

### 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 adhesion, 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 adhesion, 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

### 0.0.1 taṇhājālinīsuttaṃ

1. taṇhaṃ vo bhikkhave desissāmi jāliniṃ saritaṃ visaṭaṃ visattikaṃ, yāya ayaṃ loko uddhasto pariyo-naddho tantākulakajāto gulāguṇḍikajāto muñjababbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nāti-vattati. taṃ suṇātha sādhukaṃ manasi karotha. bhā-sissāmi'ti. evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

2. katamā ca sā bhikkhave taṇhā jālinī saritā visaṭā visattikā, yāya ayaṃ loko uddhasto pariyo-naddho tan-tākulakajāto gulāguṇḍikajāto muñjababbajabhūto apā-yaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati?

3. aṭṭhārasa kho paṇimāni bhikkhave taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārasataṇhāvicaritāni bāhi-rassa upādāya.

4. katamāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya? asmīti bhikkhave sati itthasmīti hoti, eva-masmī hoti, aññathasmīti hoti, asasmīti hoti, satasmīti hoti, santi hoti, itthaṃ santi hoti, evaṃ santi hoti, añ-ñathā santi hoti, apiha santi hoti, api itthaṃ santi hoti, api evaṃ santi hoti, api aññathā santi hoti, bhavis-santi hoti, itthaṃ bhavissanti hoti, evaṃ bhavissanti hoti, aññathā bhavissanti hoti. imāni aṭṭhārasa taṇhā-vicaritāni ajjhattikassa upādāya.

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-

5. 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 itthaṃ santi hoti, iminā evaṃ santi hoti, iminā aññathā santi hoti, iminā apiha santi hoti, iminā api itthaṃ santi hoti, iminā api evaṃ santi hoti, iminā api aññathā santi hoti, iminā bhavissanti hoti, iminā itthaṃ bhavissanti hoti, iminā evaṃ bhavissanti hoti, iminā aññathā bhavissanti hoti. imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.

6. iti aṭṭhārasa taṇhāvicaritāni ajjhātikassa upādāya aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya. imāni vuccanti bhikkhave chattiṃsa taṇhāvicaritāni. iti eva-rūpāni atītāni chattiṃsa taṇhāvicaritāni, anāgatāni chattiṃsa taṇhāvicaritāni, paccuppannāni chattiṃsa taṇhāvicaritāni, aṭṭha ca taṇhāvicaritāni satam hoti.

7. ayaṃ kho sā bhikkhave taṇhājālinī saritā visaṭṭhā vi-sattikā, yāya ayaṃ loko uddhasto pariyonaddho tantā-kulakajāto gulāguṇḍikajāto muñjababbajabhūto apāyaṃ duggatiṃ vinipātāṃ samsāraṃ nātivattatīti.

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 adhesion, 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.”

