

0.0.1 discourse on brahmajāla (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.

106. That, O bhikkhus, the Tathagata wisely understands 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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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 dependence on contact.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

145. 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, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

146. 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 future, from these sixty-two grounds, “indeed, that they will experience [that feeling] apart from contact,” this possibility is not to be found.

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].

148. Indeed, O bhikkhus, whichever ascetics or brahmins or past world cycle theorists or future world cycle theorists or past and future world cycle theorists, 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 theorists or future world cycle theorists or past and future world cycle theorists, 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.

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.

“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.”

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.”

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.”