

### 0.0.1 Craving the Entangler

#### 0.0.1 taṇhājālinīsuttaṃ

1. “O bhikkhus, for you I will teach [about] craving, the entangler, the swiftly flowing, the freely spreading, the gluey net, 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 visa-  
ṭṭhaṃ visattikaṃ, yāya ayaṃ loko uddhasto pariyonad-  
dho tantākulakajāto gulāguṇḍikajāto muñjababbajabhūto  
apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati. taṃ  
suṇātha sādhukaṃ manasi karotha. bhāssissāmi'ti. evaṃ  
bhanteti kho te bhikkhū bhagavato paccassosum. bha-  
gavā etadavoca:

2. And what, O bhikkhus, is that craving, the entangler, the swiftly flowing, the freely spreading, the gluey net, 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 visat-tikā, yāya ayaṃ loko uddhasto pariyaṇaddho tantāku-lakajāto gulāguṇḍikajāto muṇjababbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati?

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.

aṭṭhārasa kho paṇimāni bhikkhave taṇhāvicaritāni aj-jhattikassa upādāya, aṭṭhārasataṇhāvicaritāni bāhirassa upādāya.

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, 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.

katamāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya? asmīti bhikkhave sati itthasmīti hoti, evasmīti 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 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 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.

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 it-

thaṃ santi hoti, iminā evaṃ santi hoti, iminā añña-thā santi hoti, iminā apiha santi hoti, iminā api itthaṃ santi hoti, iminā api evaṃ santi hoti, iminā api añña-thā 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 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.

iti aṭṭhārasa taṇhāvicaritāni ajjhakkassa upādāya aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya. imāni vucanti bhikkhave chattiṃsa taṇhāvicaritāni. iti evarūpāni atītāni chattiṃsa taṇhāvicaritāni, anāgatāni chattiṃsa taṇhāvicaritāni, paccuppannāni chattiṃsa taṇhāvicaritāni, aṭṭha ca taṇhāvicaritāni satam hoti.

7. “This, O bhikkhus, is that very craving, the entangler, the swiftly flowing, the freely spreading, the gluey net, 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 visat-  
tikā, yāya ayaṃ loko uddhasto pariyonaddho tantāku-  
lakajāto gulāguṇḍikajāto muñjababbajabhūto apāyaṃ  
duggatiṃ vinipātaṃ saṃsāraṃ nātivattatīti.

