

0.0.1 discourse on brahmajāla (excerpt)

105. Those ascetics and brahmins, O bhikkhus, who are past world cycle theorists, future world cycle theorists, and past and future world cycle theorists, 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 theorists, and future world cycle theorists, and 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 [do so] only from these sixty-two grounds, or a certain one [among them]. Apart from this there is none.

0.0.1 brahmajālasuttaṃ (excerpt)

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

tayidaṃ bhikkhave

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 reason-

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

ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayamaṃ abhiññā sacchi-

ing, 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,

katvā pavedeti, yehi tathāgatassa yathābhucçaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

tatra bhikkhave ye te samaṇabrāhmaṇā sassa-
sataṇḍā sassaṭaṃ at-
tānaṇca lokaṇca paṇ-
ṇāpentī catūhi vat-
thūhi, tadapi tesāṃ
bhavataṃ samaṇabrā-
hmaṇānaṃ ajānataṃ
apassataṃ vedayitaṃ
taṇhāgatānaṃ paritasi-
tavipphanditameva.

tatra bhikkhave ye
te samaṇabrāhmaṇā
ekaccasassatikā ekac-
caasassatikā ekaccaṃ
asassataṃ attānaṇca
lokaṇca paṇṇāpentī

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 agita-

catūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritativipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritativipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ

tion 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 theorists, 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 vac-

apassataṃ vedayitaṃ taṇhāgatānaṃ paritasi-tavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā adhiccaśamuppannikā adhiccaśamuppannaṃ attānañca lokañca paññāpentī dvīhi vatthūhi, tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbanta-kappikā pubban-tānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi

illation 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

tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

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

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaññivādā uddhamāghātanā asaññiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ

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-

apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññiṃ nāsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi, ta-dapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā ucchedavādā sato sat-tassa ucchedaṃ vināsaṃ vibhavaṃ paññā-

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

penti sattahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti pañcahi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi

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 theorists and future world cycle theorists, 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,

tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā pub-bantakappikā ca aparantakappikā ca pub-bantāparantakappikā ca pubbantāparantānu-ditṭhino pubbantāparantaṃ ārabbhā anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphan-ditameva.

tatra bhikkhave ye te samaṇabrāhmaṇā sassa-tavādā sassataṃ at-tānañca lokañca pañ-

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

ñāpenti catūhi vatthūhi, tadapi phassa-paccayā.

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

tatra bhikkhave ye te samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpenti catūhi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañham putthā samānā vācāvikkhe-

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 theorists, 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

paṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi phassapaccayā.

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

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā pubban-tānudiṭṭhino pubban-taṃ ārabha anekavihitāni adhivutti-padāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātānikā saññīvādā uddhamāghātā saññiṃ attānaṃ

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

paññāpentī soḷasahi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaṇṇivādā uddhamāghātanā asaṇṇiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaṇṇināsaṇṇivādā uddhamāghātanā nevasaṇṇiṃ nāsaṇṇiṃ attānaṃ paññāpeti aṭṭhahi vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te

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

samaṇabrāhmaṇā ucchedavādā sato sat-tassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi, tadapi phassapaccayā.

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

tatra bhikkhave ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi phassapaccayā.

tatra bhikkhave ye te

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,

samaṇabrāhmaṇā pub-
bantakappikā ca apa-
rantakappikā ca pub-
bantāparantakappikā
ca pubbantāparantā-
nudiṭṭhino pubban-
tāparantaṃ ārabbha
anekavihitāni adhivut-
tipadāni abhivadanti
dvāsaṭṭhiyā vatthūhi,
tadapī phassapaccayā.

tatra bhikkhave ye
te samaṇabrāhmaṇā
sassatavādā sassa-
taṃ attānañca lokañca
paññāpentī catūhi vat-
thūhi, te vata aññatra
phassā paṭisaṃvedis-
santīti netāṃ ṭhānaṃ
vijjati.

tatra bhikkhave ye
te samaṇabrāhmaṇā
ekaccasassatikā ekac-
caasassatikā ekaccaṃ
sassataṃ ekaccaṃ
asassataṃ attānañca
lokañca paññāpentī ca-
tūhi vatthūhi, te vata

“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.

aññatra phassā paṭi-
saṃvedissantīti netam
ṭhānam vijjati.

tatra bhikkhave ye te
samaṇabrāhmaṇā an-
tānantikā antānantam
lokassa paññāpentī ca-
tūhi vatthūhi, te vata
aññatra phassā paṭi-
saṃvedissantīti netam
ṭhānam vijjati.

tatra bhikkhave ye te
samaṇabrāhmaṇā ama-
rāvikkhepikā tattha
tattha pañham puṭṭhā
samānā vācāvikkhe-
pam āpajjanti amarā-
vikkhepam catūhi vat-
thūhi, te vata aññatra
phassā paṭisaṃvedis-
santīti 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.

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

tatra bhikkhave ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññāpentī dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti ne taṃ ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā pubban-tānudittḥhino pubban-taṃ ārabba anekavihitāni adhivutti-padāni abhivadanti atṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti ne taṃ ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā saññī-vādā uddhamāghātanaṃ saññiṃ attānaṃ pañ-

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,

ñāpenti soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedis-santīti netam ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā uddhamāghātanikā asaṅ-
ñivādā uddhamāghā-
tanā asaṅñiṃ attānaṃ
paññāpenti aṭṭhahi vat-
thūhi, te vata aññatra
phassā paṭisaṃvedis-
santīti netam ṭhānaṃ
vijjati.

tatra bhikkhave ye te
samaṇabrāhmaṇā ud-
dhamāghātanikā ne-
vasaṅñināsaṅñivādā
uddhamāghātanā ne-
vasaṅñiṃ nāsaṅñiṃ
attānaṃ paññāpenti
aṭṭhahi vatthūhi, te

“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,

vata aññatra phassā
paṭisaṃvedissantīti ne-
taṃ ṭhānaṃ vijjati.

tatra bhikkhave ye te
samaṇabrāhmaṇā uc-
chedavādā sato sat-
tassa ucchedaṃ vinā-
saṃ vibhavaṃ paññā-
penti sattahi vatthūhi,
te vata aññatra phassā
paṭisaṃvedissantīti ne-
taṃ ṭhānaṃ vijjati.

tatra bhikkhave ye
te samaṇabrāhmaṇā
diṭṭhadhammanibbā-
navādā sato sattassa
paramadiṭṭhadhamma-
nibbānaṃ paññāpenti
pañcahi vatthūhi, te
vata aññatra phassā
paṭisaṃvedissantīti ne-
taṃ ṭhānaṃ vijjati.

tatra bhikkhave ye te

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.

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.

147. Therein, O bhikkhus, those ascetics and brahmins

samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantam ārabbhā anekavihitāni adhivuttipadāni abhivadanti catucat-tārīsāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

tatra bhikkhave ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantam ārabbhā anekavihitāni adhivuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

tatra bhikkhave ye

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 theorists, 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 annihila-

te samaṇabrāhmaṇā
 sassatavādā sassa-
 taṃ attānañca lokañca
 paññāpenti catūhi vat-
 thūhi, ye'pi te samaṇa-
 brāhmaṇā ekaccasas-
 satikā ekaccaasassa-
 tikā, ye'pi te samaṇa-
 brāhmaṇā antānantikā,
 ye'pi te samaṇabrā-
 hmaṇā amarāvikkhe-
 pikā, ye'pi te samaṇa-
 brāhmaṇā adhiccasa-
 muppannikā, ye'pi te
 samaṇabrāhmaṇā pub-
 bantakappikā, ye'pi
 te samaṇabrāhmaṇā
 uddhamāghātanikā
 saññīvādā, ye'pi te sa-
 maṇabrāhmaṇā uddha-
 māghātanikā asaññī-
 vādā, ye'pi te sama-
 ṇabrāhmaṇā uddha-
 māghātanikā nevasañ-
 ñināsaññīvādā, ye'pi
 te samaṇabrāhmaṇā
 ucchedavādā, ye'pi
 te samaṇabrāhmaṇā
 diṭṭhadhammanibbā-
 navādā, ye'pi te sama-

tion 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 theorists, also 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, 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 suffer-

ṇabrāhmaṇā aparanta-kappikā, ye'pi te samaṇabrāhmaṇā pubban-takappikā ca aparanta-kappikā ca pubban-tāparantakappikā ca, pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabhha anekavi-hitāni adhivutti-padāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti. tesam vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokapari-devadukkhadomanassupāyāsā sambhavantī. yato kho bhikkhave bhikkhu chaṇaṃ phassāyatanānaṃ samudayaṃ ca attha-gamaṃ ca assādaṃ ca ādīnaṃ ca nissaraṇaṃ ca yathābhūtaṃ

ing 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 bhik-

pajānāti, ayam imehi sabbeheva uttaritaram pajānāti.

ye hi keci bhikkhave samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitā'va ummujjānā ummujjanti, (nimujjānā nimujjanti.) ettha pariyāpannā antojālīkatā'va

khus, 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.

ummujjamānā ummujjanti, (nimujjamānā nimujjanti.)* seyyathāpi bhikkhave dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena jālena parittam udakadahaṃ otthareyya, tassa evamassa: "ye kho keci imasmiṃ 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 pubbantāparantānuditṭhino pubbantāparantaṃ ārabha anekavihi-

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

tāni adhivuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitā'va ummujjamānā ummujjanti, (nimmujjamānā nimujjanti.)* ettha pariyāpannā antojālīkatā'va ummujjamānā ummujjanti, (nimujjamānā nimujjanti.)*

ucchinnabhavanetiko bhikkhave tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti devamanussā. kāyassa bhedā uddhaṃ jīvita-pariyādānā na naṃ dakkhinti devamanussā.

seyyathāpi bhikkhave ambapiṇḍiyā vaṇṭachinnāya yāni kānici ambāni vaṇṭapaṭibad-

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

dhāni, sabbāni tāni tadanvayāni bhavanti, evameva kho bhikkhave ucchinnabha-vanettiko tathāgatassa kāyo tiṭṭhati. yāvassa kāyo ṭhassati, tāva naṃ dakkhinti deva-manussā. kāyassa bhedā uddhaṃ jīvita-pariyādānā na naṃ dakkhinti deva-manussā'ti.

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 saṅgāma-vijayo'ti'pi naṃ

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.”

dhārehī”ti.

idamavoca bhagavā.
attamanā te bhikkhū
bhagavato bhāsitaṃ
abhinanduntī. ima-
smiṃ ca pana veyyā-
karaṇasmīṃ bhañña-
māne dasasahassī lo-
kadhātu akampitthāti.

