

0.0.1 Tears

0.0.1 assusuttam

0. At Savatthi

sāvatthiyam

1. This samsara is without a discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by thirst. For a long time, O bhikkhus, you have experienced suffering. So what do you think, O bhikkhus, which is more? The stream of tears that have flowed forth from crying outloud and lamenting in this long time roaming and wandering on, being associated with what is unpleasing, being separated from what is pleasing, or the water in the four great oceans?

anamataggoyam bhikkhave, saṃsāro. pubbakoṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. "dīgharattaṃ vo bhikkhave, dukkhaṃ paccaṇubhūtaṃ¹". taṃ kiṃ maññaṇtha bhikkhave, katamannu kho bahutaraṃ yaṃ vā kho iminā dīghena addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kandaṇṭānaṃ rudantānaṃ² assupassannaṃ³ paggharitaṃ, yaṃ vā

¹na dissateyaṃ antaritapāṭho - machasaṃ, syā, pts. ■

²rodantānaṃ - machasaṃ, pts. ■

³passandaṃ - simu, passandanti. sanditaṃ, aṭṭhakathā - simu. pasandaṃ - syā. ■

catusu mahāsamuddesu udakanti?

2. “Bhante, as we understand the Dhamma taught by the Auspicious One, just this, O Bhante, is more: The stream of tears that have flowed forth from crying outloud and lamenting in this long time roaming and wandering on, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans.”

"yathā kho mayaṃ bhante, bhagavatā dhammaṃ de-sitaṃ ājānāma, etadeva bhante, bahutaraṃ yaṃ no iminā dīghena addhunā sandhāvataṃ saṃsaraṃ ama-nāpasampayogā manāpavippayogā kandantānaṃ ru-dantānaṃ assupassannaṃ paggharitaṃ, na tveva ca-tusu mahāsamuddesu udaka"nti.

3. Good, good, O bhikkhus, it is good, O bhikkhus, that you understand the Dhamma taught by me thus. This is just more, O bhikkhus: The stream of tears that have flowed forth from crying outloud and lamenting in this long time roaming and wandering on, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans. For a long time, O bhikkhus, you have experienced the death of mother. This is just more, O bhikkhus, the tears that have flowed forth from crying outloud and lamenting as you experienced the death of mother, being associated with what is unpleasing, being separated from what is

pleasing, not even the water in the four great oceans.

sādhū sādhū bhikkhave, sādhū kho me tumhe bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha. etadeva bhikkhave, bahutaraṃ yaṃ vo iminā dīghena addhunā sandhāvataṃ saṃsārataṃ amanāpasampayogā manāpavippayogā kandantānaṃ rudantānaṃ assu passaṇṇaṃ paggharitaṃ, na tveva catusu mahāsamuddesu udakaṃ. dīgharattaṃ vo bhikkhave, mātumaraṇaṃ paccaṇubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesāṃ vo mātumaraṇaṃ paccaṇubhontānaṃ amanāpasampayogā manāpavippayogā kandantānaṃ rudantānaṃ assu passaṇṇaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udakaṃ.

4. For a long time, O bhikkhus, you have also experienced the death of father. This is just more, O bhikkhus, the tears that have flowed forth from crying out loud and lamenting as you experienced the death of father, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans.

dīgharattaṃ vo bhikkhave, pi pītumaraṇaṃ paccaṇubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesāṃ vo pītumaraṇaṃ paccaṇubhontānaṃ amanāpasampayogā manāpavippayogā kandantānaṃ rudantānaṃ assu passaṇṇaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udakaṃ.

5. For a long time, O bhikkhus, you have experienced the death of brother. This is just more, O bhikkhus, the tears that have flowed forth from crying outloud and lamenting as you experienced the death of brother, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans.

dīgharattaṃ vo bhikkhave, bhātumaraṇaṃ paccanubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesaṃ vo bhātumaraṇaṃ paccanubhontānaṃ amanāpasam-payogā manāpavippayogā kandantānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udakaṃ.

6. For a long time, O bhikkhus, you have experienced the death of sister. This is just more, O bhikkhus, the tears that have flowed forth from crying outloud and lamenting as you experienced the death of sister, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans.

dīgharattaṃ vo bhikkhave, bhaginimaraṇaṃ paccanubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesaṃ vo bhaginimaraṇaṃ paccanubhontānaṃ amanāpasam-payogā manāpavippayogā kandantānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udakaṃ.

7. For a long time, O bhikkhus, you have experienced the death of son. This is just more, O bhikkhus, the tears that have flowed forth from crying outloud and lamenting as you experienced the death of son, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans.

dīgharattaṃ vo bhikkhave, puttamaṇaṃ paccanubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesaṃ vo puttamaṇaṃ paccanubhontānaṃ amanāpasam-payogā manāpavippayogā kandantānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udakaṃ.

8. For a long time, O bhikkhus, you have experienced the death of daughter. This is just more, O bhikkhus, the tears that have flowed forth from crying outloud and lamenting as you experienced the death of daughter, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans.

dīgharattaṃ vo bhikkhave, dhītumaṇaṃ paccanubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesaṃ vo dhītumaṇaṃ paccanubhontānaṃ amanāpasam-payogā manāpavippayogā kandantānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udakaṃ.

9. For a long time, O bhikkhus, you have experienced the death of a relative. This is just more, O bhikkhus, the tears that have flowed forth from crying outloud and lamenting as you experienced the death of a relative, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans.

dīgharattaṃ vo bhikkhave, ñātimaraṇaṃ paccaṇubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesaṃ vo ñātimaraṇaṃ paccaṇubhontānaṃ amanāpasampayogā manāpavippayogā kandantānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamudesu udakaṃ.

10. For a long time, O bhikkhus, you have experienced the loss of relatives. This is just more, O bhikkhus, the tears that have flowed forth from crying outloud and lamenting as you experienced the loss of relatives, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans.

dīgharattaṃ vo bhikkhave, ñātivyaṣaṇaṃ paccaṇubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesaṃ vo ñātivyaṣaṇaṃ paccaṇubhontānaṃ amanāpasampayogā manāpavippayogā kandantānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamudesu udakaṃ.

11. For a long time, O bhikkhus, you have experienced the loss of wealth. This is just more, O bhikkhus, the tears that have flowed forth from crying outloud and lamenting as you experienced the loss of wealth, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans.

dīgharattaṃ vo bhikkhave, bhogavyasanaṃ paccaṇubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesaṃ vo bhogavyasanaṃ paccaṇubhontānaṃ amanāpasampa-
payogā manāpavippayogā kandantānaṃ rudantānaṃ
assu passannaṃ, paggharitaṃ. na tveva catusu ma-
hāsamuddesu udakaṃ.

12. For a long time, O bhikkhus, you have experienced misfortune from sickness. This is just more, O bhikkhus, the tears that have flowed forth from crying outloud and lamenting as you experienced misfortune from sickness, being associated with what is unpleasing, being separated from what is pleasing, not even the water in the four great oceans.

dīgharattaṃ vo bhikkhave, roḡavyasanaṃ paccaṇubhū-
taṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesaṃ vo ro-
ḡavyasanaṃ paccaṇubhontānaṃ amanāpasampa-
payogā manāpavippayogā kandantānaṃ rudantānaṃ assu pas-
sannaṃ, paggharitaṃ. na tveva catusu mahāsamud-
desu udakaṃ.

13. What is the reason for that? [Because] this saṃsāra is without a discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by thirst. This much, O bhikkhus, is just enough to be enstranged in all saṅkharas, enough to fade away in them, enough to be liberated in them.

taṃ kissa hetu? anamataggoyāṃ bhikkhave, saṃsāro. pubbākoṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvatāṃ saṃsaratāṃ. yāvañcidaṃ bhikkhave, alameva sabbasaṅkhāresu nibbinditūṃ, alaṃ virajjitūṃ, alaṃ vimuccituntī.

