

### 0.0.1 Craving the Entangler

1. “O bhikkhus, for you I will teach [about] craving, 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:

2. And what, O bhikkhus, is that craving, the entangler, the swiftly flowing, the freely spreading, the adhesion, which having enshrouded this world, enwrapped [it], tangled [it] up like string,

### 0.0.1 taṇhājālinisuttaṃ

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. bhāssissāmī'ti. evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

katamā ca sā bhikkhave taṇhā jālinī saritā visaṭā visattikā, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gu-

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?

3. This, O bhikkhus, is the ever having taken up of the eighteen internal all-encompassing craving, the having taken up of the eighteen external all-encompassing craving.

4. What is the having taken up of the eighteen internal all-encompassing craving? 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,

lāguṇḍikajāto muñja-  
babbajabhūto apāyaṃ  
duggatiṃ vinipātaṃ  
saṃsāraṃ nātivattati?

aṭṭhārasa kho pani-  
māni bhikkhave taṇhā-  
vicaritāni ajjhātikassa  
upādāya, aṭṭhārasataṇ-  
hāvicaritāni bāhirassa  
upādāya.

katamāni aṭṭhārasa  
taṇhāvicaritāni ajjhat-  
tikassa upādāya? asmīti  
bhikkhave sati ittha-  
smīti hoti, evamasmī  
hoti, aññathasmīti  
hoti, asasmīti hoti,  
satasmīti hoti, santi  
hoti, itthaṃ santi hoti,  
evaṃ santi hoti, añña-  
thā santi hoti, apiha  
santi hoti, api itthaṃ  
santi hoti, api evaṃ

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 having taken up of the eighteen internal all-encompassing craving.

5. What is the having taken up of the eighteen external all-encompassing craving? When there is “in this way I am”, O bhikkhus, “in this way I am such” comes to be, “in this way I am just so comes to be”, “in this way I am otherwise” comes to be, “in this way I am bad” comes to be, “in this way I am good” comes to be, ‘is’ in this way comes to be, is such in this way comes to be, is thus in this way comes to be, is otherwise in this way comes to be, might be in this way comes to be, might be such in this way comes to be, might

santi hoti, api aññathā santi hoti, bhavissanti hoti, itthaṃ bhavissanti hoti, evaṃ bhavissanti hoti, aññathā bhavissanti hoti. imāni aṭṭhārassa taṇhāvicaritāni ajjhattikassa upādāya.

katamāni aṭṭhārassa 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 bhavis-

be thus in this way comes to be, might be otherwise in this way comes to be, will be in this way comes to be, will be such in this way comes to be, will be thus in this way comes to be, will be otherwise in this way comes to be. This is the having taken up of the eighteen external all-encompassing craving.

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

santi hoti, iminā evaṃ bhavissanti hoti, iminā aññathā bhavissanti hoti. imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.

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

7. “This, O bhikkhus, is that very craving, 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 taṇhājālīnī saritā vi-  
saṭā visattikā, yāya  
ayaṃ loko uddhasto  
pariyonaddho tantā-  
kulakajāto gulāguṇḍi-  
kajāto muñjababbaja-  
bhūto apāyaṃ dugga-  
tiṃ vinipātaṃ saṃsā-  
raṃ nātivattatīti.

