

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.

0.0.1 brahmajālasuttaṃ (excerpt)

105. imehi kho te bhikkhave samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantam ārabbhā anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantam ārabbhā anekavihitāni adhivuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena. natthi ito bahiddhā.

106. tayidaṃ bhikkhave tathāgato pajānāti: ime diṭṭhiṭṭhānā evaṃ āgatā evaṃ parāmaṭṭhā evaṃ gahitā bhavissanti evaṃabhisamparāyā'ti. tañca tathāgato pajānāti tato ca uttaritaraṃ pajānāti. tañca pajānaṃ na parāmasati. aparāmasato cassa paccattañña nibbuti veditā. vedanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto bhikkhave tathāgato.

107. ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

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

108. tatra bhikkhave ye te samaṇabrāhmaṇā sassata-vādā sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

109. tatra bhikkhave ye te samaṇabrāhmaṇā ekacca-sassatikā ekaccaasassatikā ekaccaṃ asassataṃ attānañca lokañca paññāpentī catūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

110. tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantāṃ lokassa paññāpentī catūhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

111. tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritasitavipphanditameva.

112. tatra bhikkhave ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lo-

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

kañca paññāpenti dvīhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

113. tatra bhikkhave ye te samaṇabrāhmaṇā pubban-takappikā pubbantānudiṭṭhino pubbantam ārabba anekavihitāni adhivuttiṭṭhino abhivadanti aṭṭhārasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

114. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññivādā uddhamāghātanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

115. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññivādā uddhamāghātanā asaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

116. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññināsaññivādā uddhamāghātanā nevasaññiṃ nāsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ pari-

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

tasitavipphanditameva.

117. tatra bhikkhave ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

118. tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

119. tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhvuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

120. tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhvuttipadāni abhivadanti dvāsatṭhiyā vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrā-

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

hmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāga-
tānaṃ paritasitavipphanditameva.

121. tatra bhikkhave ye te samaṇabrāhmaṇā sassata-
vādā sassataṃ attānañca lokañca paññāpentī catūhi
vatthūhi, tadapi phassapaccayā.

122. tatra bhikkhave ye te samaṇabrāhmaṇā ekacca-
sassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekac-
caṃ asassataṃ attānañca lokañca paññāpentī catūhi
vatthūhi, tadapi phassapaccayā.

123. tatra bhikkhave ye te samaṇabrāhmaṇā antā-
nantikā antānantam lokassa paññāpentī catūhi vatthūhi,
tadapi phassapaccayā.

124. tatra bhikkhave ye te samaṇabrāhmaṇā amarā-
vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-
vikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi,
tadapi phassapaccayā.

125. tatra bhikkhave ye te samaṇabrāhmaṇā adhi-
casamuppannikā adhiocasamuppannam attānañca lo-
kañca paññāpentī dvīhi vatthūhi, tadapi phassapac-
cayā.

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

126. tatra bhikkhave ye te samaṇabrāhmaṇā pubban-takappikā pubbantānudiṭṭhino pubbantam ārabha ane-kavihitāni adhivuttiṭṭhāni abhivadanti aṭṭhārasahi vat-thūhi, tadapi phassapaccayā.

127. tatra bhikkhave ye te samaṇabrāhmaṇā uddha-māghātanikā saññivādā uddhamāghātanā saññiṃ at-tānam paññāpentī soḷasahi vatthūhi, tadapi phassa-paccayā.

128. tatra bhikkhave ye te samaṇabrāhmaṇā uddha-māghātanikā asaññivādā uddhamāghātanā asaññiṃ attānam paññāpentī aṭṭhahi vatthūhi, tadapi phassa-paccayā.

129. tatra bhikkhave ye te samaṇabrāhmaṇā uddha-māghātanikā nevasaññināsaññivādā uddhamāghātanā nevasaññiṃ nāsaññiṃ attānam paññāpetī aṭṭhahi vat-thūhi, tadapi phassapaccayā.

130. tatra bhikkhave ye te samaṇabrāhmaṇā ucche-davādā sato sattassa ucchedam vināsam vibhavam pañ-ñāpentī sattahi vatthūhi, tadapi phassapaccayā.

131. tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭha-dhammanibbānavādā sato sattassa paramadiṭṭhadham-manibbānam paññāpentī pañcahi vatthūhi, tadapi phas-sapaccayā.

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.

132. tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbhā anekavihitāni adhvuttipadāni abhivadanti catucattārisāya vatthūhi, tadapi phassapaccayā.

133. tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbhā anekavihitāni adhvuttipadāni abhivadanti dvāsatṭhiyā vatthūhi, tadapi phassapaccayā.

134. tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃca lokaṃca paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

135. tatra bhikkhave ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃca lokaṃca paññāpentī catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

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

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

137. tatra bhikkhave ye te samaṇabrāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

138. tatra bhikkhave ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannam attānañca lokañca paññāpentī dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

139. tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantam ārabba anekavihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

140. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanā saññim attānam paññāpentī soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

141. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanā asaññim attānam paññāpentī aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānam vijjati.

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.

142. tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanā nevasaññiṃ nāsaññiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

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

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

145. tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivuttiṭṭhāni abhivadanti catucattārīsāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

146. tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhivuttiṭṭhāni abhivadanti dvāsatṭhiyā vatthūhi, te vata aññatra phassā paṭisaṃve-

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.

dissantīti netam tñānam vijjati.

147. tatra bhikkhave ye te samaṇabrāhmaṇā sassata-vādā sassatam attānañca lokañca paññāpentī catūhi vatthūhi, ye'pi te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā, ye'pi te samaṇabrāhmaṇā antānantikā, ye'pi te samaṇabrāhmaṇā amarāvikkhepikā, ye'pi te samaṇabrāhmaṇā adhiccasamuppannikā, ye'pi te samaṇabrāhmaṇā pubbantakappikā, ye'pi te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā, ye'pi te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā, ye'pi te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā, ye'pi te samaṇabrāhmaṇā ucchedavādā, ye'pi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā, ye'pi te samaṇabrāhmaṇā aparantakappikā, ye'pi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca, pubbantāparantānudiṭṭhino pubbantāparantam ārabbhā anekavihitāni adhivutti-padāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti. tesam vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. yato kho bhikkhave bhikkhu channam phassāyatanānam samudayam ca atthagamam ca asādam ca ādīnavam ca nissaraṇam ca yathābhūtam pajānāti, ayam imehi sabbeheva uttaritaram pajānāti.

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

148. ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.) ettha pariyāpannā antojālīkatā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.) * seyyathāpi bhikkhave dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena jālena parittaṃ udakadahaṃ otthareyya, tassa evamassa: "ye kho keci imasmim udakadahe oḷārikā pāṇā, sabbe te antojālīkatā ettha sitā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti). ettha pariyāpannā antojālīkatā 'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti)"* evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.) * ettha pariyāpannā antojālīkatā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.) *

149. ucchinnabhavanettiko bhikkhave tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti devamanussā. kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhinti devamanussā.

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].

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 uddhaṃ jīvitapariyādānā na naṃ dakkhinti devamanussā'ti.

150. 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 saṅgāmajayo'ti'pi naṃ dhārehī"ti.

151. idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. imasmiṃ ca pana veyyākaraṇasmiṃ bhaññaṃāne dasasahassī lokadhātu akampitthāti.

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.”

