

### 0.0.1 Tears

#### 0. At Savatthi

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 out-loud and lamenting in this long time roaming and wandering on, being associated with what is displeasing, being separated from what is pleasing, or the water in the four great oceans?

### 0.0.1 assusuttam

#### sāvatthiyaṃ

anamataḡḡoyaṃ bhikkhave, saṃsāro. pub-bākoṭi na paññāyati avijjānīvaraṇānaṃ sat-tānaṃ taṇhāsaṃyojanānaṃ sandhāvatāṃ saṃsarataṃ. "dīgharattaṃ vo bhikkhave, dukkhaṃ paccaṇubhūtaṃ"<sup>1</sup>. taṃ kiṃ maññaṇtha bhikkhave, ka-tamanna kho bahutarāyaṃ vā kho iminā dīghena addhunā sandhāvatāṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kaṇḍantānaṃ rudantānaṃ<sup>2</sup> assupassannaṃ<sup>3</sup> paggharitaṃ, yaṃ vā catusu mahāsamuddesu

<sup>1</sup>na dissateyaṃ antaritapāṭho - machasaṃ, syā, pts. ■

<sup>2</sup>rodantānaṃ - machasaṃ, pts. ■

<sup>3</sup>passandaṃ - sīmu, passandanti. sanditaṃ, aṭṭhakathā - sīmu. pasandaṃ - syā. ■

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 out-loud 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.”

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 out-loud 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

udakanti?

"yathā kho mayaṃ bhante, bhagavatā dhammaṃ desitaṃ ājānāma, etadeva bhante, bahutaraṃ yaṃ no iminā dīghena addhunā sandhāvataṃ saṃsaratāṃ amanāpasampayogā manāpavippayogā kandaṇṇaṃ rudantaṃ assupassannaṃ paggharitaṃ, na tveva catusu mahāsamuddesu udaka"nti.

sādhū sādhū bhikkhave, sādhū kho me tumhe bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha. etadeva bhikkhave, bahutaraṃ yaṃ vo iminā dīghena addhunā sandhāvataṃ saṃsaratāṃ amanāpasampayogā manāpavippayogā kandaṇṇaṃ rudantaṃ assu passannaṃ paggharitaṃ, na tveva

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.

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 outloud 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.

catusu mahāsamuddesu udakaṃ. dīgharattaṃ vo bhikkhave, mātumaraṇaṃ pacca-nubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesaṃ vo mātumaraṇaṃ pacca-nubhon-tānaṃ amanāpasam-payogā manāpavippa-yogā kandantānaṃ ru-dantānaṃ assu passa-naṃ, paggharitaṃ. na tveva catusu mahāsa-muddesu udakaṃ.

dīgharattaṃ vo bhikkhave, pi pītumara-ṇaṃ pacca-nubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesaṃ vo pītumaraṇaṃ pacca-nubhontānaṃ amanāpasampayogā manāpavippayogā kandantānaṃ rudantānaṃ assu passannaṃ, 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.

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.

dīgharattam vo bhikkhave, bhātumaraṇaṃ paccanubhūtaṃ. eta-deva bhikkhave, bahunāraṇaṃ yaṃ tesāṃ vo bhātumaraṇaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandantānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udakaṃ.

dīgharattam vo bhikkhave, bhaginimaraṇaṃ paccanubhūtaṃ. etadeva bhikkhave, bahunāraṇaṃ yaṃ tesāṃ vo bhaginimaraṇaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandantānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udakaṃ.

dīgharattam vo bhikkhave,

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.

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.

9. For a long time, O bhik-

khave, puttamaṇaṃ paccanubhūtaṃ. eta-deva bhikkhave, bahutaraṃ yaṃ tesāṃ vo puttamaṇaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandaṇṇānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udakaṃ.

dīgharattaṃ vo bhikkhave, dhītumaṇaṃ paccanubhūtaṃ. eta-deva bhikkhave, bahutaraṃ yaṃ tesāṃ vo dhītumaṇaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandaṇṇānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udakaṃ.

dīgharattaṃ vo bhik-

khus, 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.

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.

11. For a long time, O bhik-

khave, ñātimaraṇaṃ paccanubhūtaṃ. eta-deva bhikkhave, bahu-taraṃ yaṃ tesaṃ vo ñātimaraṇaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandaṇṭānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udataṃ.

dīgharattaṃ vo bhikkhave, ñātivyaṣaṇaṃ paccanubhūtaṃ. eta-deva bhikkhave, bahu-taraṃ yaṃ tesaṃ vo ñātivyaṣaṇaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandaṇṭānaṃ rudantānaṃ assu passannaṃ, paggharitaṃ. na tveva catusu mahāsamuddesu udataṃ.

dīgharattaṃ vo bhik-

khū, you have experienced the loss of wealth. This is just more, O bhikkhū, 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.

12. For a long time, O bhikkhū, you have experienced misfortune from sickness. This is just more, O bhikkhū, 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.

13. What is the reason for

khavē, bhogavyasanaṃ paccanubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesāṃ vo bhogavyasanaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandaṇṇaṃ rudantaṇaṃ assu passannaṃ, pagghariṇaṃ. na tveva catusu mahāsamuddesu udakaṃ.

dīgharattaṃ vo bhikkhave, rogavyasanaṃ paccanubhūtaṃ. etadeva bhikkhave, bahutaraṃ yaṃ tesāṃ vo rogavyasanaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandaṇṇaṃ rudantaṇaṃ assu passannaṃ, pagghariṇaṃ. na tveva catusu mahāsamuddesu udakaṃ.

taṃ kissa hetu? ana-

that? [Because] 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. This much, O bhikkhus, is just enough to be enstranged in all sankharas, enough to fade away in them, enough to be liberated in them.

mataggoyam bhikkhave, saṃsāro. pubbākoṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvatam saṃsarataṃ. yāvañcidaṃ bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ, alam virajjitūṃ, alam vimuccituntī.



