

### 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

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 destruction 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 have thirsting as its source, thirsting as its

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 destruction 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 that thirsting arises when arising, here it settles when settling. The ear in the world is enticing and pleasing. Here that thirsting arises when arising, here it settles when settling. The nose in the world is enticing and pleasing. Here that thirsting arises when arising, here it settles when settling. The tongue in the world is enticing and pleasing. Here that thirsting arises when arising, here it settles when settling. The body in the world is enticing and pleasing. Here that thirsting arises

when arising, here it settles when settling. The mind in the world is enticing and pleasing. Here that 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

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

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,

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.”

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 definitely 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



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.”