

### 0.0.1 Inward Exploration

sammasanasuttaṃ

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:

evaṃ me sutam: ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadammaṃ nāma kurūnaṃ nigamo. tatra kho bhagavā bhikkhū āmantesi bhikkhavo'ti. bhadante'ti te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

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.

sammasatha no tumhe bhikkhave, antarā sammasananti<sup>1</sup>? evaṃ vutte aññataro bhikkhu bhagavantam etadavoca: aham kho bhante, sammasāmi antarā sammasananti. yathā katham pana tvam

<sup>1</sup> antaram sammasanti - machasam, pts. ■

bhikkhu, sammasasi antarā sammasananti? atha kho so bhikkhu vyākāsi. yathā so bhikkhu vyākāsi, na so bhikkhu bhagavato cittaṃ ārādhesi.

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:

evaṃ vutte āyasmā ānando bhagavantam etadavoca: etassa bhagavā kālo, etassa sugata kālo, yaṃ bhagavā antarā sammasanam bhāseyya, bhagavato sutvā bhikkhū dhāressantī'ti. tenahānanda suṇātha, sādhu kaṃ manasikarotha, bhāsissāmī'ti. evaṃ bhante'ti kho te bhikkhū bhagavato paccasosum. bhagavā etadavoca:

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 obliteration of all suffering, for the cessation of old age and death.

idha bhikkhave, bhikkhu sammasamāno sammasati antarā sammasanaṃ. yaṃ kho idaṃ anekavi-dhaṃ nānappakāraṃ dukkhaṃ loke uppajjati jarāmarāṇaṃ. idaṃ nu kho<sup>2</sup> dukkhaṃ kinnidānaṃ kiṃ samudayaṃ kiñjātikaṃ kimpabhavaṃ, kismiṃ sati jarāmarāṇaṃ hoti, kismiṃ asati jarāmarāṇaṃ na hotī'ti. so sammasamāno evaṃ pajānāti: yaṃ kho idaṃ anekavidhaṃ nānāppakāraṃ dukkhaṃ loke uppajjati jarāmarāṇaṃ, idaṃ kho dukkhaṃ upadhinidānaṃ upadhisamu-

<sup>2</sup>idaṃ kho - machasaṃ, pts. ■

dayaṃ upadhijātikāṃ upadhipabhavaṃ, upadhis-  
 miṃ sati jarāmaṇaṃ hoti, upadhismiṃ asati ja-  
 rāmaṇaṃ na hoti'ti. so jarāmaṇaṃca pajā-  
 nāti, jarāmaṇasamudayaṃca pajānāti, jarāma-  
 ṇanirodhaṃca pajānāti. yā ca jarāmaṇaniro-  
 dhasārūppagāminī paṭipadā, taṃca pajānāti. ta-  
 thā paṭipanno ca hoti anudhammacārī. ayaṃ vuc-  
 cati bhikkhave, bhikkhu sabbaso sammā dukkhak-  
 khayāya paṭipanno jarāmaṇanirodhāya.

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 has 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 obliteration of all suffering, for the cessation of possession.

athāparam sammasamāno sammasati antarā sammasanam. upadhi panāyaṃ kinnidāno kiṃ samudayo kiñjātiko kimpabhavo, kismiṃ sati upadhi hoti, kismiṃ asati upadhi na hoti'ti. so sammasamāno evaṃ pajānāti, upadhi taṇhānidāno, taṇhāsamudayo, taṇhājātiko, taṇhāpabhavo, taṇhāya sati upadhi hoti, taṇhāya asati upadhi na hoti'ti. so upadhiñca pajānāti, upadhisamudayañca pajānāti, upadhinirodhañca pajānāti, yā ca upadhinirodhasārūppagāminī paṭipadā, tañca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno upadhinirodhāya.

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

world is enticing and pleasing. Here this thirsting arises when arising, here it settles when settling. The mind in the world is enticing and pleasing. Here this thirsting arises when arising, here it settles when settling.”

athāparam sammasamāno sammasati antarā sammasanam, taṇhā panāyam kattha uppajjamānā uppajjati, kattha nivisamānā nivisatī'ti. so sammamāno evaṃ pajānāti<sup>3</sup>: yaṃ kho kiñci loke<sup>4</sup> piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. kiñca loke piyarūpaṃ sātārūpaṃ? cakkhum loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. sotam loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. ghāṇam loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. jivhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. kāyo loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

7. “Indeed, O bhikkhus, whatever samanas or brahmanas in the past saw that which in the world is enticing

<sup>3</sup>jānāti - machasaṃ, syā. ■

<sup>4</sup>yaṃ kho loke - machasaṃ, syā. ■

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.”

ye hi ke ci bhikkhave, atītamaddhānaṃ samaṇā  
vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ,  
taṃ niccato addakkhuṃ, sukhato addakkhuṃ, at-  
tato addakkhuṃ, ārogyato addakkhuṃ, khemato  
addakkhuṃ, te taṇhaṃ vaḍḍhesuṃ. ye taṇhaṃ  
vaḍḍhesuṃ, te upadhiṃ vaḍḍhesuṃ. ye upadhiṃ  
vaḍḍhesuṃ, te dukkhaṃ vaḍḍhesuṃ. ye dukkhaṃ  
vaḍḍhesuṃ, te na parimuccim̐su jātiyā jarāma-  
raṇena sokehi paridevehi dukkhehi domanassehi  
upāyāsehi, na parimuccim̐su dukkhasmā'ti vadāmi.

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.”

yepi hi ke ci<sup>5</sup> bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ niccato dakkhinti<sup>6</sup>, sukhato dakkhinti. attato dakkhinti, ārogyato dakkhinti, khemato dakkhinti, te taṇhaṃ vaḍḍhessanti<sup>7</sup>. ye taṇhaṃ vaḍḍhessanti, te dukkhaṃ vaḍḍhessanti. te na parimuccissanti jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. na parimuccissanti dukkhasmā'ti vadāmi.

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.”

yepi hi keci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ niccato passanti, sukhato passanti, attato passanti,

<sup>5</sup>ye hi ke ci - sīmu. ■

<sup>6</sup>dakkhissanti - machaṃ syā. ■

<sup>7</sup>vaḍḍhassanti - machasaṃ ■



ārogyato passanti, khemato passanti, te taṇhaṃ vaddhenti, ye taṇhaṃ vaddhenti, te upadhiṃ vaddhenti. ye upadhiṃ vaddhenti, te dukkhaṃ vaddhenti. ye dukkhaṃ vaddhenti. te na parimuccanti. jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccanti dukkhasmā'ti vadāmi.

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.

seyyathāpi bhikkhave, āpānīyakamso<sup>8</sup> vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsatṭho. atha puriso āgaccheyya ghammāhitatto ghammapareto kilanto tasito pipāsito. tamenam evaṃ vadeyyum: ayaṃ te ambho purisa, āpānīyakamso vaṇṇasampanno gandhasam-

<sup>8</sup>āpānīyakamso - syā, pts ■

panno rasasampanno, so ca kho visena saṃsaṭṭho, sace ākaṅkhasi piva<sup>9</sup>. pivato hi kho taṃ chā-dissati<sup>10</sup> vaṇṇenapi gandhenapi rasenapi. pītvā<sup>11</sup> ca pana tatoniḍānaṃ maraṇaṃ vā nigacchasi, maraṇamattaṃ vā dukkha'nti. so taṃ pāṇiyakaṃ-saṃ sahasā apaṭisaṅkhā piveyya, na paṭinissaj-jeyya so tatoniḍānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ.

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.”

evameva kho bhikkhave, ye hi ke ci atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ niccato addakkhū, sukhatō addakkhū, attato addakkhū, ārogyato addakkhū, khemato addakkhū. te taṇhaṃ vaḍḍhey-yū. ye taṇhaṃ vaḍḍhesū, te upadhiṃ vaḍḍhe-

<sup>9</sup>pivasi - sīmu, pibeyyāsi - sī2. ■

<sup>10</sup>chādessati - sīmu, machasaṃ. ■

<sup>11</sup>pītvā - sīmu. machasaṃ, syā, sī2. ■

sum. ye upadhiṃ vaḍḍhesuṃ, te dukkhaṃ vaḍḍhesuṃ. ye dukkhaṃ vaḍḍhesuṃ. te na parimuccisṃsu jātiyā jarāmaṇaṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. na parimuccisṃsu dukkhasmā'ti vadāmi.

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.”

yepi hi ke ci<sup>12</sup> bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ niccato dakkhinti<sup>13</sup>, sukhato dakkhinti. attato dakkhinti, ārogyato dakkhinti, kheimato dakkhinti, te taṇhaṃ vaḍḍhessanti<sup>14</sup>. ye taṇhaṃ vaḍḍhessanti, te dukkhaṃ vaḍḍhessanti. te na parimuccissanti jātiyā jarāmaṇaṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. na parimuccissanti dukkhasmā'ti vadāmi.

<sup>12</sup>ye hi ke ci - sīmu. ■

<sup>13</sup>dakkhissanti - machaṃ syā. ■

<sup>14</sup>vaḍḍhassanti - machasaṃ ■

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.”

yepi hi keci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ niccato passanti, sukhato passanti, attato passanti, ārogyato passanti, khemato passanti, te taṇhaṃ vaḍḍhenti, ye taṇhaṃ vaḍḍhenti, te upadhiṃ vaḍḍhenti. ye upadhiṃ vaḍḍhenti, te dukkhaṃ vaḍḍhenti. ye dukkhaṃ vaḍḍhenti. te na parimuccanti. jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccanti dukkhasmā'ti vadāmi.

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.”

ye ca kho ke ci bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ aniccato addakkhuṃ, dukkhato addakkhuṃ, anattato addakkhuṃ, rogato addakkhuṃ, bhayato addakkhuṃ. te taṇhaṃ pajahiṃsu. ye taṇhaṃ pajahiṃsu, te upadhiṃ pajahiṃsu. ye upadhiṃ pajahiṃsu, te dukkhaṃ pajahiṃsu. ye dukkhaṃ pajahiṃsu, te parimuccīṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi parimuccīṃsu dukkhasmā'ti vadāmi.

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.”

yepi hi ke ci bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sā-

tarūpaṃ, taṃ aniccato dakkhinti, dukkhato dakkhinti, anattato dakkhinti, rogato dakkhinti, bhayato dakkhinti. te taṇhaṃ pajahissanti. ye taṇhaṃ pajahissanti, te dukkhaṃ pajahissanti. te na parimuccissanti jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccissanti<sup>15</sup> dukkhasmā'ti vadāmi.

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.”

yepi hi ke ci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loko piyarūpaṃ sātārūpaṃ, taṃ aniccato passanti, dukkhato passanti, anattato passanti, rogato passanti, bhayato passanti. te taṇhaṃ pajahanti. ye taṇhaṃ pajahanti, te upadhiṃ pajahanti. ye upadhiṃ pajahanti, te dukkhaṃ pajahanti. ye dukkhaṃ pajahanti, te parimuccanti jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmā'ti

<sup>15</sup>parimuccanti - sīmu. syā. ■

vadāmi.

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.

seyyathāpi bhikkhave, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho. atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito tamenam evaṃ vadeyyum: ayaṃ te ambho purisa, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭ-

ṭho sace ākaṅkhasi piva, pivato hi kho taṃ chā-  
dissati vaṇṇenapi gandhenapi rasenapi. pītvā ca  
pana tatonidānaṃ maraṇaṃ vā nigacchasi, ma-  
raṇamattaṃ vā dukkha'nti. atha kho bhikkhave,  
tassa purisassa evamassa: sakkā kho me ayaṃ  
surāpipāsītā pāṇiyena vā vinetuṃ, dadhimaṇḍa-  
kena vā vinetuṃ, matthalonikāya<sup>16</sup> vā vinetuṃ,  
loṇasovīrakena vā vinetuṃ. na tvevāhaṃ taṃ pi-  
veyyaṃ, yaṃ mama assa dīgharattaṃ ahitāya duk-  
khāyā'ti. so taṃ āpāṇiyakaṃsaṃ paṭisaṅkhā na  
piveyya, paṭinissajjeyya. so tatonidānaṃ na ma-  
raṇaṃ vā nigaccheyya, maraṇamattaṃ vā duk-  
khaṃ.

18. “So too, O bhikkhus, whatever samanas or brah-  
manas 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 suf-  
fering. 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.”

evameva kho bhikkhave, ye hi ke ci atītamaddhā-  
naṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarū-  
paṃ sātārūpaṃ, taṃ aniccato addakkhū, duk-

<sup>16</sup>bhaṭṭhalonikāya - machasaṃ, maṭṭhalonikāya - syā, pts. ■



khato addakkhum, anattato addakkhum, rogato addakkhum, bhayato addakkhum. te taṇhā pajahimsu. ye taṇhā pajahimsu. te upadhiṃ pajahimsu. ye upadhiṃ pajahimsu. te dukkhaṃ pajahimsu. ye dukkhaṃ pajahimsu, te parimuccimsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi parimuccimsu dukkhasmā'ti vadāmi.

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.”

yepi hi ke ci bhikkhave, anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ aniccatō dakkhanti, dukkhato dakkhanti, anattato dakkhanti, rogato dakkhanti, bhayato dakkhanti. te taṇhaṃ pajahissanti. ye taṇhaṃ pajahissanti, te dukkhaṃ pajahissanti. te na parimuccissanti jātiyā jarāmarāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na pari-

muccissanti<sup>17</sup> dukkhasmā'ti vadāmi.

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.”

yepi hi ke ci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loko piyarūpaṃ sātārūpaṃ, taṃ aniccato passanti, dukkhato passanti, anattato passanti, rogato passanti, bhayato passanti. te taṇhaṃ pajahanti. ye taṇhaṃ pajahanti, te upadhiṃ pajahanti. ye upadhiṃ pajahanti, te dukkhaṃ pajahanti. ye dukkhaṃ pajahanti, te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmā'ti vadāmi.

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<sup>17</sup>parimuccanti - sīmu. syā. ■

