

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 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:

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?

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, 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 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 bhik-

khus, 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.

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.”