

<p><b>Non-action</b> <i>(akiriya)</i></p>	<p><b>Purification by Wandering-on</b> <i>(saṃsāra-suddhi)</i></p>	<p><b>Annihilation</b> <i>(uccheda-vāda)</i></p>	<p><b>Non-relatedness</b> <i>(aññena añña)</i></p>	<p><b>Fourfold Restraint</b> <i>(cātu-yāma-sajvara)</i></p>	<p><b>Evasion</b> <i>(vikkhepa)</i></p>	<p><b>Buddha-Dhamma</b></p>
<p><i>Pūraṇa Kassapa</i></p>	<p><i>Makkhali Gosāla</i></p>	<p><i>Ajita Kesakambalin</i></p>	<p><i>Pakudha Kaccāyana</i></p>	<p><i>Nigaṇṭha Nātaputta</i></p>	<p><i>Sañjaya Belatṭhaputta</i></p>	<p><i>Samaṇa Gotama</i></p>
<p>1</p>	<p>2</p>	<p>3</p>	<p>4</p>	<p>5</p>	<p>6</p>	
<p>In acting or getting others to act, in mutilating or getting others to mutilate, in torturing or getting others to torture, in inflicting sorrow or in getting others to inflict sorrow, in tormenting or getting others to torment, in intimidating or getting others to intimidate, in taking life, taking what is not given, breaking into houses, plundering wealth, committing burglary, ambushing highways, committing adultery, speaking falsehood—one does no evil (<i>pāpa</i>).</p> <p>Even if one were to go along the right bank of the Ganges, killing and getting others to kill... there would be no evil from that cause, no coming of evil.</p> <p>Even if one were to go along the left bank of the Ganges, giving and getting others to give... there would be no merit from that cause, no coming of merit.</p> <p>Through generosity, self-control, restraint, and truthful speech there is no merit from that cause, no coming of merit (<i>puñña</i>).</p>	<p>There is no cause, no requisite condition, for the defilement (<i>kilesa</i>) of beings. Beings are defiled without cause, without requisite condition.</p> <p>There is no cause, no requisite condition, for the purification (<i>visuddhi</i>) of beings. Beings are purified without cause, without requisite condition.</p> <p>All living beings, all life, all beings, all souls (<i>jīva</i>) are powerless, devoid of strength, devoid of effort. Subject to the changes of fate (<i>niyati</i>), serendipity, and nature, they are sensitive to pleasure and pain in the six great classes of birth.</p> <p>Pleasure and pain are measured out, the wandering-on (<i>saṃsāra</i>) is fixed in its limits....</p> <p>Just as a ball of string, when thrown, comes to its end simply by unwinding, in the same way, having transmigrated and wandered on (<i>saṃsarati</i>), the wise and the foolish alike will put an end to pain (<i>dukkha</i>).<sup>1</sup></p>	<p>A person is a composite of four primary elements (<i>mahā-bhūta</i>).</p> <p>At death, the <b>earth</b> (in the body) returns to and merges with the (external) earth-substance.</p> <p>The <b>fire</b> returns to and merges with the external fire-substance.</p> <p>The <b>liquid</b> returns to and merges with the external liquid-substance.</p> <p>The <b>wind</b> returns to and merges with the external wind-substance.</p> <p>The sense-faculties (<i>indriya</i>) scatter into space.</p> <p>Four men, with the bier as the fifth, carry the corpse. Its eulogies are sounded only as far as the charnel ground. The bones turn pigeon-colored. The offerings end in ashes.</p> <p>Generosity is taught by idiots. The words of those who speak of existence after death are false, empty chatter.</p> <p>With the break-up of the body, the wise and the foolish alike are annihilated (<i>uccheda</i>), destroyed. They do not exist after death.</p>	<p>There are these seven substances (<i>kāya</i>) — unmade, irreducible, uncreated, without a creator, barren, stable as a mountain-peak, standing firm like a pillar — that do not alter, do not change, do not interfere with one another, are incapable of causing one another pleasure, pain, or both pleasure and pain.</p> <p>Which seven?</p> <ul style="list-style-type: none"> <li>• The <b>earth</b>-substance,</li> <li>• the <b>liquid</b>-substance,</li> <li>• the <b>fire</b>-substance,</li> <li>• the <b>wind</b>-substance,</li> <li>• <b>pleasure</b>,</li> <li>• <b>pain</b>,</li> <li>• and the <b>soul</b> (<i>jīva</i>).</li> </ul> <p>And among them there is no killer nor one who causes killing, no hearer nor one who causes hearing, no cognizer nor one who causes cognition.</p> <p>When one cuts off [another person's] head, there is no one taking anyone's life.</p> <p>It is simply between the seven substances that the sword passes.</p>	<p>Whatever this person feels, whether pleasure or pain or neither-pain-nor-pleasure, all that is caused by what was done in the past.</p> <p>So by annihilating with asceticism past actions (<i>karma</i>) and by doing no fresh actions, there will be no consequences in the future.</p> <p>With no consequence in the future, there is the destruction of action.</p> <p>With the destruction of action, there is the destruction of suffering.</p> <p>With the destruction of suffering, there is the destruction of feeling.</p> <p>With the destruction of feeling, all suffering (<i>dukkha</i>) will be exhausted.</p>	<p>If you ask me if there exists another world [after death], if I thought that there exists another world,</p> <p>would I declare that to you? I don't think so.</p> <p>I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.</p> <p>If you asked me if there isn't another world... both is and isn't... neither is nor isn't...</p> <p>if there are beings who transmigrate... if there aren't... both are and aren't... neither are nor aren't...</p> <p>if the Tathāgata exists after death... doesn't exist... both exists and doesn't... neither exists nor doesn't exist after death,</p> <p>would I declare that to you? I don't think so.</p> <p>I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.</p>	<ol style="list-style-type: none"> <li>1. Unwholesome <i>karma</i> is accumulated by doing misdeeds; wholesome <i>karma</i> is accumulated by doing good deeds.</li> <li>2. Beings are defiled or purified by their own actions, which they have the power to direct through the use of their volition (<i>sañcetanā</i>).</li> <li>3. Although the body is made up of the four elements, a person is not annihilated at death. The results of one's <i>karma</i> flow on (<i>saṃsāra</i>) to another life and more.</li> <li>4. All the physical and mental factors that combine to make a person arise and pass away in mutual inter-relationship (<i>paṭicca-samuppāda</i>).</li> <li>5. Accumulated <i>karma</i> is not transformed by physical asceticism or ritual action, but by the skillful use of volition and action.</li> <li>6. While some questions cannot be answered (such as the survival of the Tathāgata), there is much that can be known by direct personal experience (including the existence of another world after death).</li> </ol>