they do not dwell excessively devoted to laughter, play, and delight, their mindfulness does not become confused. Due to the non-decay of mindfulness, these deities do not fall from that realm; they are permanent, stable, eternal, not subject to change, and will remain just so for eternity. But we who were corrupted by play dwelt excessively devoted to laughter, play, and delight. As we dwelt excessively devoted to laughter, play, and delight, our mindfulness became confused. Due to the decay of mindfulness, we fell from that realm and are impermanent, unstable, short-lived, subject to passing away, and have come to this state of being.' This, monks, is the second position based on which, with

reference to which, some ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal.

47. "And based on what, with reference to what, do these good ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal in the third case? Monks, there are deities called 'corrupted by mind', who dwell excessively observing one another. Observing one another excessively, they corrupt each other's minds. With minds corrupted towards one another, they become weary in body and weary in mind. These deities pass away from that realm.

48. "Monks, there is the possibility that some being, having passed away from that realm, comes to this state of being. Having come to this state of being, they go forth from home into homelessness. Having gone forth from home into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect that past life, but do not recollect beyond that.

"He speaks thus: 'Those venerable deities who are not corrupted by mind do not dwell excessively observing one another. Not observing one another excessively, they do not corrupt each other's minds. With minds uncorrupted towards one another, they do not become weary in body and weary in mind. These deities do not pass away from that realm; they are permanent, stable, eternal, not subject to change, and will remain just so for eternity. But we who were corrupted by mind observed one another excessively. Observing one another excessively, we corrupted each other's minds, and with minds corrupted towards one another, we became weary in body and weary in mind. Thus we fell from that realm and are impermanent, unstable, short-lived, subject to passing away, and have come to this state of being.' This, monks, is the third position based on which, with reference to which, some ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal.

49. "And based on what, with reference to what, do these good ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal in the fourth case? Here, monks, some ascetic or brahmin is a reasoner, an inquirer. Having beaten out his theory through reasoning and following his line of inquiry, as a result of his own ingenuity he says: 'What is called the eye, the ear, the nose, the tongue, and the body - this self is impermanent, unstable, non-eternal, subject to change. But what is called mind, or consciousness - this self is permanent, stable, eternal, not subject to change, and will remain the same for eternity.' This, monks, is the fourth position based on which, with reference to which, some ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal.

50. "Monks, these ascetics and brahmins who are partial eternalists and partial non-eternalists proclaim the self and the world to be partly eternal and partly non-eternal on these four grounds. Whatever ascetics or brahmins who are partial eternalists and

partial non-eternalists and who proclaim the self and the world to be partly eternal and partly non-eternal, all of them do so on these four grounds or on one or other of them; there is nothing outside of this.

51. "Monks, the Truth-finder understands this: 'These standpoints for views when grasped and adhered to thus lead to such destinations and such future positions.' The Truth-finder understands this and he understands what is beyond this, and he does not grasp at that understanding; and because he does not grasp, quenching is directly known by him. Having understood as they really are the origin, disappearance, gratification, danger, and escape regarding feelings, the Truth-finder, monks, is liberated through non-clinging.

52. "These, monks, are the things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality.

The Doctrine of the Finite and Infinite

53. "Monks, there are some ascetics and brahmins who are finitists and infinitists, who proclaim the world to be finite and infinite on four grounds. And based on what, with reference to what, do these good ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite on four grounds?

54. "Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he dwells perceiving the world as finite.

"He speaks thus: 'This world is finite and round. What is the reason for this? For I, through ardour, striving, pursuit, diligence, and right attention, attain such a concentration of mind that when my mind is concentrated, I dwell perceiving the world as finite. By this I know - that this world is finite and round.' This, monks, is the first position based on which, with reference to which, some ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite.

55. "And based on what, with reference to what, do these good ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite in the second case? Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he dwells perceiving the world as infinite.

"He speaks thus: 'This world is infinite and boundless. Those ascetics and brahmins who said - "This world is finite and round," they spoke falsely. This world is infinite and boundless. What is the reason for this? For I, through ardour, striving, pursuit, diligence, and right attention, attain such a concentration of mind that when my mind is concentrated, I dwell perceiving the world as infinite. By this I know - that this world is infinite and boundless.' This, monks, is the second position based on which, with reference to which, some ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite.

56. "And based on what, with reference to what, do these good ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite in the third case? Here, monks, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he dwells perceiving the world as finite above and below, but infinite across.

"He speaks thus: 'This world is both finite and infinite. Those ascetics and brahmins who said - "This world is finite and round," they spoke falsely. And those ascetics and brahmins who said - "This world is infinite and boundless," they too spoke falsely. This world is both finite and infinite. What is the reason for this? For I, through ardour, striving, pursuit, diligence, and right attention, attain such a concentration of mind that when my mind is concentrated, I dwell perceiving the world as finite above and below, but infinite across. By this I know - that this world is both finite and infinite.' This, monks, is the third position based on which, with reference to which, some ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite.

57. "And based on what, with reference to what, do these good ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite in the fourth case? Here, monks, some ascetic or brahmin is a reasoner, an inquirer. Having beaten out his theory through reasoning and following his line of inquiry, as a result of his own ingenuity he says: 'This world is neither finite nor infinite. Those ascetics and brahmins who said - "This world is finite and round," they spoke falsely. And those ascetics and brahmins who said - "This world is infinite and boundless," they too spoke falsely. And those ascetics and brahmins who said - "This world is both finite and infinite," they too spoke falsely. This world is neither finite nor infinite.' This, monks, is the fourth position based on which, with reference to which, some ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite.

58. "Monks, these ascetics and brahmins who are finitists and infinitists proclaim the world to be finite and infinite on these four grounds. Whatever ascetics or brahmins who are finitists and infinitists and who proclaim the world to be finite and infinite, all of them do so on these four grounds or on one or other of them; there is nothing outside of this.

59. "Monks, the Truth-finder understands this: 'These standpoints for views when grasped and adhered to thus lead to such destinations and such future positions.' The Truth-finder understands this and he understands what is beyond this, and he does not grasp at that understanding; and because he does not grasp, quenching is directly known by him. Having understood as they really are the origin, disappearance, gratification, danger, and escape regarding feelings, the Truth-finder, monks, is liberated through non-clinging.

60. "These, monks, are the things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality.

The Doctrine of Eel-Wriggling

61. "Monks, there are some ascetics and brahmins who are eel-wrigglers who, when questioned about this or that point, resort to verbal evasion and eel-wriggling on four grounds. And based on what, with reference to what, do these good ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling on four grounds?

62. "Here, monks, some ascetic or brahmin does not understand as it really is 'this is wholesome', does not understand as it really is 'this is unwholesome'. He thinks thus: 'I do not understand as it really is "this is wholesome", I do not understand as it really is "this is unwholesome". If I, not understanding as it really is "this is wholesome", not understanding as it really is "this is unwholesome", were to declare "this is wholesome" or "this is unwholesome", that would be false on my part. What would be false on my part would be vexation for me. What would be vexation for me would be an obstacle for me.' Thus, from fear of false speech, from loathing of false speech, he neither declares 'this is wholesome' nor 'this is unwholesome', and when questioned about this or that point, he resorts to verbal evasion and eel-wriggling: 'I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no.' This, monks, is the first position based on which, with reference to which, some ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling.

63. "And based on what, with reference to what, do these good ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling in the second case? Here, monks, some ascetic or brahmin does not understand as it really is 'this is wholesome', does not understand as it really is 'this is unwholesome'. He thinks thus: 'I do not understand as it really is "this is wholesome", I do not understand as it really is "this is unwholesome". If I, not understanding as it really is "this is wholesome", not understanding as it really is "this is unwholesome", were to declare "this is wholesome" or "this is unwholesome", there would arise in me desire, lust, hatred, or aversion. Where there would arise in me desire, lust, hatred, or aversion, that would be clinging on my part. What would be clinging on my part would be vexation for me. What would be vexation for me would be an obstacle for me.' Thus, from fear of clinging, from loathing of clinging, he neither declares 'this is wholesome' nor 'this is unwholesome', and when questioned about this or that point, he resorts to verbal evasion and eel-wriggling: 'I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no.' This, monks, is the second position based on which, with reference to which, some ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling.

64. "And based on what, with reference to what, do these good ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling in the third case? Here, monks, some ascetic or brahmin does not understand as it really is 'this is wholesome', does not understand as it really is 'this is unwholesome'. He thinks thus: 'I do not understand as it really is "this is wholesome", I do not understand as it really is "this is unwholesome". If I, not understanding as it really is "this is wholesome", not understanding as it really is "this is unwholesome", were to declare "this is wholesome" or "this is unwholesome".

There are ascetics and brahmins who are wise, subtle, experienced in controversy, who go about like hair-splitters, demolishing the views of others with their wisdom. They might cross-examine me, press me for reasons, and scrutinize me. When they cross-examine me, press me for reasons, and scrutinize me, I might not be able to satisfy them. When I would not be able to satisfy them, that would be vexation for me. What would be vexation for me would be an obstacle for me.' Thus, from fear of cross-examination, from loathing of cross-examination, he neither declares 'this is wholesome' nor 'this is unwholesome', and when questioned about this or that point, he resorts to verbal evasion and eel-wriggling: 'I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no.' This, monks, is the third position based on which, with reference to which, some ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling.

65. "And based on what, with reference to what, do these good ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling in the fourth case? Here, monks, some ascetic or brahmin is dull and stupid. Due to his dullness and stupidity, when questioned about this or that point, he resorts to verbal evasion and eel-wriggling: 'If you ask me if there is another world - if I thought there is another world, I would declare to you "there is another world." But I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no.' 'There is no other world... etc. 'There both is and is not another world... etc. 'There neither is nor is not another world... etc. 'there are spontaneously reborn beings... etc. 'There are no spontaneously reborn beings... etc. 'There both are and are not spontaneously reborn beings... etc. 'There neither are nor are not spontaneously reborn beings... etc. 'There is result and consequence of good and bad actions... etc. 'There is no result and consequence of good and bad actions... etc. 'There both is and is not result and consequence of good and bad actions... etc. 'There neither is nor is not result and consequence of good and bad actions... etc. 'The Truth-finder exists after death... etc. 'The Truth-finder does not exist after death... etc. 'The Truth-finder both exists and does not exist after death... etc. 'If you ask me if the Truth-finder neither exists nor does not exist after death - if I thought the Truth-finder neither exists nor does not exist after death, I would declare to you "the Truth-finder neither exists nor does not exist after death." But I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no.' This, monks, is the fourth position based on which, with reference to which, some ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling.

66. "Monks, these ascetics and brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling on these four grounds. Whatever ascetics or brahmins who are eel-wrigglers, when questioned about this or that point, resort to verbal evasion and eel-wriggling, all of them do so on these four grounds or on one or other of them, there is nothing outside of this... etc... about which others would rightly speak in praise of the Truth-finder in accordance with reality.

The Doctrine of Fortuitous Origination

67. "Monks, there are some ascetics and brahmins who are fortuitous originationists and who proclaim the self and the world to be fortuitously arisen on two grounds. And based on what, with reference to what, do these good ascetics and brahmins who are fortuitous originationists proclaim the self and the world to be fortuitously arisen on two grounds?

68. "Monks, there are deities called 'non-percipient beings.' And when perception arises, these deities pass away from that realm. Monks, there is the possibility that some being, having passed away from that realm, comes to this state of being. Having come to this state of being, they go forth from home into homelessness. Having gone forth from home into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect the arising of perception, but do not recollect beyond that. He speaks thus: 'The self and the world arose fortuitously. What is the reason for this? Because formerly I did not exist, but now, having not existed, I have come to be.' This, monks, is the first position based on which, with reference to which, some ascetics and brahmins who are fortuitous originationists proclaim the self and the world to be fortuitously arisen.

69. "And based on what, with reference to what, do these good ascetics and brahmins who are fortuitous originationists proclaim the self and the world to be fortuitously arisen in the second case? Here, monks, some ascetic or brahmin is a reasoner, an inquirer. Having beaten out his theory through reasoning and following his line of inquiry, as a result of his own ingenuity he says: 'The self and the world arose fortuitously.' This, monks, is the second position based on which, with reference to which, some ascetics and brahmins who are fortuitous originationists proclaim the self and the world to be fortuitously arisen.

70. "Monks, these ascetics and brahmins who are fortuitous originationists proclaim the self and the world to be fortuitously arisen on these two grounds. Whatever ascetics or brahmins who are fortuitous originationists and who proclaim the self and the world to be fortuitously arisen, all of them do so on these two grounds or on one or other of them, there is nothing outside of this... etc... about which others would rightly speak in praise of the Truth-finder in accordance with reality.

71. "Monks, these ascetics and brahmins who theorize about the past, hold views about the past, assert various doctrinal positions concerning the past based on these eighteen grounds. Whatever ascetics or brahmins who theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past, all of them do so on these eighteen grounds or on one or other of them, there is nothing outside of this.

72. "Monks, the Truth-finder understands this: 'These standpoints for views when grasped and adhered to thus lead to such destinations and such future positions.' The Truth-finder understands this and he understands what is beyond this, and he does not grasp at that understanding; and because he does not grasp, quenching is directly known by him. Having understood as they really are the origin, disappearance, gratification, danger, and escape regarding feelings, the Truth-finder, monks, is liberated through non-clinging.

73. "These, monks, are the things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Second recitation section.

Theorists About the Future

74. "Monks, there are some ascetics and brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future based on forty-four grounds. And based on what, with reference to what, do these good ascetics and brahmins theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future based on forty-four grounds?

The Doctrine of Percipient Existence

75. "Monks, there are some ascetics and brahmins who maintain a doctrine of percipient existence after death, and who proclaim a percipient self after death on sixteen grounds. And based on what, with reference to what, do these good ascetics and brahmins who maintain a doctrine of percipient existence after death, and who proclaim a percipient self after death on sixteen grounds?

76. "They proclaim that the self has form, is healthy after death, and percipient." "They proclaim that the self is formless, is healthy after death, and percipient." "The self has both form and is formless..." etc. 'The self neither has form nor is formless...' "The self is finite..." "The self is infinite..." "The self is both finite and infinite..." "The self is neither finite nor infinite..." "The self has unified perception..." "The self has diverse perception..." "The self has limited perception..." "The self has measureless perception..." "The self is exclusively happy..." "The self is exclusively suffering." "The self experiences both happiness and suffering." "They proclaim that the self experiences neither suffering nor happiness, is healthy after death, and percipient."

77. "Monks, these ascetics and brahmins who maintain a doctrine of percipient existence after death, and who proclaim a percipient self after death on these sixteen grounds. Whatever ascetics or brahmins who maintain a doctrine of percipient existence after death, and who proclaim a percipient self after death, all of them do so on these sixteen grounds or on one or other of them, there is nothing outside of this... etc... about which others would rightly speak in praise of the Truth-finder in accordance with reality.

The Doctrine of Non-Percipient Existence

78. "Monks, there are some ascetics and brahmins who maintain a doctrine of non-percipient existence after death, and who proclaim a non-percipient self after death on sixteen grounds. And based on what, with reference to what, do these good ascetics and brahmins who maintain a doctrine of non-percipient existence after death, and who proclaim a non-percipient self after death on eight grounds?

79. "They proclaim that the self has form, is healthy after death, and non-percipient." "They proclaim that the self is formless, is healthy after death, and non-percipient." "The self has both form and is formless..." etc. 'The self neither has form nor is formless...' "The self is finite..." "The self is infinite..." "The self is both finite and infinite..." "They proclaim that the self is neither finite nor infinite, is healthy after death, and non-percipient."

80. "Monks, these ascetics and brahmins who maintain a doctrine of non-percipient existence after death, and who proclaim a non-percipient self after death on these eight grounds. Whatever ascetics or brahmins who maintain a doctrine of non-percipient existence after death, and who proclaim a non-percipient self after death, all of them do so on these eight grounds or on one or other of them, there is nothing outside of this. Etc. about which others would rightly speak in praise of the Truth-finder in accordance with reality.

The Doctrine of Neither-Perception-Nor-Non-Perception

81. "Monks, there are some ascetics and brahmins who maintain a doctrine neither of percipient existence nor of non-percipient existence after death and who proclaim neither a percipient self nor a non-percipient self after death on eight grounds. And based on what, with reference to what, do these good ascetics and brahmins who maintain a doctrine neither of percipient existence nor of non-percipient existence after death and who proclaim neither a percipient self nor a non-percipient self after death on eight grounds?

82. "They proclaim that the self has form, is healthy after death, and neither percipient nor non-percipient," "the self is formless..." etc. 'The self has both form and is formless...' 'The self neither has form nor is formless...' "The self is finite..." "The self is infinite..." "The self is both finite and infinite..." "They proclaim that the self is neither finite nor infinite, is healthy after death, and neither percipient nor non-percipient."

83. "Monks, these ascetics and brahmins who maintain a doctrine neither of percipient existence nor of non-percipient existence after death and proclaim neither a percipient self nor a non-percipient self after death on these eight grounds. Whatever ascetics or brahmins who maintain a doctrine neither of percipient existence nor of non-percipient existence after death, and who proclaim neither a percipient self nor a non-percipient self after death, all of them do so on these eight grounds... etc... about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Annihilationism

84. "Monks, there are some ascetics and brahmins who are annihilationists and who proclaim the annihilation, destruction and non-existence of an existing being on seven grounds. And based on what, with reference to what, do these good ascetics and brahmins who are annihilationists proclaim the annihilation, destruction and non-existence of an existing being on seven grounds?

85. "Here, monks, some ascetic or brahmin holds such a doctrine and view: 'When, good sir, this self that is material, made of the four great elements, originating from mother and father, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated.' Thus some proclaim the annihilation, destruction and non-existence of an existing being.

86. "Another says this to him - 'There is indeed, good sir, this self that you speak of, I do not say it does not exist; but, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that is divine, material, belonging to the sense-sphere, feeding on material food. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated.' Thus some proclaim the annihilation, destruction and non-existence of an existing being.

87. "Another says this to him - 'There is indeed, good sir, this self that you speak of, I do not say it does not exist; but, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that is divine, material, mind-made, with all major and minor parts, with complete faculties. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated.' Thus some proclaim the annihilation, destruction and non-existence of an existing being.

88. "Another says this to him - 'There is indeed, good sir, this self that you speak of, I do not say it does not exist; but, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that, with the complete transcendence of perceptions of form, with the disappearance of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," belongs to the base of the infinity of space. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated.' Thus some proclaim the annihilation, destruction and non-existence of an existing being.

89. "Another says this to him - 'There is indeed, good sir, this self that you speak of, I do not say it does not exist; but, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that, with the complete transcendence of the base of the infinity of space, aware that "consciousness is infinite," belongs to the base of infinite consciousness. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated.' Thus some proclaim the annihilation, destruction and non-existence of an existing being.

90. "Another says this to him - 'There is indeed, good sir, that self that you speak of, I do not say it does not exist; but, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that, with the complete transcendence of the base of infinite consciousness, aware that "there is nothing," belongs to the base of nothingness. You neither know nor see that. I know and see that. When that self, good

sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated.' Thus some proclaim the annihilation, destruction and non-existence of an existing being.

91. "Another says this to him - 'There is indeed, good sir, this self that you speak of, I do not say it does not exist; but, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that, with the complete transcendence of the base of nothingness, aware that "this is peaceful, this is sublime," belongs to the base of neither-perception-nor-non-perception. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated.' Thus some proclaim the annihilation, destruction and non-existence of an existing being.

92. "Monks, these ascetics and brahmins who are annihilationists proclaim the annihilation, destruction and non-existence of an existing being on these seven grounds. Whatever ascetics or brahmins who are annihilationists and who proclaim the annihilation, destruction and non-existence of an existing being, all of them do so on these seven grounds... etc. about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Teaching about Nibbāna in the Present Life

93. "Monks, there are some ascetics and brahmins who proclaim supreme Nibbāna in this very life for an existing being on five grounds. And based on what, with reference to what, do these good ascetics and brahmins proclaim supreme Nibbāna in this very life for an existing being on five grounds?

94. "Here, monks, some ascetic or brahmin holds such a doctrine and view: 'When, good sir, this self is endowed and furnished with the five cords of sensual pleasure, in this way, good sir, this self has attained supreme Nibbāna in this very life.' Thus some proclaim supreme Nibbāna in this very life for an existing being.

95. Another says to him thus: 'There is indeed, good sir, this self that you speak of, I do not say it does not exist; but, good sir, this self has not attained supreme Nibbāna in this very life to that extent. What is the reason for this? Because, good sir, sensual pleasures are impermanent, suffering, subject to change, and from their alteration and change arise sorrow, lamentation, suffering, displeasure and anguish. When, good sir, this self, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion, in this way, good sir, this self has attained supreme Nibbāna in this very life.' Thus some proclaim supreme Nibbāna in this very life for an existing being.

96. "Another says this to him - 'There is indeed, good sir, this self that you speak of, I do not say it does not exist; but, good sir, this self has not attained supreme Nibbāna in this very life to that extent. What is the reason for this? Because whatever is thought about and examined there, by that this is declared to be gross. When, good sir, this self, with the subsiding of applied and sustained thought, enters and dwells in the second meditative absorption, which has internal confidence and unification of

mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration, in this way, good sir, this self has attained supreme Nibbāna in this very life.' Thus some proclaim supreme Nibbāna in this very life for an existing being.

97. "Another says this to him - 'There is indeed, good sir, this self that you speak of, I do not say it does not exist; but, good sir, this self has not attained supreme Nibbāna in this very life to that extent. What is the reason for this? Because whatever there is of rapture and mental elation, by that this is declared to be gross. When, good sir, this self, with the fading away of rapture, dwells in equanimity, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: "One who is equanimous and mindful, one who dwells in happiness" - having attained the third meditative absorption, dwells in it, in this way, good sir, this self has attained supreme Nibbāna in this very life.' Thus some proclaim supreme Nibbāna in this very life for an existing being.

98. "Another says this to him - 'There is indeed, good sir, this self that you speak of, I do not say it does not exist; but, good sir, this self has not attained supreme Nibbāna in this very life to that extent. What is the reason for this? Because whatever mental occupation there is with "this is happiness", by that this is declared to be gross. When, good sir, this self, with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative absorption, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity, in this way, good sir, this self has attained supreme Nibbāna in this very life.' Thus some proclaim supreme Nibbāna in this very life for an existing being.

99. "Monks, these ascetics and brahmins who proclaim supreme Nibbāna in this very life for an existing being do so on these five grounds. Whatever ascetics or brahmins who proclaim supreme Nibbāna in this very life for an existing being, all of them do so on these five grounds... etc... about which others would rightly speak in praise of the Truth-finder in accordance with reality.

100. "Monks, these ascetics and brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future do so on these forty-four grounds. Whatever ascetics or brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future, all of them do so on these forty-four grounds, etc. about which others would rightly speak in praise of the Truth-finder in accordance with reality.

101. "Monks, these ascetics and brahmins who theorize about the past, the future, and both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future do so on these sixty-two grounds.

102. "Whatever ascetics or brahmins who theorize about the past, or the future, or both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future, all of them do so on these sixty-two grounds or on one or other of them; there is nothing outside of this.

103. "Monks, the Truth-finder understands this: 'These standpoints for views when grasped and adhered to thus lead to such destinations and such future positions.' The Truth-finder understands this and he understands what is beyond this, and he does not grasp at that understanding; and because he does not grasp, quenching is directly known by him. Having understood as they really are the origin, disappearance, gratification, danger, and escape regarding feelings, the Truth-finder, monks, is liberated through non-clinging.

104. "These, monks, are the things, profound, hard to see, hard to understand, peaceful, sublime, beyond the sphere of reasoning, subtle, to be experienced by the wise, which the Truth-finder, having realised them by direct knowledge himself, proclaims, and about which others would rightly speak in praise of the Truth-finder in accordance with reality.

Section on Agitation and Vacillation

105. "Therein, monks, as to those ascetics and brahmins who are eternalists and who proclaim the self and the world to be eternal on four grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

106. "Therein, monks, as to those ascetics and brahmins who are partial eternalists and partial non-eternalists and who proclaim the self and the world to be partly eternal and partly non-eternal on four grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

107. "Therein, monks, as to those ascetics and brahmins who are finitists and infinitists and who proclaim the world to be finite and infinite on four grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

108. "Therein, monks, as to those ascetics and brahmins who are eel-wrigglers who, when questioned about this or that point, resort to verbal evasion and eel-wriggling on four grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

109. "Therein, monks, as to those ascetics and brahmins who are fortuitous originationists and who proclaim the self and the world to be fortuitously arisen on two grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

110. "Therein, monks, as to those ascetics and brahmins who theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past based on eighteen grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

111. "Therein, monks, as to those ascetics and brahmins who maintain a doctrine of percipient existence after death, and who proclaim a percipient self after death on sixteen grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

112. "Therein, monks, as to those ascetics and brahmins who maintain a doctrine of non-percipient existence after death, and who proclaim a non-percipient self after death on eight grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

113. "Therein, monks, as to those ascetics and brahmins who maintain a doctrine neither of percipient existence nor of non-percipient existence after death and who proclaim neither a percipient self nor a non-percipient self after death on eight grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

114. "Therein, monks, as to those ascetics and brahmins who are annihilationists and who proclaim the annihilation, destruction and non-existence of an existing being on seven grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

115. "Therein, monks, as to those ascetics and brahmins who proclaim supreme Nibbāna in this very life for an existing being on five grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

116. "Therein, monks, as to those ascetics and brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future based on forty-four grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

117. "Therein, monks, as to those ascetics and brahmins who theorize about the past, the future, and both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future based on sixty-two grounds, that too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving.

The Section on Contact as Condition

118. "Therein, monks, as to those ascetics and brahmins who are eternalists and who proclaim the self and the world to be eternal on four grounds, that too is conditioned by contact.

119. "Therein, monks, as to those ascetics and brahmins who are partial eternalists and partial non-eternalists and who proclaim the self and the world to be partly eternal and partly non-eternal on four grounds, that too is conditioned by contact.

120. "Therein, monks, as to those ascetics and brahmins who are finitists and infinitists and who proclaim the world to be finite and infinite on four grounds, that too is conditioned by contact.

121. "Therein, monks, as to those ascetics and brahmins who are eel-wrigglers who, when questioned about this or that point, resort to verbal evasion and eel-wriggling on four grounds, that too is conditioned by contact.

122. "Therein, monks, as to those ascetics and brahmins who are fortuitous originationists and who proclaim the self and the world to be fortuitously arisen on two grounds, that too is conditioned by contact.

123. "Therein, monks, as to those ascetics and brahmins who theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past based on eighteen grounds, that too is conditioned by contact.

124. "Therein, monks, as to those ascetics and brahmins who maintain a doctrine of percipient existence after death, and who proclaim a percipient self after death on sixteen grounds, that too is conditioned by contact.

125. "Therein, monks, as to those ascetics and brahmins who maintain a doctrine of non-percipient existence after death, and who proclaim a non-percipient self after death on eight grounds, that too is conditioned by contact.

126. "Therein, monks, as to those ascetics and brahmins who maintain a doctrine neither of percipient existence nor of non-percipient existence after death and who proclaim neither a percipient self nor a non-percipient self after death on eight grounds, that too is conditioned by contact.

127. "Therein, monks, as to those ascetics and brahmins who are annihilationists and who proclaim the annihilation, destruction and non-existence of an existing being on seven grounds, that too is conditioned by contact.

128. "Therein, monks, as to those ascetics and brahmins who proclaim supreme Nibbāna in this very life for an existing being on five grounds, that too is conditioned by contact.

129. "Therein, monks, as to those ascetics and brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future based on forty-four grounds, that too is conditioned by contact.

130. "Therein, monks, as to those ascetics and brahmins who theorize about the past, the future, and both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future based on sixty-two grounds, that too is conditioned by contact.

This is not a Possible Position

131. "Therein, monks, as to those ascetics and brahmins who are eternalists and who proclaim the self and the world to be eternal on four grounds, that they should experience this without contact - this is impossible.

132. "Therein, monks, as to those ascetics and brahmins who are partial eternalists and partial non-eternalists and who proclaim the self and the world to be partly eternal and partly non-eternal on four grounds, that they should experience this without contact - this is impossible.

133. "Therein, monks, as to those ascetics and brahmins who are finitists and infinitists and who proclaim the world to be finite and infinite on four grounds, that they should experience this without contact - this is impossible.

134. "Therein, monks, as to those ascetics and brahmins who are eel-wrigglers who, when questioned about this or that point, resort to verbal evasion and eel-wriggling on four grounds, that they should experience this without contact - this is impossible.

135. "Therein, monks, as to those ascetics and brahmins who are fortuitous originationists and who proclaim the self and the world to be fortuitously arisen on two grounds, that they should experience this without contact - this is impossible.

136. "Therein, monks, as to those ascetics and brahmins who theorize about the past, hold views about the past, and assert various doctrinal positions concerning the past based on eighteen grounds, that they should experience this without contact - this is impossible.

137. "Therein, monks, as to those ascetics and brahmins who maintain a doctrine of percipient existence after death, and who proclaim a percipient self after death on sixteen grounds, that they should experience this without contact - this is impossible.

138. "Therein, monks, as to those ascetics and brahmins who theorize about the non-perception of self after death and who proclaim a non-percipient self after death on eight grounds, that they should experience this without contact - this is impossible.

139. "Therein, monks, as to those ascetics and brahmins who maintain a doctrine neither of percipient existence nor of non-percipient existence after death and who proclaim neither a percipient self nor a non-percipient self after death on eight grounds, that they should experience this without contact - this is impossible.

140. "Therein, monks, as to those ascetics and brahmins who are annihilationists and who proclaim the annihilation, destruction and non-existence of an existing being on seven grounds, that they should experience this without contact - this is impossible.

141. "Therein, monks, as to those ascetics and brahmins who proclaim supreme Nibbāna in this very life for an existing being on five grounds, that they should experience this without contact - this is impossible.

142. "Therein, monks, as to those ascetics and brahmins who theorize about the future, hold views about the future, and assert various doctrinal positions concerning the future based on forty-four grounds, that they should experience this without contact - this is impossible.

143. "Therein, monks, as to those ascetics and brahmins who theorize about the past, the future, and both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future

based on sixty-two grounds, that they should experience this without contact - this is impossible.

Talk on the Round of Views, Standpoints and Assertions

144. "Therein, monks, those ascetics and brahmins who are eternalists and who proclaim the self and the world to be eternal on four grounds, and those ascetics and brahmins who are partial eternalists and partial non-eternalists... etc. and those ascetics and brahmins who are finitists and infinitists... and those ascetics and brahmins who are eel-wrigglers... and those ascetics and brahmins who are fortuitous originationists... and those ascetics and brahmins who theorize about the past... and those ascetics and brahmins who maintain a doctrine of percipient existence after death... and those ascetics and brahmins who maintain a doctrine of non-percipient existence after death... and those ascetics and brahmins who maintain a doctrine neither of percipient existence nor of non-percipient existence after death... and those ascetics and brahmins who are annihilationists... and those ascetics and brahmins who proclaim supreme Nibbāna in this very life... and those ascetics and brahmins who theorize about the future... and those ascetics and brahmins who theorize about the past, the future, and both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future based on sixty-two grounds, all of them experience this through repeated contact with the six bases of contact. With their feelings as condition, craving arises; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging and death, sorrow, lamentation, pain, displeasure, and anguish come to be.

Talk of World-Contraction, etc.

145. "Monks, when a monk understands as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact, he understands what is superior to all these.

146. "Whatever ascetics or brahmins who theorize about the past, or the future, or both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future, all of them are caught in this net of sixty-two grounds. When they emerge, they emerge here; when they surface, they surface caught within this net.

"Just as, monks, a skilled fisherman or his apprentice might cover a small pond with a fine-meshed net. He would think thus - 'Whatever gross living beings are in this pool of water, all of them are caught in this net. When they emerge, they emerge here; when they surface, they surface caught within this net'; even so, monks, whatever ascetics or brahmins who theorize about the past, or the future, or both the past and future, who hold views about the past and future, and assert various doctrinal positions concerning both the past and future, all of them are caught in this net of sixty-two grounds. When they emerge, they emerge here; when they surface, they surface caught within this net.

147. "Monks, the body of the Truth-finder remains with the cord of existence cut off. As long as his body remains, deities and humans will see him. After the breaking up of the body, beyond the ending of life, deities and humans will not see him.

"Just as, monks, when a bunch of mangoes is cut from its stalk, all the mangoes connected to the stalk follow along with it; even so, monks, the body of the Truth-finder remains with the cord of existence cut off. As long as his body remains, deities and humans will see him. After the breaking up of the body, beyond the ending of life, deities and humans will not see him."

148. When this was said, the Venerable Ānanda said this to the Blessed One - "Wonderful, Venerable Sir, marvellous, Venerable Sir! What, Venerable Sir, is the name of this exposition of the Teaching?" "Therefore, Ānanda, remember this exposition of the Teaching as 'The Net of Benefit', remember it as 'The Net of Teaching', remember it as 'The Net of Brahmā', remember it as 'The Net of Views', remember it also as 'The Unsurpassed Victory in Battle'." This is what the Blessed One said.

149. Those monks, delighted, rejoiced in what the Blessed One had said. And while this explanation was being spoken, the ten-thousand world-system trembled.

The Discourse on the Supreme Net is concluded as first.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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