0.0.1 Inward Exploration

sammasanasuttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling among the Kurus in a market town called Kammasadamma. At that place the Auspicious One addressed the bhikkhus: “Bhikkhus.” “Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this:

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadammaṃ nāma kurūnaṃ nigamo. tatra kho bhagavā bhikkhū āmantesi bhikkhavo'ti. bhadante'ti te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

2. Do you, O bhikkhus, engage in inward exploration? When thus was said, a certain bhikkhu said this to the Auspicious One: I, O Bhante, engage in inward exploration. But how, O bhikkhu, do you engage in inward exploration? That bhikkhu answered but his answer did not satisfy the Auspicious One.

sammasatha no tumhe bhikkhave, antarā sammasananti[1]? evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca: ahaṃ kho bhante, sammasāmi antarā sammasananti. yathā kathaṃ pana tvaṃ

[1] antaraṃ sammasanti - machasaṃ, pts.

bhikkhu, sammasasi antarā sammasananti? atha kho so bhikkhu vyākāsi. yathā so bhikkhu vyākāsi, na so bhikkhu bhagavato cittaṃ ārādhesi.

3. When thus was said, the venerable Ananda said this to the Auspicious One: “This is the appropriate time, O Auspicious One, this is the appropriate time, O Wellfarer, the Auspicious One should speak about inward exploration. Having heard from the Auspicious One, the bhikkhus will bear it in mind.”“Well then, O Ananda, listen and do mind it well. I will speak.”“Yes Bhante.” Those bhikkhus replied to the Auspicious One. The Auspicious One said this:

evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca: etassa bhagavā kālo, etassa sugata kālo, yaṃ bhagavā antarā sammasanaṃ bhāseyya, bhagavato sutvā bhikkhū dhāressantī'ti. tenahānanda suṇātha, sādhukaṃ manasikarotha, bhāsissāmī'ti. evaṃ bhante'ti kho te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

4. Here, O bhikkhus, a bhikkhu thoroughly exploring, explores inwardly thus: “The diverse and numerous kinds of suffering which arise here in the world [including] old age and death, what is this suffering’s source, what is its origin, from what is it born, from what does it arise, when there is what within does old age and death come to be, when there is not what within does old age and death not

come to be?" Exploring, he wisely understands thus: "The diverse and numerous kinds of suffering which arise here in the world [including] old age and death, this suffering has ownership as its source, ownership as its origin, it is born from ownership, it arises from ownership; when there is ownership within, old age and death come to be, when there is not ownership within, old age and death does not come to be." He wisely understands old age and death, and he wisely understands the origination of old age and death, and he wisely understands the cessation of old age and death, and that which is the path that properly leads to the cessation of old age and death, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of old age and death.

idha bhikkhave, bhikkhu sammasamāno sammasati antarā sammasanaṃ. yaṃ kho idaṃ anekavidhaṃ nānappakārakaṃ dukkhaṃ loke uppajjati jarāmaraṇaṃ. idaṃ nu kho[2] dukkhaṃ kinnidānaṃ kiṃ samudayaṃ kiñjātikaṃ kimpabhavaṃ, kismiṃ sati jarāmaraṇaṃ hoti, kismiṃ asati jarāmaraṇaṃ na hotī'ti. so sammasamāno evaṃ pajānāti: yaṃ kho idaṃ anekavidhaṃ nānāppakārakaṃ dukkhaṃ loke uppajjati jarāmaraṇaṃ, idaṃ kho dukkhaṃ upadhinidānaṃ upadhisamu-

[2]idaṃ kho - machasaṃ, pts.

dayaṃ upadhijātikaṃ upadhipabhavaṃ, upadhismiṃ sati jarāmaraṇaṃ hoti, upadhismiṃ asati jarāmaraṇaṃ na hotī'ti. so jarāmaraṇañca pajānāti, jarāmaraṇasamudayañca pajānāti, jarāmaraṇanirodhañca pajānāti. yā ca jarāmaraṇanirodhasāruppagāminī paṭipadā, tañca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jarāmaraṇanirodhāya.

5. Thoroughly exploring further, he explores inwardly thus: “But this ownership, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does ownership comes to be, when there is not what within does ownership not come to be?” Exploring, he wisely understands thus: “ownership has thirsting as its source, thirsting as its origin, it is born from thirsting, it arises from thirsting; when there is thirsting within, ownership comes to be, when there is not thirsting within, ownership does not come to be.”He wisely understands ownership, and he wisely understands the origination of ownership, and he wisely understands the cessation of ownership, and that which is the path that properly leads to the cessation of ownership, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of ownership.

athāparaṃ sammasamāno sammasati antarā sammasanaṃ. upadhi panāyaṃ kinnidāno kiṃ samudayo kiñjātiko kimpabhavo, kismiṃ sati upadhi hoti, kismiṃ asati upadhi na hotī'ti. so sammasamāno evaṃ pajānāti, upadhi taṇhānidāno, taṇhāsamudayo, taṇhājātiko, taṇhāpabhavo, taṇhāya sati upadhi hoti, taṇhāya asati upadhi na hotī'ti. so upadhiñca pajānāti, upadhisamudayañca pajānāti, upadhinirodhañca pajānāti, yā ca upadhinirodhasāruppagāminī paṭipadā, tañca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno upadhinirodhāya.

6. Thoroughly exploring further, he explores inwardly thus: “But this thirsting, where does it arise when arising, where does it settle when settling?” Exploring, he wisely understands thus: “Whatever in the world is enticing and pleasing, here this thirsting arises when arising, here it settles when settling. But what in the world is enticing and pleasing? The eye in the world is enticing and pleasing. Here this thirsting arises when arising, here it settles when settling. The ear in the world is enticing and pleasing. Here this thirsting arises when arising, here it settles when settling. The nose in the world is enticing and pleasing. Here this thirsting arises when arising, here it settles when settling. The tongue in the world is enticing and pleasing. Here this thirsting arises when arising, here it settles when settling. The body in the

world is enticing and pleasing. Here this thirsting arises when arising, here it settles when settling. The mind in the world is enticing and pleasing. Here this thirsting arises when arising, here it settles when settling."

athāparaṃ sammasamāno sammasati antarā sammasanaṃ, taṇhā panāyaṃ kattha uppajjamānā uppajjati, kattha nivisamānā nivisatī'ti. so sammasamāno evaṃ pajānāti[3]: yaṃ kho kiñci loke[4] piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. kiñca loke piyarūpaṃ sātarūpaṃ? cakkhuṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. sotaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. ghāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. jivhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. kāyo loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. mano loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

7. "Indeed, O bhikkhus, whatever samanas or brahmanas in the past saw that which in the world is enticing

[3] jānāti - machasaṃ, syā.
[4] yaṃ kho loke - machasaṃ, syā.

and pleasing, as permanent, as pleasurable, as self, as healthy, as secure, they nurtured thirsting. Those who nurtured thirsting, they nurtured ownership. Those who nurtured ownership, they nurtured suffering. Those who nurtured suffering, they were not freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They were not freed from suffering, I say."

ye hi ke ci bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ, taṃ niccato addakkhuṃ, sukhato addakkhuṃ, attato addakkhuṃ, ārogyato addakkhuṃ, khemato addakkhuṃ, te taṇhaṃ vaḍḍhesuṃ. ye taṇhaṃ vaḍḍhesuṃ, te upadhiṃ vaḍḍhesuṃ. ye upadhiṃ vaḍḍhesuṃ, te dukkhaṃ vaḍḍhesuṃ. ye dukkhaṃ vaḍḍhesuṃ, te na parimucciṃsu jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimucciṃsu dukkhasmā'ti vadāmi.

8. "Indeed, O bhikkhus, whatever samanas or brahmanas in the future will see that which in the world is enticing and pleasing, as permanent, as pleasurable, as self, as healthy, as secure, they will nurture thirsting. Those who will nurture thirsting, they will nurture ownership. Those who will nurture ownership, they will nurture suffering. Those who will nurture suffering, they will not be freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and

despair. They will not be freed from suffering, I say."

yepi hi ke ci[5] bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ, taṃ niccato dakkhinti[6], sukhato dakkhinti. attato dakkhinti, ārogyato dakkhinti, khemato dakkhinti, te taṇhaṃ vaḍḍhessanti[7]. ye taṇhaṃ vaḍḍhessanti, te dukkhaṃ vaḍḍhessanti. te na parimuccissanti jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. na parimuccissanti dukkhasmā'ti vadāmi.

9. "Indeed, O bhikkhus, whatever samanas or brahmanas at present see that which in the world is enticing and pleasing, as permanent, as pleasurable, as self, as healthy, as secure, they are nurturing thirsting. Those who are nurturing thirsting, they are nurturing ownership. Those who are nurturing ownership, they are nurturing suffering. Those who are nurturing suffering, they are not freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They are not freed from suffering, I say."

yepi hi keci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ, taṃ niccato passanti, sukhato passanti, attato passanti,

[5] ye hi ke ci - sīmu.
[6] dakkhissanti - machaṃ syā.
[7] vaḍḍhassanti - machasaṃ

ārogyato passanti, khemato passanti, te taṇhaṃ vaḍḍhenti, ye taṇhaṃ vaḍḍhenti, te upadhiṃ vaḍḍhenti. ye upadhiṃ vaḍḍhenti, te dukkhaṃ vaḍḍhenti. ye dukkhaṃ vaḍḍhenti. te na parimuccanti. jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccanti dukkhasmā'ti vadāmi.

10. Suppose, O bhikkhus, a beverage in a bronze vessel would be endowed with color, aroma, and flavor but mixed with poison. A man would come along overpowered by the burning sun, afflicted with heat, exhausted, dehydrated and longing for a drink. They would say to him thus: “This beverage in the bronze vessel, Good man, is endowed with color, aroma, and flavor but mixed with poison. Drink it if you wish. Indeed while drinking, the color, the aroma and also the flavor will give you pleasure. But having drunk it as the cause, you will meet with death or deadly suffering.” He would hurriedly, without reflection, drink that beverage and not relinquish it. With that is the cause, he would meet with death or deadly suffering.

seyyathāpi bhikkhave, āpānīyakaṃso[8] vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho. atha puriso āgaccheyya ghammāhitatto ghammapareto kilanto tasito pipāsito. tamenaṃ evaṃ vadeyyuṃ: ayaṃ te ambho pu-

[8] āpānīyakaṃso - syā, pts

risa, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho, sace ākaṅkhasi piva[9]. pivato hi kho taṃ chādissati[10] vaṇṇenapi gandhenapi rasenapi. pītvā [11] ca pana tatonidānaṃ maraṇaṃ vā nigacchasi, maraṇamattaṃ vā dukkha'nti. so taṃ pānīyakaṃsaṃ sahasā apaṭisaṅkhā piveyya, na paṭinissajjeyya so tatonidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ.

11. “So too, O bhikkhus, whatever samanas or brahmanas in the past saw that which in the world is enticing and pleasing, as permanent, as pleasurable, as self, as healthy, as secure, they nurtured thirsting. Those who nurtured thirsting, they nurtured ownership. Those who nurtured ownership, they nurtured suffering. Those who nurtured suffering, they were not freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They were not freed from suffering, I say.”

evameva kho bhikkhave, ye hi ke ci atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ, taṃ niccato addakkhuṃ, sukhato addakkhuṃ, attato addakkhuṃ, ārogyato addakkhuṃ, khemato addakkhuṃ. te taṇhaṃ vaḍḍhey-

[9] pivasi - sīmu, pibeyyāsi - sī2.
[10] chādessati - sīmu, machasaṃ.
[11] pivitvā - sīmu. machasaṃ, syā, sī2.

yuṃ. ye taṇhaṃ vaḍḍhesuṃ, te upadhiṃ vaḍḍhesuṃ. ye upadhiṃ vaḍḍhesuṃ, te dukkhaṃ vaḍḍhesuṃ. ye dukkhaṃ vaḍḍhesuṃ. te na parimucciṃsu jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. na parimucciṃsu dukkhasmā'ti vadāmi.

12. “Indeed, O bhikkhus, whatever samanas or brahmanas in the future will see that which in the world is enticing and pleasing, as permanent, as pleasurable, as self, as healthy, as secure, they will nurture thirsting. Those who will nurture thirsting, they will nurture ownership. Those who will nurture ownership, they will nurture suffering. Those who will nurture suffering, they will not be freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They will not be freed from suffering, I say.”

yepi hi ke ci[12] bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ, taṃ niccato dakkhinti[13], sukhato dakkhinti. attato dakkhinti, ārogyato dakkhinti, khemato dakkhinti, te taṇhaṃ vaḍḍhessanti[14]. ye taṇhaṃ vaḍḍhessanti, te dukkhaṃ vaḍḍhessanti. te na parimuccissanti jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. na

[12]ye hi ke ci - sīmu.
[13]dakkhissanti - machaṃ syā.
[14]vaḍḍhassanti - machasaṃ

parimuccissanti dukkhasmā'ti vadāmi.

13. “Indeed, O bhikkhus, whatever samanas or brahmanas at present see that which in the world is enticing and pleasing, as permanent, as pleasurable, as self, as healthy, as secure, they are nurturing thirsting. Those who are nurturing thirsting, they are nurturing ownership. Those who are nurturing ownership, they are nurturing suffering. Those who are nurturing suffering, they are not freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They are not freed from suffering, I say.”

yepi hi keci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ, taṃ niccato passanti, sukhato passanti, attato passanti, ārogyato passanti, khemato passanti, te taṇhaṃ vaḍḍhenti, ye taṇhaṃ vaḍḍhenti, te upadhiṃ vaḍḍhenti. ye upadhiṃ vaḍḍhenti, te dukkhaṃ vaḍḍhenti. ye dukkhaṃ vaḍḍhenti. te na parimuccanti. jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccanti dukkhasmā'ti vadāmi.

14. “Indeed, O bhikkhus, whatever samanas or brahmanas in the past saw that which in the world is enticing and pleasing, as impermanent, as suffering, as non-self, as a disease, as danger, they abandoned thirsting. Those who abandoned thirsting, they abandoned ownership.

Those who abandoned ownership, they abandoned suffering. Those who abandoned suffering, they were freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They were freed from suffering, I say."

ye ca kho ke ci bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ, taṃ aniccato addakkhuṃ, dukkhato addakkhuṃ, anattato addakkhuṃ, rogato addakkhuṃ, bhayato addakkhuṃ. te taṇhaṃ pajahiṃsu. ye taṇhaṃ pajahiṃsu, te upadhiṃ pajahiṃsu. ye upadhiṃ pajahiṃsu, te dukkhaṃ pajahiṃsu. ye dukkhaṃ pajahiṃsu, te parimucciṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi parimucciṃsu dukkhasmā'ti vadāmi.

15. "Indeed, O bhikkhus, whatever samanas or brahmanas in the future will see that which in the world is enticing and pleasing, as impermanent, as suffering, as non-self, as a disease, as danger, they will abandon thirsting. Those who will abandon thirsting, they will abandon ownership. Those who will abandon ownership, they will abandon suffering. Those who will abandon suffering, they will be freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They will be freed from suffering, I say."

yepi hi ke ci bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ, taṃ aniccato dakkhinti, dukkhato dakkhinti, anattato dakkhinti, rogato dakkhinti, bhayato dakkhinti. te taṇhaṃ pajahissanti. ye taṇhaṃ pajahissanti, te dukkhaṃ pajahissanti. te na parimuccissanti jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccissanti[15] dukkhasmā'ti vadāmi.

16. “Indeed, O bhikkhus, whatever samanas or brahmanas at present see that which in the world is enticing and pleasing, as impermanent, as suffering, as non-self, as a disease, as danger, they abandon thirsting. Those who abandon thirsting, they abandon ownership. Those who abandon ownership, they abandon suffering. Those who abandon suffering, they are freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They are freed from suffering, I say.”

yepi hi ke ci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loko piyarūpaṃ sātarūpaṃ, taṃ aniccato passanti, dukkhato passanti, anattato passanti, rogato passanti, bhayato passanti. te taṇhaṃ pajahanti. ye taṇhaṃ pajahanti, te upadhiṃ pajahanti. ye upadhiṃ pajahanti, te dukkhaṃ pajahanti. ye dukkhaṃ pajahanti, te parimuccanti

[15] parimuccanti - sīmu. syā.

jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmā'ti vadāmi.

17. Suppose, O bhikkhus, a beverage in a bronze vessel would be endowed with color, aroma, and flavor but mixed with poison. A man would come along overpowered by the burning sun, afflicted with heat, exhausted, dehydrated and longing for a drink. They would say to him: “This beverage in a bronze vessel, good man, is endowed with color, aroma, and flavor but mixed with poison. Drink it if you wish. Indeed while drinking, the color, the aroma and also the flavor will give you pleasure. But having drunk it as the cause, you will meet with death or deadly suffering.” Then, O bhikkhus, it would occur to the man thus: “It is possible for me to dispel this longing for a drink with water, or to dispel it with whey, or to dispel it with salty soup or to dispel it with salty sour gruel. But I definately should not drink this beverage, which will lead to my long term harm and suffering.” With reflection, he would not drink that beverage [but] would relinquish it. With that as cause, he will not meet with death or deadly suffering.

seyyathāpi bhikkhave, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho. atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito tamenaṃ evaṃ vadeyyuṃ: ayaṃ te ambho pu-

risa, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho sace ākaṅkhasi piva, pivato hi kho taṃ chādissati vaṇṇenapi gandhenapi rasenapi. pītvā ca pana tatonidānaṃ maraṇaṃ vā nigacchasi, maraṇamattaṃ vā dukkha'nti. atha kho bhikkhave, tassa purisassa evamassa: sakkā kho me ayaṃ surāpipāsitā pānīyena vā vinetuṃ, dadhimaṇḍakena vā vinetuṃ, matthaloṇikāya[16] vā vinetuṃ, loṇasovīrakena vā vinetuṃ. na tvevāhaṃ taṃ piveyyaṃ, yaṃ mama assa dīgharattaṃ ahitāya dukkhāyā'ti. so taṃ āpānīyakaṃsaṃ paṭisaṅkhā na piveyya, paṭinissajjeyya. so tatonidānaṃ na maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ.

18. “So too, O bhikkhus, whatever samanas or brahmanas in the past saw that which in the world is enticing and pleasing, as impermanent, as suffering, as non-self, as a disease, as danger, they abandoned thirsting. Those who abandoned thirsting, they abandoned ownership. Those who abandoned ownership, they abandoned suffering. Those who abandoned suffering, they were freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They were freed from suffering, I say.”

evameva kho bhikkhave, ye hi ke ci atītamaddhā-

[16] bhaṭṭhaloṇikāya - machasaṃ, maṭṭhaloṇikāya - syā, pts.

naṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ, taṃ aniccato addakkhuṃ, dukkhato addakkhuṃ, anattato addakkhuṃ, rogato addakkhuṃ, bhayato addakkhuṃ. te taṇhā pajahiṃsu. ye taṇhā pajahiṃsu. te upadhiṃ pajahiṃsu. ye upadhiṃ pajahiṃsu. te dukkhaṃ pajahiṃsu. ye dukkhaṃ pajahiṃsu, te parimucciṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi parimucciṃsu dukkhasmā'ti vadāmi.

19. “Indeed, O bhikkhus, whatever samanas or brahmanas in the future will see that which in the world is enticing and pleasing, as impermanent, as suffering, as non-self, as a disease, as danger, they will abandon thirsting. Those who will abandon thirsting, they will abandon ownership. Those who will abandon ownership, they will abandon suffering. Those who will abandon suffering, they will be freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They will be freed from suffering, I say.”

yepi hi ke ci bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ, taṃ aniccato dakkhinti, dukkhato dakkhinti, anattato dakkhinti, rogato dakkhinti, bhayato dakkhinti. te taṇhaṃ pajahissanti. ye taṇhaṃ pajahissanti, te dukkhaṃ pajahissanti. te na parimuccissanti jātiyā jarāmaraṇena sokehi pari-

devehi dukkhehi domanassehi upāyāsehi na parimuccissanti[17] dukkhasmā'ti vadāmi.

20. “Indeed, O bhikkhus, whatever samanas or brahmanas at present see that which in the world is enticing and pleasing, as impermanent, as suffering, as non-self, as a disease, as danger, they abandon thirsting. Those who abandon thirsting, they abandon ownership. Those who abandon ownership, they abandon suffering. Those who abandon suffering, they are freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They are freed from suffering, I say.”

yepi hi ke ci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loko piyarūpaṃ sātarūpaṃ, taṃ aniccato passanti, dukkhato passanti, anattato passanti, rogato passanti, bhayato passanti. te taṇhaṃ pajahanti. ye taṇhaṃ pajahanti, te upadhiṃ pajahanti. ye upadhiṃ pajahanti, te dukkhaṃ pajahanti. ye dukkhaṃ pajahanti, te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmā'ti vadāmi.

[17] parimuccanti - sīmu. syā.