

0.0.1 discourse on brahmajāla (excerpt)

0.0.1 brahmajālasuttaṃ (excerpt)

105. Those ascetics and brahmins, O bhikkhus, who are past world cycle theorizers, future world cycle theorizers, and past and future world cycle theorizers, who [hold] views in line with the past and the future, they assert various theories concerning the past and the future from these sixty-two grounds. Indeed, O bhikkhus, whichever ascetics or brahmins or past world cycle theorizers, and future world cycle theorizers, and past and future world cycle theorizers, who [hold] views in line with the past and the future, who assert various theories concerning the past and the future, all those [do so] only from these sixty-two grounds, or a certain one [among them]. Apart from this there is none.

imehi kho te bhikkhave samaṇabrāhmaṇā pubbanta-kappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

106. That, O bhikkhus, the Tathagata wisely under-

stands this: “These standpoint for views, thus welcome, thus held on to, thus grasped, they will lead to such after death state.” And that the Tathagata wisely understands what transcends that understanding, and not being attached to that understanding, and not holding to it, he has simply known personal extinguishing by final knowledge. And having known the arising, and the extinction, and the gratification, and the liability and the stepping out of feelings as it has come to be, the Tathagata, O bhikkhus, is liberated through not holding.

tayidaṃ bhikkhave tathāgato pajānāti: ime diṭṭhiṭṭhānā evaṃ āgatā evaṃ parāmaṭṭhā evaṃ gahitā bhavissanti evaṃ abhisamparāyā'ti. tañca tathāgato pajānāti tato ca uttaritaraṃ pajānāti. tañca pajānanaṃ na parāmasati. aparāmasato cassa paccattaññeva nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādāvimutto bhikkhave tathāgato.

107. These, O bhikkhus, are really those dhammas that are deep, difficult to see, difficult to awaken to, peaceful, most excellent, not within the sphere of reasoning, subtle, to be directly experienced by the wise, which the Tathagata, having realized by himself with higher knowledge, causes to make it known. Those who rightly speak in praise of the Tathagata in conformity with the truth would say this.

ime kho te bhikkhave dhammā gambhīrā duddasā du-

ranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-
vedanīyā, ye tathāgato sayam abhiññā sacchikatvā pa-
vedeti, yehi tathāgatassa yathābhuccam vaṇṇam sammā
vadamānā vadeyyum.

108. Therein, O bhikkhus, those ascetics and brahmins who are eternalists, who declare the self and the world to be eternal from four grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā
sassataṃ attānañca lokañca paññāpenti catūhi vatthūhi,
tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajāna-
taṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasita-
vipphanditameva.

109. Therein, O bhikkhus, those ascetics and brahmins who are partial eternalists, and partial non-eternalists, who declare the self and the world to be partial non-eternal from four grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā ekaccasassa-
tikā ekaccaasassatikā ekaccam asassataṃ attānañca

lokañca paññāpentī catūhi, tadapi tesam bhavatam samaṇabrāhmaṇaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

110. Therein, O bhikkhus, those ascetics and brahmins who are [both] finite and infinite world theorizers, who declare the world to be finite and infinite from four grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpentī catūhi vatthūhi, tadapi tesam bhavatam samaṇabrāhmaṇaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

111. Therein, O bhikkhus, those ascetics and brahmins who give evasive answers when so and so questions are brought up, who resort to confusing statements, who get into endless equivocation from four grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi tesam bhavatam samaṇabrāhmaṇaṃ ajānataṃ apas-

sataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

112. Therein, O bhikkhus, those ascetics and brahmins who assert that things originate fortuitously, who declare the self and the world to be fortuitously originated from two grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpenti dvīhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

113. Therein, O bhikkhus, those ascetics and brahmins who are past world cycle theorizers, who [hold] views in line with the past, who assert various theories concerning the past from these eighteen grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakapikā pubbantānudiṭṭhino pubbantaṃ ārabbhā aneka-vihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vat-

thūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ
ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ pari-
tasitavipphanditameva.

114. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of conscious existence after death, who declare the self to be existence and percipient after death from sixteen grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghā-
tanikā saññivādā uddhamāghātanā saññiṃ attānaṃ
paññāpentī soḷasahi vatthūhi, tadapi tesam bhavataṃ
samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ,
taṇhāgatānaṃ paritasitavipphanditameva.

115. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of non-conscious existence after death, who declare the self to be existence and non-percipient after death from eight grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghā-
tanikā asaññivādā uddhamāghātanā asaññiṃ attānaṃ
paññāpentī aṭṭhahi vatthūhi, tadapi tesam bhavataṃ

samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ,
taṇhāgatānaṃ paritasitavipphanditameva.

116. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of neither percipient nor non-percipient existence after death, who declare the self to be existence and neither percipient nor non-percipient after death from eight grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghā-
tanikā nevasaññīnāsaññīvādā uddhamāghātanā neva-
saññiṃ nāsaññiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi,
tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajāna-
taṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasita-
vipphanditameva.

117. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of annihilation of existing being, who declare the annihilation, destruction, non-being of a being from seven grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā ucchedavādā

sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī
sattahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrā-
hmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāga-
tānaṃ paritasitavipphanditameva.

118. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of nibbana in this life for an existing being, who declare supreme nibbana from five grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadham-
manibbānavādā sato sattassa paramadiṭṭhadhamma-
nibbānaṃ paññāpentī pañcahi vatthūhi, tadapi tesāṃ
bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ
vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

119. Therein, O bhikkhus, those ascetics and brahmins who are future world cycle theorizers, who [hold] views in line with the future, who assert various theories concerning the future from these forty four grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakap-
pikā aparantānudiṭṭhino aparantaṃ ārabbhā aneka-
vihitāni adhivuttipadāni abhivadanti catucattārīsāya

vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇā-
naṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ
paritasitavipphanditameva.

120. Therein, O bhikkhus, those ascetics and brahmins who are past world cycle theorizers and future world cycle theorizers, who [hold] views in line with the past and future, who assert various theories concerning the past and the future from these sixty-two grounds, that too is only the feeling of agitation and vacillation of those honourable recluses and brahmins who, not knowing, not seeing, are well-settled in craving.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakap-
pikā ca aparantakappikā ca pubbantāparantakappikā
ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārab-
bha anekavihitāni adhivuttipadāni abhivadanti dvāsaṭ-
ṭhiyā vatthūhi, tadapi tesam bhavataṃ samaṇabrāhma-
ṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ
paritasitavipphanditameva.

121. Therein, O bhikkhus, those ascetics and brahmins who are eternalists, who declare the self and the world to be eternal from four grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā
sassataṃ attānañca lokañca paññāpenti catūhi vatthūhi,

tadapi phassapaccayā.

122. Therein, O bhikkhus, those ascetics and brahmins who are partial eternalists, and partial non-eternalists, who declare the self and the world to be partial non-eternalists from four grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, tadapi phassapaccayā.

123. Therein, O bhikkhus, those ascetics and brahmins who are [both] finite and infinite world theorizers, who declare the world to be finite and infinite from four grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantāṃ lokassa paññāpentī catūhi vatthūhi, tadapi phassapaccayā.

124. Therein, O bhikkhus, those ascetics and brahmins who give evasive answers when so and so questions are brought up, who resort to confusing statements, who get into endless equivocation from four grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi phassapaccayā.

125. Therein, O bhikkhus, those ascetics and brahmins who assert that things originate fortuitously who declare the self and the world to be fortuitously originated from two grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī dvīhi vatthūhi, tadapi phassapaccayā.

126. Therein, O bhikkhus, those ascetics and brahmins who are past world cycle theorizers, who [hold] views in line with the past, who assert various theories concerning the past from these eighteen grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakapikā pubbantānudiṭṭhino pubbantaṃ ārabbhā aneka-vihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

127. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of conscious existence after death, who declare the self to be existence and percipient after death from sixteen grounds, that too is in depen-

dence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi, tadapi phassapaccayā.

128. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of non-conscious existence after death, who declare the self to be existence and non-percipient after death from eight grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanā asaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

129. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of neither percipient nor non-percipient existence after death, who declare the self to be existence and neither percipient nor non-percipient after death from eight grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññīvādā uddhamāghātanā nevasaññiṃ nāsaññiṃ attānaṃ paññāpeti aṭṭhahi vatthūhi, tadapi phassapaccayā.

130. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of annihilation of existing being, who declare the annihilation, destruction, non-being of a being from seven grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi, tadapi phassapaccayā.

131. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of nibbana in this life for an existing being, who declare supreme nibbana from five grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi, tadapi phassapaccayā.

132. Therein, O bhikkhus, those ascetics and brahmins who are future world cycle theorizers, who [hold] views in line with the future, who assert various theories concerning future, from these forty four grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakapikā aparantānudiṭṭhino aparantaṃ ārabbhā anekavihitāni adhivuttiṭṭhāni abhivadanti catucattārīsāya

vatthūhi, tadapi phassapaccayā.

133. Therein, O bhikkhus, those ascetics and brahmins who are past world cycle theorizers and future world cycle theorizers, who [hold] views in line with the past and future, who assert various theories concerning the past and the future from these sixty-two grounds, that too is in dependence on contact.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi phassapaccayā.

134. Therein, O bhikkhus, those ascetics and brahmins who are eternalists, who declare the self and the world to be eternal from four grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ lokaṃ paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netāṃ tṭhānaṃ vijjati.

135. Therein, O bhikkhus, those ascetics and brahmins who are partial eternalists, and partial non-eternalists,

who declare the self and the world to be partial non-eternalists from four grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asasataṃ attānañca lokañca paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

136. Therein, O bhikkhus, those ascetics and brahmins who are [both] finite and infinite world theorizers, who declare the world to be finite and infinite from four grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

137. Therein, O bhikkhus, those ascetics and brahmins who give evasive answers when so and so questions are brought up, who resort to confusing statements, who get into endless equivocation from four grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

138. Therein, O bhikkhus, those ascetics and brahmins who assert that things originate fortuitously who declare the self and the world to be fortuitously originated from two grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpenti dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

139. Therein, O bhikkhus, those ascetics and brahmins who are past world cycle theorizers, who [hold] views in line with the past, who assert various theories concerning the past from these eighteen grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantam ārabbhā aneka-vihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vat-

thūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

140. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of conscious existence after death, who declare the self to be existence and percipient after death from sixteen grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

141. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of non-conscious existence after death, who declare the self to be existence and non-percipient after death from eight grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanā asaññiṃ attānaṃ paññāpenti atṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

142. Therein, O bhikkhus, those ascetics and brahmins

who believe in the doctrine of neither percipient nor non-percipient existence after death, who declare the self to be existence and neither percipient nor non-percipient after death from eight grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññīṃ nāsaññīṃ attānaṃ paññāpenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

143. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of annihilation of existing being, who declare the annihilation, destruction, non-being of a being from seven grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

144. Therein, O bhikkhus, those ascetics and brahmins who believe in the doctrine of nibbana in this life for an existing being, who declare supreme nibbana from five grounds, “indeed, that they will experience [that feeling]

apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi, te vata añña-tra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

145. Therein, O bhikkhus, those ascetics and brahmins who are future world cycle theorists, who [hold] views in line with the future, who assert various theories concerning future from these forty four grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakapikā aparantānudiṭṭhino aparantaṃ ārabba aneka-vihitāni adhvuttipadāni abhivadanti catucattārīsāya vatthūhi, te vata añña-tra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

146. Therein, O bhikkhus, those ascetics and brahmins who are past world cycle theorists and future world cycle theorists, who [hold] views in line with the past and future, who assert various theories concerning the past and future, from these sixty-two grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakap-

pikā ca aparantakappikā ca pubbantāparantakappikā
 ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārab-
 bha anekavihitāni adhivuttipadāni abhivadanti dvāsaṭ-
 ṭhiyā vatthūhi, te vata aññatra phassā paṭisaṃvedis-
 santīti netam ṭhānaṃ vijjati.

147. Therein, O bhikkhus, those ascetics and brahmins who are eternalists, who declare the self and the world to be eternal from four grounds, also those ascetics and brahmins who are partial eternalists, and partial non-eternalists, also those ascetics and brahmins who are [both] finite and infinite world theorizers, also those ascetics and brahmins who give evasive answers, when so and so questions are brought up, also those ascetics and brahmins who assert that things originate fortuitously, also those ascetics and brahmins who believe in the doctrine of conscious existence after death, also those ascetics and brahmins who believe in the doctrine of non-conscious existence after death, also those ascetics and brahmins who believe in the doctrine of neither percipient nor non-percipient existence after death, also those ascetics and brahmins who believe in the doctrine of annihilation of existing being, also those ascetics and brahmins who believe in the doctrine of nibbana in this life for an existing being, also those ascetics and brahmins who are future world cycle theorizers, also those ascetics and brahmins who are past world cycle theorizers and future world cycle theorizers, who [hold] views

in line with the past and future, who assert various theories concerning the past and future, from these sixty-two grounds, all those are caused to experience [feeling] by contacting again and again the six domains of contact. In dependence on feeling, thirst comes to be. In dependence on thirst, holding comes to be. In dependence on holding, being comes to be. In dependence on being, birth comes to be. In dependence on birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair arise. From when, O bhikkhus, a bhikkhu wisely understands the arising, the extinction, the gratification, the liability and the stepping out of the six bases of contact as it has come to be, he wisely understands what simply transcends all these [views].

tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā
 sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi,
 ye'pi te samaṇabrāhmaṇā ekaccasassatikā ekaccaas-
 sassatikā, ye'pi te samaṇabrāhmaṇā antānantikā, ye'pi
 te samaṇabrāhmaṇā amarāvikkhepikā, ye'pi te sama-
 ṇabrāhmaṇā adhiccasamuppannikā, ye'pi te samaṇa-
 brāhmaṇā pubbantakappikā, ye'pi te samaṇabrāhmaṇā
 uddhamāghātanikā saññīvādā, ye'pi te samaṇabrāhmaṇā
 uddhamāghātanikā asaññīvādā, ye'pi te samaṇabrā-
 hmaṇā uddhamāghātanikā nevasaññināsaññīvādā, ye'pi
 te samaṇabrāhmaṇā ucchedavādā, ye'pi te samaṇa-
 brāhmaṇā diṭṭhadhammanibbānavādā, ye'pi te sama-
 ṇabrāhmaṇā aparantakappikā, ye'pi te samaṇabrāhmaṇā
 pubbantakappikā ca aparantakappikā ca pubbantāpa-
 rantakappikā ca, pubbantāparantānuditṭhino pubban-

tāparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti. tesāṃ vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādāna-paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā-maraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. yato kho bhikkhave bhikkhu channaṃ phassāyatanānaṃ samudayaṃ ca atthagamaṃ ca assādaṃ ca ādīnavaṃ ca nissaraṇaṃ ca yathābhūtaṃ pajānāti, ayaṃ imehi sabbeheva uttaritaraṃ pajānāti.

148. Indeed, O bhikkhus, whichever ascetics or brahmins or past world cycle theorizers or future world cycle theorizers or past and future world cycle theorizers, who [hold] views in line with the past and the future, who assert various theories concerning the past and the future, all those are caught in the net of just these sixty-two grounds. Emerging, they emerge certainly trapped here. Emerging, they emerge certainly caught in the net, included within [the net] here. Just as, O bhikkhus, a skilled fisherman or fisherman's apprentice might spread a fine-mesh net over a small pool of water, whichever of those large living beings are in this pool of water, all those emerging emerge caught in the net, certainly trapped here, emerging, they emerge certainly caught in the net, included within [the net] here, it is really just so, O bhikkhus, whichever ascetics or brahmins or past world cycle theorizers or future world cycle theorizers or

jālīkatā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.)*

149. The body of the Tathagata stands, O bhikkhus, with the conduit to being cut. For as long as the body remains, for that long, devas and humans [will] see him. With the breakup of the body, after the exhaustion of life, devas and humans [will] see him no longer.

ucchinnabhavanettiko bhikkhave tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti devamanussā. kāyassa bheda uddham jīvitapariyādānā na naṃ dakkhinti devamanussā.

“Just as, O bhikkhus, when a bunch of mangoes on a stalk is cut, that which is the mango fruit bound to the stalk, all those follow, it is really just so, O bhikkhus, the body of the Tathagata stands with the conduit to being cut. For as long as the body remains, for that long, devas and humans [will] see him. With the breakup of the body, after the exhaustion of life, devas and humans [will] see him no longer.”

seyyathāpi bhikkhave ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibaddhāni, sabbāni tāni tadanvayāni bhavanti, evameva kho bhikkhave ucchinna-bhavanettiko tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti devamanussā. kāyassa bheda uddham jīvitapariyādānā na naṃ dakkhinti devamanussā'ti.

150. When thus was said, the venerable Ananda said this to the Auspicious One: “It is marvellous, O Bhante. It is unprecedented, O Bhante. What is the name of this dhamma discourse, O Bhante?” “Well then, O Ananda, you bear in mind this Dhamma discourse as the net of meaning; also bear it in mind as the net of Dhamma; also bear it in mind as the net of Brahma; also bear it in mind as the net of views; also bear it in mind as the unsurpassed victory in battle.”

evaṃ vutte āyasmā ānando bhagavantam etadavoca:
'acchariyaṃ bhante, abbhutaṃ bhante, ko nāmāyaṃ
bhante dhammapariyāyo?'ti. "tasmātiha tvaṃ ānanda
imaṃ dhammapariyāyaṃ atthajālanti'pi naṃ dhārehi.
dhammajālanti'pi naṃ dhārehi. brahmajālanti'pi naṃ
dhārehi. diṭṭhijālanti'pi naṃ dhārehi. anuttaro saṅgā-
mavijayo'ti'pi naṃ dhārehī"ti.

151. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One's words. “And while this exposition was being expounded, the ten thousand world system quaked.”

idamavoca bhagavā. attamanā te bhikkhū bhagavato
bhāsitaṃ abhinanduntī. imasmim ca pana veyyākara-
ṇasmim bhaññamāne dasasahassī lokadhātu akampit-
thāti.

