

### 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,

### 0.0.1 taṇhājālinisuttaṃ

taṇhaṃ vo bhikkhave desissāmi jāliniṃ saritaṃ visaṭaṃ visattikaṃ, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gulāguṇḍikajāto muñjababbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati. taṃ suṇātha sādhukaṃ manasi karotha. bhāssissāmī'ti. evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

katamā ca sā bhikkhave taṇhā jālinī saritā visaṭā visattikā, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gu-

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,

lāguṇḍikajāto muñja-  
babbajabhūto apāyaṃ  
duggatiṃ vinipātaṃ  
saṃsāraṃ nātivattati?

aṭṭhārasa kho pani-  
māni bhikkhave taṇhā-  
vicaritāni ajjhātikassa  
upādāya, aṭṭhārasataṇ-  
hāvicaritāni bāhirassa  
upādāya.

katamāni aṭṭhārasa  
taṇhāvicaritāni ajjhat-  
tikassa upādāya? asmīti  
bhikkhave sati ittha-  
smīti hoti, evamasmī  
hoti, aññathasmīti  
hoti, asasmīti hoti,  
satasmīti hoti, santi  
hoti, itthaṃ santi hoti,  
evaṃ santi hoti, añña-  
thā santi hoti, apiha  
santi hoti, api itthaṃ  
santi hoti, api evaṃ

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 oth-  
 erwise in this way comes  
 to be, might be in this way  
 comes to be, might be such in  
 this way comes to be, might

santi hoti, api aññathā  
 santi hoti, bhavissanti  
 hoti, itthaṃ bhavis-  
 santi hoti, evaṃ bha-  
 vissanti hoti, aññathā  
 bhavissanti hoti. imāni  
 aṭṭhārassa taṇhāvicari-  
 tāni ajjhattikassa upā-  
 dāya.

katamāni aṭṭhārassa  
 taṇhāvicaritāni bāhi-  
 rassa 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 bhavis-

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 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.

santi hoti, iminā evaṃ bhavissanti hoti, iminā aññathā bhavissanti hoti. imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.

iti aṭṭhārasa taṇhāvicaritāni ajjhātikassa upādāya aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya. imāni vuccanti bhikkhave chatṭiṃsa taṇhāvicaritāni. iti evarūpāni atītāni chattiṃsa taṇhāvicaritāni, anāgatāni chatṭiṃsa taṇhāvicaritāni, paccuppannāni chatṭiṃsa taṇhā vicaritāni, 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 taṇhājālīnī saritā vi-  
saṭā visattikā, yāya  
ayaṃ loko uddhasto  
pariyonaddho tantā-  
kulakajāto gulāguṇḍi-  
kajāto muñjababbaja-  
bhūto apāyaṃ dugga-  
tiṃ vinipātaṃ saṃsā-  
raṃ nātivattatīti.

