

<p>ETERNALISM</p> <p>Here a certain ascetic or brahmin has by means of effort, exertion, application, earnestness and right attention attained to such a state of mental concentration that...</p>	...he thereby recalls [up to 100,000] past lives. 1	<p>And he says: The self and the world are eternal, barren like a mountain-peak,* set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains eternally. How do I know? I have [experienced it myself].</p> <p>* i.e., incapable of producing anything really new</p>
	...he thereby recalls [up to 10] periods of [world] contraction and expansion. 2	
	...he thereby recalls [up to 40] periods of [world] contraction and expansion. 3	
Here a certain ascetic or brahmin is a logician, a reasoner. Hammering it out by reason, following his own line of thought, he argues: 4		
<p>PARTIAL ETERNALISM</p> <p>Here a certain ascetic or brahmin has by means of effort, exertion, application, earnestness and right attention attained to such a state of mental concentration that...</p>	...he thereby recalls his last existence, but recalls none before that. And he thinks: 5	That Brahma [who arose first in this world period] is...eternal... But we who were created [by him] are impermanent...
	...he thereby recalls his last existence, but recalls none before that. And he thinks: 6	Some devas [not corrupted by pleasure] are...eternal...but we are impermanent...
	...he thereby recalls his last existence, but recalls none before that. And he thinks: 7	Some devas [not corrupted by envy] are...eternal...but we are impermanent...
Here a certain ascetic or brahmin is a logician, a reasoner. Hammering it out by reason, following his own line of thought, he argues: 8	Whatever is...body...is impermanent... But what is...mind...that is...eternal.	
<p>EXTENSIONISM</p> <p>Here a certain ascetic or brahmin has by means of effort, exertion, application, earnestness and right attention attained to such a state of mental concentration that...</p>	...he dwells perceiving the world as finite. He thinks: 9	This world is finite and bounded by a circle.
	...he dwells perceiving the world as infinite. He thinks: 10	This world is infinite and unbounded. Those who say [otherwise] are wrong.
	...he dwells perceiving the world as finite up-and-down, and infinite across. He thinks: 11	This world is both finite and infinite. Those who say [otherwise] are wrong.
Here a certain ascetic or brahmin is a logician, a reasoner. Hammering it out by reason, following his own line of thought, he argues: 12	This world is neither finite nor infinite. Those who say [otherwise] are wrong.	
<p>ENDLESS EQUIVOCATION</p> <p>Here an ascetic or brahmin does not in truth know whether a thing is good or bad. He thinks: I might declare "That is good" or "That is bad"...</p>	...and that might be a lie...Thus fearing to lie, abhorring to lie... 13	<p>...he resorts to evasive statements and wriggles like an eel: "I don't say this, I don't say that. I don't say it is otherwise, I don't say it is not. I don't not say it is not."</p>
	...and I might feel desire or lust or hatred or aversion...Thus fearing attachment, abhorring attachment... 14	
	...but I might be questioned...and I might not be able to reply... Thus fearing debate, abhorring debate... 15	
Here an ascetic or brahmin is dull and stupid. Because of his dullness and stupidity, when he is questioned... 16		
<p>FORTUITOUS ORIGINATION</p> <p>There are certain devas called Unconscious...when a being falls from that realm and arises in this world. He recalls his last existence, but none before that. 17</p>	He thinks: The self and the world have arisen by chance.	
	Here a certain ascetic or brahmin is a logician, a reasoner. Hammering it out by reason, following his own line of thought, he argues: 18	

**SPECULATIONS
ABOUT THE FUTURE**

62 FLAVORS OF WRONG VIEW

<p>IMMORTALITY</p> <p>They declare that the self after death is healthy and conscious and...</p> <p>(19-34)</p>	material	19	of uniform perception	27
	immaterial	20	of varied perception	28
	both material and immaterial	21	of limited perception	29
	neither material nor immaterial	22	of unlimited perception	30
	finite	23	wholly happy	31
	infinite	24	wholly miserable	32
	both finite and infinite	25	both happy and miserable	33
	neither finite nor infinite	26	neither happy nor miserable	34
<p>They declare that the self after death is healthy and unconscious and...</p> <p>(35-42)</p>	material	35	material	43
	immaterial	36	immaterial	44
	both material and immaterial	37	both material and immaterial	45
	neither material nor immaterial	38	neither material nor immaterial	46
<p>They declare the self after death is healthy and neither conscious nor unconscious and...</p> <p>(43-50)</p>	finite	39	finite	47
	infinite	40	infinite	48
	both finite and infinite	41	both finite and infinite	49
	neither finite nor infinite	42	neither finite nor infinite	50
<p>ANNIHILATIONISM</p> <p>Here a certain ascetic or brahmin declares and holds the view:</p>	Since the self is material, composed of the four great elements, the product of mother and father...	51	...at the breaking-up of the body it is annihilated and perishes, and does not exist after death.	
<p>Another says to him: Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self...</p>	...divine, material, belonging to the sense-sphere, fed on real food.	52	<p>It is this self that at the breaking-up of the body is annihilated and perishes, and does not exist after death.</p>	
	...divine, material, mind-made, complete with all its parts, not defective in any sense-organ.	53		
	...which has realised the Sphere of Infinite Space.	54		
	...which has realised the Sphere of Infinite Consciousness.	55		
	...which has realised the Sphere of No-Thingness.	56		
	...which has realised the Sphere of Neither-Perception-Nor-Non-Perception.	57		
<p>NIBBANA HERE AND NOW</p> <p>Here a certain ascetic or brahmin declares and holds the view:</p>	In as far as this self, being furnished and endowed with the fivefold sense-pleasures, indulges in them, then...	58	<p>...that is when the self realises the highest Nibbana here and now.</p>	
<p>Another says to him: Sir, there is such a self as you say. I don't deny it. But that is not where the self realises the highest Nibbana here and now.</p>	But when this self enters and abides in the first jhana...	59		
	But when this self enters and abides in the second jhana...	60		
	But when this self enters and abides in the third jhana...	61		
	But when this self enters and abides in the fourth jhana...	62		