0.0.1 Thirsting the Entangler

taṇhājālinīsuttaṃ

1. “O bhikkhus, for you I will teach [about] thirsting, the entangler, the swiftly flowing, the freely spreading, the adhesion, which having enshrouded this world, enwrapped [it], tangled [it] up like string, a knotted ball of thread, a twisted mass of reeds and rushes, [it] goes not beyond the lower worlds, the unhappy destination, the woeful plane, samsara. You do listen to that [and] mind it well. I will speak”. “Yes Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this:

taṇhaṃ vo bhikkhave desissāmi jāliniṃ saritaṃ visaṭaṃ visattikaṃ, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gulāguṇḍikajāto muñjababbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati. taṃ suṇātha sādhukaṃ manasi karotha. bhāsissāmī'ti. evaṃ bhanteti kho te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

2. And what, O bhikkhus, is that thirsting, the entangler, the swiftly flowing, the freely spreading, the adhesion, which having enshrouded this world, enwrapped [it], tangled [it] up like string, a knotted ball of thread, a twisted mass of reeds and rushes, [it] goes not beyond the lower worlds, the unhappy destination, the woeful

plane, samsara?

katamā ca sā bhikkhave taṇhā jālinī saritā visaṭā visattikā, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gulāguṇḍikajāto muñjababbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati?

3. This, O bhikkhus, is the undertaking of the eighteen internal all-encompassing thirsting, the undertaking of the eighteen external all-encompassing thirsting.

aṭṭhārasa kho panimāni bhikkhave taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārasataṇhāvicaritāni bāhirassa upādāya.

4. What is the undertaking of the eighteen internal all-encompassing thirsting? When there is "I am", O bhikkhus, "I am such" comes to be, "I am thus comes to be, I am otherwise" comes to be, "I am bad" comes to be, "I am good" comes to be, 'is' comes to be, is such comes to be, is thus comes to be, is otherwise comes to be, might be comes to be, might be such comes to be, might be thus comes to be, might be otherwise comes to be, will be comes to be, will be such comes to be, will be thus comes to be, will be otherwise comes to be. This is the undertaking of the eighteen internal all-encompassing thirsting.

katamāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya? asmīti bhikkhave sati itthasmīti hoti, evamasmī hoti, aññathasmīti hoti, asasmīti hoti, satasmīti hoti, santi hoti, itthaṃ santi hoti, evaṃ santi hoti, aññathā santi hoti, apiha santi hoti, api itthaṃ santi hoti, api evaṃ santi hoti, api aññathā santi hoti, bhavissanti hoti, itthaṃ bhavissanti hoti, evaṃ bhavissanti hoti, aññathā bhavissanti hoti. imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya.

5. What is the undertaking of the eighteen external all-encompassing thirsting? When there is “by means of this I am”, O bhikkhus, “by means of this I am such” comes to be, “by means of this I am just so comes to be”, “by means of this I am otherwise” comes to be, “by means of this I am bad” comes to be, “by means of this I am good” comes to be, ’is’ by means of this comes to be, is such by means of this comes to be, is thus by means of this comes to be, is otherwise by means of this comes to be, might be by means of this comes to be, might be such by means of this comes to be, might be thus by means of this comes to be, might be otherwise by means of this comes to be, will be by means of this comes to be, will be such by means of this comes to be, will be thus by means of this comes to be, will be otherwise in by means of this to be. This is the undertaking of the eighteen external all-encompassing thirsting.

katamāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya? iminā asmīti bhikkhave sati iminā itthasmīti hoti, iminā evasmīti hoti, iminā aññathasmīti hoti, iminā asasmīti hoti, iminā satasmīti hoti, iminā santi hoti, iminā itthaṃ santi hoti, iminā evaṃ santi hoti, iminā aññathā santi hoti, iminā apiha santi hoti, iminā api itthaṃ santi hoti, iminā api evaṃ santi hoti, iminā api aññathā santi hoti, iminā bhavissanti hoti, iminā itthaṃ bhavissanti hoti, iminā evaṃ bhavissanti hoti, iminā aññathā bhavissanti hoti. imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.

6. Thus, the undertaking of the eighteen internal all-encompassing thirsting, the undertaking of the eighteen external all-encompassing thirsting. This, O bhikkhus, is said to be the thirty six all-encompassing thirsting. Thus, the past thirty six all-emcompassing thirsting, the future thirty six all-emcompassing thirsting, the present thirty six all-emcompassing thirsting, of such form is the hundred and eight all-encompassing thirsting.

iti aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya. imāni vuccanti bhikkhave chattiṃsa taṇhāvicaritāni. iti evarūpāni atītāni chattiṃsa taṇhāvicaritāni, anāgatāni chattiṃsa taṇhāvicaritāni, paccuppannāni chattiṃsa taṇhā vicaritāni, aṭṭha ca taṇhāvicaritāni sataṃ hoti.

7. “This, O bhikkhus, is that very thirsting, the entangler, the swiftly flowing, the freely spreading, the adhesion, which having enshrouded this world, enwrapped [it], tangled [it] up like string, a knotted ball of thread, a twisted mass of reeds and rushes, [it] goes not beyond the lower worlds, the unhappy destination, the woeful plane, samsara.”

ayaṃ kho sā bhikkhave taṇhājālinī saritā visaṭā visattikā, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gulāguṇḍikajāto muñjababbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattatīti.