

0.0.1 Inward Exploration

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:

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.

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 Well-farer, 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:

4. Here, O bhikkhus, a bhikkhu thoroughly exploring, explores inwardly thus: “The diverse and numerous kinds of sufferings which arise here in the world [including] old

0.0.1 sammasananasuttam

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadammaṃ nāma kurūnaṃ nigamo. tatra kho bhagavā bhikkhū āmantesi bhikkhavo'ti. bhaddante'ti te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

2. sammāsatha no tumhe bhikkhave, antarā sammāsanti¹? evaṃ vutte aññataro bhikkhu bhagavantam etadavoca: ahaṃ kho bhante, sammāsāmi antarā sammāsanti. yathā kathaṃ pana tvaṃ bhikkhu, sammāsasi antarā sammāsanti? atha kho so bhikkhu vyākāsi. yathā so bhikkhu vyākāsi, na so bhikkhu bhagavato cittaṃ ārādhesi.

3. evaṃ vutte āyasmā ānando bhagavantam etadavoca: etassa bhagavā kālo, etassa sugata kālo, yaṃ bhagavā antarā sammāsanaṃ bhāseyya, bhagavato sutvā bhikkhū dhāressanti'ti. tenahānanda suṇātha, sādhu kaṃ manasikarotha, bhāsisāmi'ti. evaṃ bhante'ti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

4. idha bhikkhave, bhikkhu sammāsamāno sammāsati antarā sammāsanaṃ. yaṃ kho idaṃ anekavidhaṃ nānappakāra kaṃ dukkhaṃ loke uppajjati jarāmarāṇaṃ. idaṃ nu kho² dukkhaṃ kinnidānaṃ kiṃ samudayaṃ

¹ antaram sammāsanti - machasaṃ, pts. ■

² idam kho - machasaṃ, pts. ■

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 sufferings which arise here in the world [including] old age and death, this suffering has possession as its source, possession as its origin, it is born from possession, it arises from possession; when there is possession within, old age and death come to be, when there is not possession 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 obliteration of all suffering, for the cessation of old age and death.

5. Thoroughly exploring further, he explores inwardly thus: "But this possession, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does possession comes to be, when there is not what within does possession not come to be?" Exploring, he wisely understands thus: "possession has thirsting as its source, thirsting as its

kiñjātikam kimpabhavam, kismiṃ sati jarāmarañam hoti, kismiṃ asati jarāmarañam na hoti'ti. so sammasamāno evaṃ pajānāti: yaṃ kho idaṃ anekavidhaṃ nānāppakāraṃ dukkhaṃ loke uppajjati jarāmarañam, idaṃ kho dukkhaṃ upadhinidānaṃ upadhisamudayaṃ upadhijātikam upadhipabhavam, upadhismiṃ sati jarāmarañam hoti, upadhismiṃ asati jarāmarañam na hoti'ti. so jarāmarāṇaṃca pajānāti, jarāmarāṇasamudayaṃca pajānāti, jarāmarāṇanirodhaṃca pajānāti. yā ca jarāmarāṇanirodhasārūppagāminī paṭipadā, taṃca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jarāmarāṇanirodhāya.

5. athāparam sammasamāno sammasati antarā sammasanaṃ. upadhi panāyaṃ kinnidāno kiṃ samudayo kiñjātikam kimpabhavo, kismiṃ sati upadhi hoti, kismiṃ asati upadhi na hoti'ti. so sammasamāno evaṃ pajānāti, upadhi taṇhānidāno, taṇhāsamudayo, taṇhājātikam, taṇhāpabhavo, taṇhāya sati upadhi hoti, taṇhāya asati upadhi na hoti'ti. so upadhiṃca pajānāti, upadhisamudayaṃca pajānāti, upadhinirodhaṃca pajānāti, yā ca upadhinirodhasārūppagāminī paṭipadā, taṃca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno upadhinirodhāya.

6. athāparam sammasamāno sammasati antarā sammasanaṃ, taṇhā panāyaṃ kattha uppajjamānā uppajjati, kattha nivisamānā nivisati'ti. so sammasamāno

origin, it is born from thirsting, it arises from thirsting; when there is thirsting within, possession comes to be, when there is not thirsting within, possession does not come to be.” He wisely understands possession, and he wisely understands the origination of possession, and he wisely understands the cessation of possession, and that which is the path that properly leads to the cessation of possession, 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 obliteration of all suffering, for the cessation of possession.

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

evaṃ pajānāti³: yaṃ kho kiñci loke⁴ piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. kiñca loke piyarūpaṃ sātārūpaṃ? cakkhū loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. soṭṭaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. ghāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. jivhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. kāyo loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

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

³jānāti - machasaṃ, syā. ■

⁴yaṃ kho loke - machasaṃ, syā. ■

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.”

7. “Indeed, 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 possession. Those who nurtured possession, 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.”

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 possession. Those who will nurture possession, 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.”

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

8. yepi hi ke ci⁵ bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ niccato dakkhinti⁶, sukhato dakkhinti. attato dakkhinti, ārogyato dakkhinti, khemato dakkhinti, te taṇhaṃ vaḍḍhessanti⁷. ye taṇhaṃ vaḍḍhessanti, te dukkhaṃ vaḍḍhessanti. te na parimuccissanti jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. na parimuccissanti dukkhasmā'ti vadāmi.

9. yepi hi keci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, 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.

10. seyyathāpi bhikkhave, āpānīyakamso⁸ vaṇṇasampanno gandhasampanno rasasampanno, so ca kho vi-sena saṃsaṭṭho. atha puriso āgaccheyya ghammāhi-tatto ghammapareto kilanto tasito pipāsito. tamenam evaṃ vadeyyuṃ: ayaṃ te ambho purisa, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno, so

⁵ye hi ke ci - sīmu. ■

⁶dakkhissanti - machaṃ syā. ■

⁷vaḍḍhassanti - machasaṃ ■

⁸āpānīyakamso - syā, pts ■

healthy, as secure, they are nurturing thirsting. Those who are nurturing thirsting, they are nurturing possession. Those who are nurturing possession, 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.”

10. Suppose, O bhikkhus, a beverage in a 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 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.

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 possession. Those who nurtured possession, they nurtured suffering. Those who nurtured suffering, they were not freed from birth, old

ca kho visena saṃsaṭṭho, sace ākaṅkhasi piva⁹. pivato hi kho taṃ chādissati¹⁰ vaṇṇenapi gandhenapi rasenapi. pītvā¹¹ ca pana tatoniḍānaṃ maraṇaṃ vā nigacchasi, maraṇamattaṃ vā dukkha'nti. so taṃ pāṇiyakaṃsaṃ sahasā apaṭisaṅkhā piveyya, na paṭinissajjeyya so tatoniḍānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ.

11. evameva kho bhikkhave, ye hi ke ci atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ niccato addakkhuṃ, sukhato addakkhuṃ, attato addakkhuṃ, ārogyato addakkhuṃ, khemato addakkhuṃ. te taṇhaṃ vaḍḍheyyuṃ. ye taṇhaṃ vaḍḍhesuṃ, te upadhiṃ vaḍḍhesuṃ. ye upadhiṃ vaḍḍhesuṃ, te dukkhaṃ vaḍḍhesuṃ. ye dukkhaṃ vaḍḍhesuṃ. te na parimuccimṣu jātiyā jarāmaraneṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi. na parimuccimṣu dukkhasmā'ti vadāmi.

12. yepi hi ke ci¹² bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ niccato dakkhinti¹³, sukhato dakkhinti. attato dakkhinti, ārogyato dakkhinti, khemato dakkhinti, te taṇhaṃ vaḍḍhessanti¹⁴. ye taṇhaṃ vaḍḍhessanti,

⁹pivasi - sīmu, pibeyyāsi - sī2. ■

¹⁰chādessati - sīmu, machasaṃ. ■

¹¹pītvā - sīmu. machasaṃ, syā, sī2. ■

¹²ye hi ke ci - sīmu. ■

¹³dakkhissanti - machaṃ syā. ■

¹⁴vaḍḍhassanti - machasaṃ ■

age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They were not freed from suffering, I say.”

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 possession. Those who will nurture possession, 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.”

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 possession. Those who are nurturing possession, 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.”

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,

te dukkhaṃ vaḍḍhessanti. te na parimuccissanti jātiyā jarāmarāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. na parimuccissanti dukkhasmā'ti vadāmi.

13. yepi hi keci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ niccato passanti, sukhato passanti, attato passanti, ārog-yato 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 jarāmarāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccanti dukkhasmā'ti vadāmi.

14. ye ca kho ke ci bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, 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 parimuccīṃsu jātiyā jarāya marāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi parimuccīṃsu dukkhasmā'ti vadāmi.

15. yepi hi ke ci bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ aniccato dakkhanti, dukkhato dakkhanti, anattato dakkhanti, rogato dakkhanti, bhayato dakkhanti.

as a disease, as danger, they abandoned thirsting. Those who abandoned thirsting, they abandoned possession. Those who abandoned possession, 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.”

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 possession. Those who will abandon possession, 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.”

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 possession. Those who abandon possession, 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.”

te taṇhaṃ pajahissanti. ye taṇhaṃ pajahissanti, te dukkhaṃ pajahissanti. te na parimuccissanti jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccissanti¹⁵ dukkhasmā'ti vadāmi.

16. yepi hi ke ci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loko piyarūpaṃ sātārūpaṃ, taṃ aniccatō 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 marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmā'ti vadāmi.

17. seyyathāpi bhikkhave, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho. atha puriso āgaccheyya ghammābhittatto ghammapareto kilanto tasito pipāsito tamenam evaṃ vadeyyuṃ: ayaṃ te ambho purisa, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho sace ākaṅkhasi piva, pivato hi kho taṃ chādissati vaṇṇenapi gandhenapi rasenapi. pītva ca pana tatonidānaṃ maraṇaṃ vā nigacchasi, maraṇamattaṃ vā dukkha'nti. atha kho bhikkhave, tassa purisassa evamassa: sakkā kho me ayaṃ surāpipāsītā pānīyena vā vinetuṃ, dadhimaṇḍakena vā vine-

¹⁵parimuccanti - sīmu. syā. ■

17. Suppose, O bhikkhus, a beverage in a 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 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.

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 possession. Those who abandoned possession, 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

tum, matthaloniḱāya¹⁶ vā vinetum, loṇasovīrakena vā vinetum. na tvevāhaṃ taṃ piveyyaṃ, yaṃ mama assa dīgharattaṃ ahitāya dukkhāyā'ti. so taṃ āpāṇiyakaṃ-saṃ paṭisaṅkhā na piveyya, paṭinissajjeyya. so tatoni-dānaṃ na maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ.

18. evameva kho bhikkhave, ye hi ke ci atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ aniccato addakkhum, dukkhato addakkhum, anattato addakkhum, rogato addakkhum, bhayato addakkhum. te taṇhā pajahiṃsu. ye taṇhā pajahiṃsu. te upadhiṃ pajahiṃsu. ye upadhiṃ pajahiṃsu. te dukkhaṃ pajahiṃsu. ye dukkhaṃ pajahiṃsu, te parimuccīṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi parimuccīṃsu dukkhasmā'ti vadāmi.

19. yepi hi ke ci bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ aniccato dakkhanti, dukkhato dakkhanti, anattato dakkhanti, rogato dakkhanti, bhayato dakkhanti. te taṇhaṃ pajahissanti. ye taṇhaṃ pajahissanti, te dukkhaṃ pajahissanti. te na parimuccissanti jātiyā jarāmarāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccissanti¹⁷ dukkhasmā'ti vadāmi.

¹⁶bhaṭṭhaloniḱāya - machasaṃ, maṭṭhaloniḱāya - syā, pts. ■

¹⁷parimuccanti - sīmu. syā. ■

from suffering, I say.”

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 possession. Those who will abandon possession, 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.”

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 possession. Those who abandon possession, 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.”

20. yepi hi ke ci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loko piyarūpaṃ sātārūpaṃ, taṃ aniccatato 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.