

Brahmajala Sutta  
Supplementary Texts

Right view is the forerunner. How is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view.

MN 117.4 (tr. Thanissaro Bhikkhu)

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I have heard that on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's monastery. Then the wanderer Vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he asked the Blessed One: "How is it, Master Gotama, does Master Gotama hold the view: 'The cosmos is eternal: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'The cosmos is not eternal: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'The cosmos is finite: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'The cosmos is infinite: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'The soul & the body are the same: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'The soul is one thing and the body another: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'After death a Tathagata exists: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'After death a Tathagata does not exist: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'After death a Tathagata both exists & does not exist: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'After death a Tathagata neither exists nor does not exist: only this is true, anything otherwise is worthless'?"

"...no..."

"How is it, Master Gotama, when Master Gotama is asked if he holds the view 'the cosmos is eternal...'... 'after death a Tathagata neither exists nor does not exist: only this is true, anything otherwise is worthless,'

he says '...no...' in each case. Seeing what drawback, then, is Master Gotama thus entirely dissociated from each of these ten positions?"

"Vaccha, the position that 'the cosmos is eternal' is a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. It is accompanied by suffering, distress, despair, & fever, and it does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full Awakening, Unbinding.

"The position that 'the cosmos is not eternal'...

"...the cosmos is finite'...

"...the cosmos is infinite'...

"...the soul & the body are the same'...

"...the soul is one thing and the body another'...

"...after death a Tathagata exists'...

"...after death a Tathagata does not exist'...

"...after death a Tathagata both exists & does not exist'...

"...after death a Tathagata neither exists nor does not exist'... does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full Awakening, Unbinding."

"Does Master Gotama have any position at all?"

"A 'position,' Vaccha, is something that a Tathagata has done away with. What a Tathagata sees is this: 'Such is form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception... such are mental fabrications... such is consciousness, such its origin, such its disappearance.' Because of this, I say, a Tathagata — with the ending, fading out, cessation, renunciation, & relinquishment of all constructions, all excogitations, all I-making & mine-making & obsession with conceit — is, through lack of clinging/sustenance, released."

MN 72.1-15 (tr. Thanissaro Bhikkhu)

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Then, when it was evening, Ven. Malunkyaputta arose from seclusion and went to the Blessed One. On arrival, having bowed down, he sat to one side. As he was sitting there he said to the Blessed One, "Lord, just now, as I was alone in seclusion, this train of thought arose in my awareness: 'These positions that are undeclared, set aside, discarded by the Blessed One... I don't approve, I don't accept that the Blessed One has not declared them to me. I'll go ask the Blessed One about this matter. If he declares to me that "The cosmos is eternal,"... or that "After death a Tathagata neither exists nor does not exist," then I will live the holy life under him. If he does not declare to me that "The cosmos is eternal,"... or that "After death a Tathagata neither exists nor does not exist," then I will renounce the training and return to the lower life.'

"Lord, if the Blessed One knows that 'The cosmos is eternal,' then may he declare to me that 'The cosmos is eternal.' If he knows that 'The cosmos is not eternal,' then may he declare to me that 'The cosmos is not eternal.' But if he doesn't know or see whether the cosmos is eternal or not eternal, then, in one who is unknowing & unseeing, the straightforward thing is to admit, 'I don't know. I don't see.'... If he doesn't know or see whether after death a Tathagata exists... does not exist... both exists & does not exist... neither exists nor does not exist,' then, in one who is unknowing & unseeing, the straightforward thing is to admit, 'I don't know. I don't see.'"

"Malunkyaputta, did I ever say to you, 'Come, Malunkyaputta, live the holy life under me, and I will declare to you that 'The cosmos is eternal,' or 'The cosmos is not eternal,' or 'The cosmos is finite,' or 'The cosmos is infinite,' or 'The soul & the body are the same,' or 'The soul is one thing and the body another,' or 'After death a Tathagata exists,' or 'After death a Tathagata does not exist,' or 'After death a Tathagata both exists & does not exist,' or 'After death a Tathagata neither exists nor does not exist'?"

"No, lord."

"And did you ever say to me, 'Lord, I will live the holy life under the Blessed One and [in return] he will declare to me that 'The cosmos is eternal,' or 'The cosmos is not eternal,' or 'The cosmos is finite,' or 'The cosmos is infinite,' or 'The soul & the body are the same,' or 'The soul is one thing and the body another,' or 'After death a Tathagata exists,' or 'After death a Tathagata does not exist,' or 'After death a Tathagata both exists & does not exist,' or 'After death a Tathagata neither exists nor does not exist?'"

"No, lord."

"Then that being the case, foolish man, who are you to be claiming grievances/making demands of anyone?"

"Malunkyaputta, if anyone were to say, 'I won't live the holy life under the Blessed One as long as he does not declare to me that "The cosmos is eternal,"... or that "After death a Tathagata neither exists nor does not exist,"' the man would die and those things would still remain undeclared by the Tathagata.

"It's just as if a man were wounded with an arrow thickly smeared with poison. His friends & companions, kinsmen & relatives would provide him with a surgeon, and the man would say, 'I won't have this arrow removed until I know whether the man who wounded me was a noble warrior, a priest, a merchant, or a worker.' He would say, 'I won't have this arrow removed until I know the given name & clan name of the man who wounded me... until I know whether he was tall, medium, or short... until I know whether he was dark, ruddy-brown, or golden-colored... until I know his home village, town, or city... until I know whether the bow with which I was wounded was a long bow or a crossbow... until I know whether the bowstring with which I was wounded was fiber, bamboo threads, sinew, hemp, or bark... until I know whether the shaft with which I was wounded was wild or cultivated... until I know whether the feathers of the shaft with which I was wounded were those of a vulture, a stork, a hawk, a peacock, or another bird... until I know whether the shaft with which I was wounded was bound with the sinew of an ox, a water buffalo, a langur, or a monkey.' He would say, 'I won't have this arrow removed until I know whether the shaft with which I was wounded was that of a common arrow, a curved arrow, a barbed, a calf-toothed, or an oleander arrow.' The man would die and those things would still remain unknown to him.

"In the same way, if anyone were to say, 'I won't live the holy life under the Blessed One as long as he does not declare to me that 'The cosmos is eternal,'... or that 'After death a Tathagata neither exists nor does not exist,' the man would die and those things would still remain undeclared by the Tathagata.

"Malunkyaputta, it's not the case that when there is the view, 'The cosmos is eternal,' there is the living of the holy life. And it's not the case that when there is the view, 'The cosmos is not eternal,' there is the living of the holy life. When there is the view, 'The cosmos is eternal,' and when there is the view, 'The cosmos is not eternal,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, & distress whose destruction I make known right in the here & now.

MN 63.3-6 (tr. Thanissaro Bhikkhu)

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*Questioner:* Those who maintain a view and dispute, saying "this alone is true,"  
Is criticism all that they experience? Don't they also receive praise?

*The Buddha:* What they receive is trifling, not enough to bring them any peace of mind.  
I say there are only two consequences of dispute: praise and criticism. Seeing this, you should not dispute.  
Regard instead, non-dispute as the grounds for peace.

SNip 895-896 (translation Bhikkhu Varado)

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### **Overview of classes of views described by the Brahmajala sutta (DN1) with sample definitions (not exhaustive):**

Views based speculation about the past,

(1) **Eternalism:** Eternalists who proclaim that both the soul and the world are eternal.

Eternal is the soul; and the world, giving birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed, and though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they are forever and ever

(2) **Partial Eternalism:** Those who maintain that the soul and the world are partly eternal and partly not. The Lord of all, the Creator, appointing to each his place, he by whom we were created, he is steadfast immutable eternal, of a nature that knows no change, and he will remain so forever and ever. But we who were created by him have come hither as being impermanent mutable limited in duration of life.

This which is called eye and ear and nose and tongue and body is a self which is impermanent, unstable, not eternal, subject to change. But this which is called heart, or mind, or consciousness is a self which is permanent, steadfast, eternal, and knows no change, and it will remain forever and ever

(3) **Extensionism:** Extensionists set forth the infinity or finiteness of the world.

The world is finite

The world is infinite

The world is both finite and infinite.

The world is neither finite nor infinite.

(4) **Equivocation:** Those who resort to equivocation when a question is put to them

I don't take it thus. I don't take it the other way. But I advance no different opinion. And I don't deny your position. And I don't say it is neither the one, nor the other.

(5) **Fortuitous Origination:** Those who maintain that the soul and the world arise without a cause

Fortuitous in origin are the soul and the world. And why so? Because formerly I was not, but now am. Having not been, I have come to be.

### **Views based on speculation about the future**

(6) **Immortality:** conscious, unconscious and neither conscious nor unconscious

Those who hold the doctrine of a conscious existence after death

Those who hold the doctrine of a unconscious existence after death

Those who hold the doctrine of neither conscious nor unconscious existence after death

(7) **Annihilationism:** Those who maintain the cutting off, the destruction, the annihilation of a living being.

Since, Sir, this soul has form, is built up of the four elements, and is the offspring of father and mother, it is cut off, destroyed, on the dissolution of the body; and does not continue after death; and then, Sir, the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul—divine, having form, belonging to the sensuous plane, feeding on solid food. That you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated.

(8) **Happiness in this Life:** Those who maintain the complete salvation, in this visible world, of a living being.

Whensoever the soul, in full enjoyment and possession of the five pleasures of sense, indulges all its functions, then, Sir, the soul has attained, in this visible world, to the highest Nirvana

There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvāḍa. And why not? Sensuous delights, Sir, are transitory, they involve pain, their very nature is to fluctuate. And grief, lamentation, pain, sorrow, and loathing arise out of their inconstancy and

change. But whensoever the soul, putting away sensuous delights and evil dispositions, enters into and abides in the First Jhàna, the state of joy and ease, born of seclusion, accompanied by reflection, accompanied by investigation, then, Sir, has the soul attained, in this visible world, to the highest Nirvana.

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Thus have I heard. At one time the Lord was staying near Savatthi in the Jeta Wood at Anathapindika's monastery. At that time there were a number of recluses and brahmans, wanderers of various sects, living around Savatthi. And they were of various views, of various beliefs, of various opinions, and they relied for their support on their various views. There were some recluses and brahmans who asserted and held this view: "The world is eternal; only this is true, any other (view) is false." There were some recluses and brahmans who asserted: "The world is not eternal; only this is true, any other (view) is false." There were some who asserted: "The world is finite... The world is infinite... The life-principle and the body are the same... The life-principle and the body are different... The Tathagata exists beyond death... The Tathagata does not exist beyond death... The Tathagata both exists and does not exist beyond death; The Tathagata neither exists nor does not exist beyond death; only this is true, any other (view) is false." And they lived quarrelsome, disputatious, and wrangling, wounding each other with verbal darts, saying: "Dhamma is like this, Dhamma is not like that! Dhamma is not like this, Dhamma is like that!"

Then a number of bhikkhus, having put on their robes in the forenoon and taken their bowls and outer cloaks, entered Savatthi for almsfood. Having walked in Savatthi for almsfood and returned after the meal, they approached the Lord, prostrated themselves, sat down to one side, and said to the Lord: "At present, revered sir, there are a number of recluses and brahmans, wanderers of various sects, living around Savatthi. And they are of various views... saying: 'Dhamma is like this!... Dhamma is like that!'"

"The wanderers of other sects, bhikkhus, are blind, unseeing. They do not know what is beneficial, they do not know what is harmful. They do not know what is Dhamma, they do not know what is not Dhamma. Not knowing what is beneficial and what is harmful, not knowing what is Dhamma and what is not Dhamma, they are quarrelsome... saying: 'Dhamma is like this!... Dhamma is like that!'"

"Formerly, bhikkhus, there was a certain king in this very Savatthi. And that king addressed a man: 'Come now, my good man, bring together all those persons in Savatthi who have been blind from birth.'

"'Yes, your majesty,' that man replied, and after detaining all the blind people in Savatthi, he approached the king and said, 'All the blind people in Savatthi have been brought together, your majesty.'

"'Now, my man, show the blind people an elephant.'

"'Very well, your majesty,' the man replied to the king, and he presented an elephant to the blind people, saying, 'This, blind people, is an elephant.'

"To some of the blind people he presented the head of the elephant, saying, 'This is an elephant.' To some he presented an ear of the elephant, saying, 'This is an elephant.' To some he presented a tusk... the trunk... the body... the foot... the hindquarters... the tail... the tuft at the end of the tail, saying, 'This is an elephant.'

"Then, bhikkhus, the man, having shown the elephant to the blind people, went to the king and said, 'The blind people have been shown the elephant, your majesty. Do now what you think is suitable.' Then the king approached those blind people and said, 'Have you been shown the elephant?'"

"'Yes, your majesty, we have been shown the elephant.'

"'Tell me, blind people, what is an elephant like?'"

"Those blind people who had been shown the head of the elephant replied, 'An elephant, your majesty, is just like a water jar.' Those blind people who had been shown the ear of the elephant replied, 'An elephant, your majesty, is just like a winnowing basket.' Those blind people who had been shown the tusk of the elephant replied, 'An elephant, your majesty, is just like a plowshare.' Those blind people who had been shown the trunk replied, 'An elephant, your majesty, is just like a plow pole.' Those blind people

who had been shown the body replied, 'An elephant, your majesty, is just like a storeroom.' Those blind people who had been shown the foot replied, 'An elephant, your majesty, is just like a post.' Those blind people who had been shown the hindquarters replied, 'An elephant, your majesty, is just like a mortar.' Those blind people who had been shown the tail replied, 'An elephant, your majesty, is just like a pestle.' Those blind people who had been shown the tuft at the end of the tail replied, 'An elephant, your majesty, is just like a broom.'

"Saying 'An elephant is like this, an elephant is not like that! An elephant is not like this, an elephant is like that!' they fought each other with their fists. And the king was delighted (with the spectacle).

"Even so, bhikkhus, are those wanderers of various sects blind, unseeing... saying, "Dhamma is like this!... Dhamma is like that!"

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

*Some recluses and brahmins, so called,  
Are deeply attached to their own views;  
People who only see one side of things  
Engage in quarrels and disputes.*

Ud 6.4 (tr. John Ireland)

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"Venerable sir, concerning the various views that arise in the world — 'The cosmos is eternal' or 'The cosmos isn't eternal'; 'The cosmos is finite' or 'The cosmos is infinite'; 'The soul and the body are the same' or 'The soul is one thing, the body another'; 'A Tathagata exists after death' or 'A Tathagata doesn't exist after death' or 'A Tathagata both exists & doesn't exist after death' or 'A Tathagata neither exists nor doesn't exist after death'; these along with the sixty-two views mentioned in the Brahmajala — when what is present do these views come into being, and when what is absent do they not come into being?"

...

"Now, householder, are you asking this: 'Concerning the various views that arise in the world... when what is present do they come into being, and what is absent do they not come into being?'"

"Yes, venerable sir."

"Concerning the various views that arise in the world, householder... when self-identity view is present, these views come into being; when self-identity view is absent, they don't come into being."

SN 41.3 excerpt (translation Thanissaro Bhikkhu)

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... But a true man considers thus: "Non-identification even with the attainment of the first jhana has been declared by the Blessed one; for in whatever way they conceive, the fact is ever other than that."

MN 113.21 (translation Bhikkhu Bodhi)

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"'Right view, right view,' it is said, Lord. In what way, Lord, is there right view?"

"The world in general, Kaccaayana, inclines to two views, to existence or to non-existence. But for him who, with the highest wisdom, sees the uprising of the world as it really is, 'non-existence of the world' does not apply, and for him who, with highest wisdom, sees the passing away of the world as it really is, 'existence of the world' does not apply.

"The world in general, Kaccaayana, grasps after systems and is imprisoned by dogmas. But he does not go along with that system-grasping, that mental obstinacy and dogmatic bias, does not grasp at it, does not affirm: 'This is my self.' He knows without doubt or hesitation that whatever arises is merely *dukkha* (arising), that what passes away is merely *dukkha* (passing away), and such knowledge is his own, not depending on anyone else. This, Kaccaayana, is what constitutes right view.

"Everything exists,' this is one extreme [view]; 'nothing exists,' this is the other extreme. Avoiding both extremes the Tathaagata teaches a doctrine of the middle: Conditioned by ignorance are the formations... 'Conditioned by ignorance are the formations, conditioned by the formations is consciousness, conditioned by consciousness is name-form, ..the six sense bases, ...contact, ... feeling, ...craving, ...grasping, ...becoming, ... birth, ...ageing and death. So there comes about the arising of this entire mass of suffering. But from the complete fading away and cessation of ignorance there comes the cessation of the formations, from the cessation of the formations comes the cessation of consciousness... So there comes about the complete cessation of this entire mass of suffering."

SN 12.15 (translation Thanissaro Bhikkhu)

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### **Excerpts from Brahmajala related to overcoming views: all from Bhikkhu Bodhi translation**

#### Refrain: Repeated at the end of each type of view

[The Thathagata] understands: "These standpoints, thus assumed and thus misapprehended, lead to such a future destination, to such a state in the world beyond." He understands as well what transcends this, yet even that understanding he does not misapprehend. And because he is free from misapprehension, he has realized within himself the state of perfect peace. Having understood as they really are the origin and the passing away of feelings, the gratification, the danger, and the escape from them, the Thathagata, bhikkhus, is emancipated through non-clinging.

#### The arising of views:

Therein bhikkhus, when those recluses ... who are eternalists proclaim on four grounds the self and the world to be eternal, that is only the feeling of those who do not know and see; that is only the agitation and vacillation of those who are immersed in craving.

*Likewise for all the other views*

Therein bhikkhus, when those recluses ... who are eternalists proclaim on four grounds the self and the world to be eternal, that is conditioned by contact. That they can experience that feeling without contact – such a case is impossible.

*Likewise for all the other views*

... all these recluses and brahmins experience these feelings only by repeated contacts through the six bases of contact. With feeling as a condition, there arises in them craving; with craving as condition, clinging arises; with clinging as condition, existence; with existence as condition, birth; and with birth as condition, aging and death, sorrow, lamentation, pain, grief, and despair arise.

#### Transcending the views:

When a bhikkhu understands as they really are the origin and passing away of the six bases of contact, the gratification, danger and escape from them, then he understands what transcends all these views.

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### **Relationship of Feeling to Views**

Dependant on the mind and mind-objects, mind-consciousness arises. The meeting of the three is contact. With contact as a condition, there is feeling. What one feels, that one perceives. What one perceives, that one thinks about. What one thinks about, that one mentally proliferates (*papanca*). With what one has mentally proliferated as the source, perceptions and notions tinged by mental proliferation beset a man with respect to past, future, and present forms cognizable through the eye.

Likewise for the other sense bases.

MN 18.16 (translation Bhikkhu Bodhi)

One may have a view such as this: 'This self is the same as the cosmos. This I will be after death, constant, lasting, eternal, not subject to change.' This eternalist view is a fabrication... Or... he may have a view such as this: 'I would not be, neither would there be what is mine. I will not be, neither will there be what is mine.' This annihilationist view is a fabrication... Or... he may be doubtful & uncertain, having come to no conclusion with regard to the true Dhamma. That doubt, uncertainty, & coming-to-no-conclusion is a fabrication.

"What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by what is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving... That feeling... That contact... That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing & seeing in this way that one without delay puts an end to the effluents."

SN 22.81(trans. Thanissaro Bhikkhu)

*Questioner:* What some say is real, true, others say is empty, false.  
Thus arguing their own position they fall into dispute.  
So, why don't contemplatives say one and the same thing?

*The Buddha:* The truth is single.  
There is not another truth about which mankind should contend.  
Contemplatives proclaim their own various truths;  
That is why they don't say one and the same thing.

*Questioner:* But why do they preach differing truths,  
These argumentative, so-called experts?  
Have they come across many differing truths  
Or are they merely speculating?

*The Buddha:* Apart from the mere idea of it  
There are not many and various eternal truths in the world.  
But those people, by applying reason in respect to views  
Say there are two Dhammas:  
Truth and Falsehood.

SNip 883-886 (translation Bhikkhu Varado)

For the destruction of all such views about the past and the future, and for transcending them, I have taught and laid down the four foundations of mindfulness.

DN 29.40 (translation Maurice Walshe)

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### Use of views to transcend views

Then Anathapindika the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Tell us, householder, what views the contemplative Gotama has."

"Venerable sirs, I don't know entirely what views the Blessed One has."



"Well, well. So you don't know entirely what views the contemplative Gotama has. Then tell us what views the monks have."

"I don't even know entirely what views the monks have."

"So you don't know entirely what views the contemplative Gotama has or even that the monks have. Then tell us what views you have."

"It wouldn't be difficult for me to expound to you what views I have. But please let the venerable ones expound each in line with his position, and then it won't be difficult for me to expound to you what views I have."

When this had been said, one of the wanderers said to Anathapindika the householder, "*The cosmos is eternal*. Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said to Anathapindika, "*The cosmos is not eternal*. Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said, "*The cosmos is finite... The cosmos is infinite... The soul & the body are the same... The soul is one thing and the body another... After death a Tathagata exists... After death a Tathagata does not exist... After death a Tathagata both does & does not exist... After death a Tathagata neither does nor does not exist*. Only this is true; anything otherwise is worthless. This is the sort of view I have."

When this had been said, Anathapindika the householder said to the wanderers, "As for the venerable one who says, '*The cosmos is eternal*. Only this is true; anything otherwise is worthless. This is the sort of view I have,' his view arises from his own inappropriate attention or in dependence on the words of another. Now this view has been brought into being, is fabricated, willed, dependently originated. Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. This venerable one thus adheres to that very stress, submits himself to that very stress." (*Similarly for the other positions.*)

When this had been said, the wanderers said to Anathapindika the householder, "We have each & every one expounded to you in line with our own positions. Now tell us what views you have."

"Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. This is the sort of view I have."

"So, householder, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. You thus adhere to that very stress, submit yourself to that very stress."

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it actually is present, I also discern the higher escape from it as it actually is present."

When this had been said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words.

AN 10.93 (translation Thanissaro Bhikkhu)

Abbreviations:

AN: Anguttara Nikaya

DN: Digha Nikaya

MN: Majjhima Nikaya

SN: Samyutta Nikaya

SNip: Sutta Nipata

Ud: Udana