

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

4. The Collection of the Numerical Discourses (4. Aṅguttara Nikāya)

01. The Book of the Ones (01. Ekakanipātapāḷi)

15. Text on the Impossible (15. Aṭṭhānapāḷi)

[AN 1.268-295, PTS 1.27-1.30]



PaliVerse

4. The Collection of the Numerical Discourses

01. The Book of the Ones

15. Text on the Impossible

1. The First Chapter

268. "This is impossible, monks, there is no chance that a person accomplished in right view should approach any activity as permanent. This is impossible. But there is indeed the possibility, monks, that a worldling should approach any activity as permanent. This is possible."

269. "This is impossible, monks, there is no chance that a person accomplished in right view should approach any activity as happiness. This is impossible. But there is indeed the possibility, monks, that a worldling should approach any activity as happiness. This is possible."

270. "This is impossible, monks, there is no chance that a person accomplished in right view should approach any phenomenon as self. This is impossible. But there is indeed the possibility, monks, that a worldling should approach any phenomenon as self. This is possible."

271. "This is impossible, monks, there is no chance that a person accomplished in right view should deprive his mother of life. This is impossible. But there is indeed the possibility, monks, that a worldling should deprive his mother of life. This is possible."

272. "This is impossible, monks, there is no chance that a person accomplished in right view should deprive his father of life. This is impossible. But there is indeed the possibility, monks, that a worldling should deprive his father of life. This is possible."

273. "This is impossible, monks, there is no chance that a person accomplished in right view should deprive a Worthy One of life. This is impossible. But there is indeed the possibility, monks, that a worldling should deprive a Worthy One of life. This is possible."

274. "This is impossible, monks, there is no chance that a person accomplished in right view with a corrupted mind should shed the Truth-finder's blood. This is impossible. But there is indeed the possibility, monks, that a worldling with a corrupted mind should shed the Truth-finder's blood. This is possible."

275. "This is impossible, monks, there is no chance that a person accomplished in right view should break the monastic community. This is impossible. But there is indeed the possibility, monks, that a worldling should break the monastic community. This is possible."

276. "This is impossible, monks, there is no chance that a person accomplished in right view should point to another teacher. This is impossible. But there is indeed the possibility, monks, that a worldling should point to another teacher. This is possible."

277. "This is impossible, monks, there is no chance that two Worthy Ones, Perfectly Enlightened Ones, should arise simultaneously in one world system. This is impossible. But there is indeed the possibility, monks, that only one Worthy One, a Perfectly Enlightened One, should arise in one world system. This is possible."

The first chapter.

2. The Second Chapter

278. "This is impossible, monks, there is no chance that two kings, universal monarchs, should arise simultaneously in one world system. This is impossible. But there is indeed the possibility, monks, that one king, a universal monarch, should arise in one world system. This is possible."

279. "This is impossible, monks, there is no chance that a woman should be a Worthy One, a Perfectly Enlightened One. This is impossible. But there is indeed the possibility, monks, that a man should be a Worthy One, a Perfectly Enlightened One. This is possible."

280. "This is impossible, monks, there is no chance that a woman should be a king, a universal monarch. This is impossible. But there is indeed the possibility, monks, that a man should be a king, a universal monarch. This is possible."

281-283. "This is impossible, monks, there is no chance that a woman should attain the position of Sakka... etc. should attain the position of Māra... etc. should attain the position of Brahmā. This is impossible. But there is indeed the possibility, monks, that a man should attain the position of Sakka... etc. should attain the position of Māra... etc. should attain the position of Brahmā. This is possible."

284. "This is impossible, monks, there is no chance that a desirable, pleasant, agreeable result should arise from bodily misconduct. This is impossible. But there is indeed the possibility, monks, that an undesirable, unpleasant, disagreeable result should arise from bodily misconduct. This is possible."

285-286. "This is impossible, monks, there is no chance that from verbal misconduct... etc. that a desirable, pleasant, agreeable result should arise from mental misconduct. This is impossible. But there is indeed the possibility, monks, that an undesirable, unpleasant, disagreeable result should arise from mental misconduct. This is possible."

The second chapter.

3. The Third Chapter

287. "This is impossible, monks, there is no chance that an undesirable, unpleasant, disagreeable result should arise from bodily good conduct. This is impossible. But there is indeed the possibility, monks, that a desirable, pleasant, agreeable result should arise from bodily good conduct. This is possible."

288-289. "This is impossible, monks, there is no chance that from good verbal conduct... etc. an undesirable, unpleasant, disagreeable result should arise from good mental conduct. This is impossible. But there is indeed the possibility, monks, that a

desirable, pleasant, agreeable result should arise from good mental conduct. This is possible."

290. "This is impossible, monks, there is no chance that one possessing bodily misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world. This is impossible. But there is indeed the possibility, monks, that one possessing bodily misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This is possible."

291-292. "This is impossible, monks, there is no chance that one possessing verbal misconduct... etc. that one possessing mental misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world. This is impossible. But there is indeed the possibility, monks, that one possessing mental misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This is possible."

293. "This is impossible, monks, there is no chance that one possessing bodily good conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This is impossible. But there is indeed the possibility, monks, that one possessing bodily good conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world. This is possible."

294-295. "This is impossible, monks, there is no chance that one possessing good verbal conduct... etc. that one possessing good mental conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This is impossible. But there is indeed the possibility, monks, that one possessing good mental conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world. This is possible."

The third chapter.

The Pāḷi on Impossibilities is the fifteenth.



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 (Ṭīkā), 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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