

### 0.0.1 Inward Exploration

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:

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.

sammasanasuttam

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

sammasatha no tumhe bhikkhave, antarā sammasananti<sup>1</sup>? evaṃ vutte aññataro bhikkhu bhagavantam etadavoca: ahaṃ kho bhante, sammasāmi antarā sammasananti. yathā kathaṃ pana tvam bhikkhu, sammasasi antarā sammasa-

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

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:

4. Here, O bhikkhus, a bhikkhu thoroughly exploring, explores inwardly thus: “The diverse and numerous kinds of sufferings which

nanti? atha kho so bhikkhu vyākāsi. ya-thā so bhikkhu vyākāsi, na so bhikkhu bhagavato cittaṃ ārādhesi.

evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca: etassa bhagavā kālo, etassa sugata kālo, yaṃ bhagavā antarā sammasanāṃ bhāseyya, bhagavato sutvā bhikkhū dhāressanti'ti. tenahānanda suṇātha, sādhukaṃ manasikarotha, bhāsisāmi'ti. evaṃ bhante'ti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

idha bhikkhave, bhikkhu sammāsamaṇo sammāsati antarā sammasanāṃ. yaṃ kho idaṃ anekavi-

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

dham nānappakāra-  
kam dukkham loke  
uppajjati jarāmarā-  
ṇaṃ. idaṃ nu kho  
<sup>2</sup> dukkham kinni-  
dānaṃ kiṃ samu-  
dayaṃ kiñjātikam  
kimpabhavaṃ, kis-  
miṃ sati jarāmarā-  
ṇaṃ hoti, kismiṃ  
asati jarāmarāṇaṃ  
na hotī'ti. so samma-  
samāno evaṃ pajā-  
nāti: yaṃ kho idaṃ  
anekavidhaṃ nānāp-  
pakāra-kam dukkham  
loke uppajjati jarā-  
marāṇaṃ, idaṃ kho  
dukkham upadhini-  
dānaṃ upadhisamu-  
dayaṃ upadhijāti-  
kam upadhipabha-  
vaṃ, upadhisimiṃ  
sati jarāmarāṇaṃ  
hoti, upadhisimiṃ  
asati jarāmarāṇaṃ  
na hotī'ti. so jarā-  
marāṇaṇca pajānāti,

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

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

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,

jarāmarañasamudayañca pajānāti, jarāmarañanirodhañca pajānāti. yā ca jarāmarañanirodhasāruppagāminī paṭipadā, tañca pajānāti. tathā paṭipanno ca hoti anudhammācārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jarāmarañanirodhāya.

athāparam sammasamāno sammasati antarā sammasaṇaṃ. upadhi panāyaṃ kinnidāno kiṃ samudayo kiñjātiko kimpabhavo, kismiṃ sati upadhi hoti, kismiṃ asati upadhi na hoti'ti. so sammamāno evaṃ pajānāti, upadhi taṇhānidāno, taṇhāsamudayo, taṇhājā-

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 destruction of all suffering, for the cessation of possession.

6. Thoroughly exploring further, he explores inwardly thus: “But this thirsting,

tiko, taṇhāpabhavo, taṇhāya sati upadhi hoti, taṇhāya asati upadhi na hoti’ti. so upadhiñca pajānāti, upadhisamudayañca pajānāti, upadhinirodhañca pajānāti, yā ca upadhinirodhasāruppagāminī paṭipadā, tañca pajānāti. tathā paṭipanno ca hoti anudhamma-cārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno upadhinirodhāya.

athāparam sammasamāno sammasati antarā sammasa-naṃ, taṇhā panāyaṃ

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.

kattha uppajjamānā uppajjati, kattha nivisamānā nivisatī'ti. so sammāsāmāno evaṃ pajānāti<sup>3</sup>: yaṃ kho kiñci loke<sup>4</sup> piya-rūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. kiñca loke piya-rūpaṃ sātārūpaṃ? cakkhuṃ loke piya-rūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. sotaṃ loke piya-rūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. ghāṇaṃ loke piya-rūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

<sup>3</sup>jānāti - machasaṃ, syā. ■

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

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

sati. jivhā loke piya-rūpaṃ sātārūpaṃ, etthesā taṇhā uppaj-jamānā uppajjati, ettha nivisaṃmānā nivi-sati. kāyo loke piya-rūpaṃ sātārūpaṃ, etthesā taṇhā uppaj-jamānā uppajjati, ettha nivisaṃmānā nivi-sati. mano loke pi-yarūpaṃ sātārūpaṃ, etthesā taṇhā uppaj-jamānā uppajjati, ettha nivisaṃmānā nivi-sati.

7. “Indeed, 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

ye hi ke ci bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piya-rūpaṃ sātārūpaṃ, taṃ niccato addakkhū, sukhato addakkhū, attato addakkhū, ārogyato addakkhū, khemato addakkhū, te taṇhaṃ vaḍḍhe-suṃ. ye taṇhaṃ vaḍ-

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.”

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

ḍhesuṃ, te upadhiṃ vaḍḍhesuṃ. ye upadhiṃ vaḍḍhesuṃ, te dukkhaṃ vaḍḍhesuṃ. ye dukkhaṃ vaḍḍhesuṃ, te na parimuccimṣu jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccimṣu dukkhasmā'ti vadāmi.

yepi hi ke ci<sup>5</sup> bhikkhave, anāgatamad-dhānaṃ 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 vaḍḍhes-

<sup>5</sup>ye hi ke ci - simu. ■

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

<sup>7</sup>vaḍḍhassanti - machasaṃ ■



age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They will not be freed from suffering, I say.”

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

santi, te dukkhaṃ vaḍḍhessanti. te na parimuccissanti jā-tiyā jarāmarañena sokehi paridevehi dukkhehi domanas-sehi upāyāsehi. na parimuccissanti dukkhasmā'ti vadāmi.

yepi hi keci bhikkhave, etarahi samañā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ niccato passanti, sukhato passanti, at-tato passanti, ārogyato passanti, kheimato passanti, te taṇhaṃ vaḍḍhenti, ye taṇhaṃ vaḍḍhenti, te upadhiṃ vaḍḍhenti. ye upadhiṃ vaḍḍhenti, te dukkhaṃ vaḍḍhenti. ye dukkhaṃ vaḍḍhenti. te na parimuccanti. jātiyā jarāmarañena sokehi paridevehi dukkhehi

say.”

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

domanassehi upāyāsehi na parimuccanti dukkhasmā'ti vadāmi.

seyyathāpi bhikkhave, āpānīyakamso<sup>8</sup> vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho. atha puriso āgaccheyya ghammāhittatto ghammapareto kilanto tasito pipāsito. tamenam evaṃ vadeyyum: ayaṃ te ambho purisa, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho, sace ākaṅkhasi piva<sup>9</sup>. pivato hi kho taṃ chādissati<sup>10</sup> vaṇṇe-

<sup>8</sup>āpānīyakamso - syā, pts ■

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

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

would meet with death or  
deadly suffering.

11. “So too, O bhikkhus,  
whatever samanas or brah-  
manas in the past saw that  
which in the world is enticing  
and pleasing, as permanent,  
as pleasurable, as self, as  
healthy, as secure, they nur-  
tured thirsting. Those who  
nurtured thirsting, they nur-  
tured possession. Those who  
nurtured possession, they nur-  
tured suffering. Those who  
nurtured suffering, they were  
not freed from birth, old age,

napi gandhenapi ra-  
senapi. pītvā<sup>11</sup> ca  
pana tatonidānaṃ  
maraṇaṃ vā nigac-  
chasi, maraṇamat-  
taṃ vā dukkha'nti.  
so taṃ pāṇiyakaṃ-  
saṃ sahasā apaṭi-  
saṅkhā piveyya, na  
paṭinissajjeyya so  
tatonidānaṃ mara-  
ṇaṃ vā nigaccheyya,  
maraṇamattaṃ vā  
dukkhaṃ.

evameva kho bhik-  
khave, ye hi ke ci  
atītamaddhānaṃ sa-  
maṇā vā brāhmaṇā  
vā yaṃ loke piya-  
rūpaṃ sātārūpaṃ,  
taṃ niccato addak-  
khuṃ, sukhato ad-  
dakkhuṃ, attato ad-  
dakkhuṃ, ārogyato  
addakkhuṃ, khe-  
mato addakkhuṃ.

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

death, sorrow, lamentation, physical suffering, mental suffering, and despair. They were not freed from suffering, I say.”

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

te taṇhaṃ vaḍḍhey-  
yūṃ. ye taṇhaṃ vaḍ-  
ḍhesuṃ, te upadhiṃ  
vaḍḍhesuṃ. ye upa-  
dhiṃ vaḍḍhesuṃ, te  
dukkhaṃ vaḍḍhe-  
suṃ. ye dukkhaṃ  
vaḍḍhesuṃ. te na  
parimuccim̐su jātiyā  
jarāmarañena sokehi  
paridevehi dukkhehi  
domanassehi upā-  
yāsehi. na parimuc-  
cim̐su dukkhasmā'ti  
vadāmi.

yepi hi ke ci<sup>12</sup> bhik-  
khave, anāgatamad-  
dhānaṃ samaṇā vā  
brāhmaṇā vā yaṃ  
loke piyarūpaṃ sātā-  
rūpaṃ, taṃ niccato  
dakkhinti<sup>13</sup>, sukhato  
dakkhinti. attato  
dakkhinti, ārogyato  
dakkhinti, khemato  
dakkhinti, te taṇhaṃ

<sup>12</sup>ye hi ke ci - sīmu. ■

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

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.”

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

vaḍḍhessanti<sup>14</sup>. ye taṇhaṃ vaḍḍhessanti, te dukkhaṃ vaḍḍhessanti. te na parimuccissanti jā-tiyā jarāmarañena sokehi paridevehi dukkhehi domanas-sehi upāyāsehi. na parimuccissanti dukkhasmā'ti vadāmi.

yepi hi keci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyārūpaṃ sātārūpaṃ, taṃ niccato passanti, sukhato passanti, at-tato passanti, ārogyato passanti, kheimato passanti, te taṇhaṃ vaḍḍhenti, ye taṇhaṃ vaḍḍhenti, te upadhiṃ vaḍḍhenti. ye upadhiṃ vaḍḍhenti, te dukkhaṃ vaḍḍhenti. ye dukkhaṃ vaḍ-

<sup>14</sup>vaḍḍhassanti - machasaṃ

suffering, and despair. They are not freed from suffering, I say.”

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.”

dhenti. te na parimuccanti. jātiyā jarāmaṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccanti dukkhasmā'ti vadāmi.

ye ca kho ke ci bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ aniccato addakkhū, dukkhato addakkhū, anattato addakkhū, rogato addakkhū, bhayato addakkhū. te taṇhaṃ pajahiṃsu. ye taṇhaṃ pajahiṃsu, te upadhiṃ pajahiṃsu. ye upadhiṃ pajahiṃsu, te dukkhaṃ pajahiṃsu. ye dukkhaṃ pajahiṃsu, te parimuccīṃsu jātiyā jarāya maṇena sokehi paridevehi duk-

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.”

16. “Indeed, O bhikkhus,

khehi domanassehi  
upāyāsehi parimuc-  
ciṃsu dukkhasmā'ti  
vadāmi.

yepi hi ke ci bhik-  
khave, anāgatamad-  
dhānaṃ samaṇā vā  
brāhmaṇā vā yaṃ  
loke piyarūpaṃ sāta-  
rūpaṃ, taṃ aniccato  
dakkhinti, dukkhato  
dakkhinti, anattato  
dakkhinti, rogato  
dakkhinti, bhayato  
dakkhinti. te taṇhaṃ  
pajahissanti. ye taṇ-  
haṃ pajahissanti,  
te dukkhaṃ paja-  
hissanti. te na pa-  
rimuccissanti jātiyā  
jarāmaṇaṇa sokehi  
paridevehi dukkhehi  
domanassehi upāyā-  
sehi na parimuccis-  
santi<sup>15</sup> dukkhasmā'ti  
vadāmi.

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

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.”

17. Suppose, O bhikkhus, a beverage in a vessel would be endowed with color, aroma, and flavor but mixed with

yepi hi ke ci bhikkhave, etarahi samañā vā brāhmaṇā vā yaṃ loko piyarūpaṃ sātārūpaṃ, taṃ aniccato passanti, dukkhato passanti, anattato passanti, rogato passanti, bhayato passanti. te taṃ haṃ pajahanti. ye taṃ haṃ 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.

seyyathāpi bhikkhave, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho



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

visena saṃsaṭṭho.  
 atha puriso āgac-  
 cheyya ghammābhi-  
 tatto ghammapareto  
 kilanto tasito pipā-  
 sito tamenam evaṃ  
 vadeyyum: ayaṃ te  
 ambho purisa, āpā-  
 nīyakamso vaṇṇa-  
 sampanno gandha-  
 sampanno rasasam-  
 panno, so ca kho vi-  
 sena saṃsaṭṭho sace  
 ākaṅkhasi piva, pi-  
 vato hi kho taṃ chā-  
 dissati vaṇṇenapi  
 gandhenapi rase-  
 napi. pītvā ca pana  
 tatonidānam mara-  
 ṇam vā nigacchasi,  
 maraṇamattaṃ vā  
 dukkha'nti. atha kho  
 bhikkhave, tassa pu-  
 risassa evamassa:  
 sakkā kho me ayaṃ  
 surāpipāsītā pānī-  
 yena vā vinetum, da-  
 dhimaṇḍakena vā  
 vinetum, matthallo-

it. With that as cause, he will not meet with death or deadly suffering.

18. “So too, 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

ṇikāya<sup>16</sup> vā vinetum, loṇasovīrakena vā vinetum. na tvevāhaṃ taṃ piveyyaṃ, yaṃ mama assa dīgharattaṃ ahitāya dukkhāyā'ti. so taṃ āpānīyakamsaṃ paṭisaṅkhā na piveyya, paṭinissajjeyya. so ta-tonidānaṃ na maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ.

evameva kho bhikkhave, ye hi ke ci atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ aniccato addakkhū, dukkhato addakkhū, anattato addakkhū, rogato addakkhū, bhayato addakkhū. te

<sup>16</sup>bhaṭṭhalaṇikāya - machasaṃ, maṭṭhalaṇikāya - syā, pts. ■

from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. They were freed from suffering, I say.”

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 suffer-

taṇhā pajahiṃsu. ye taṇhā 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.

yepi hi ke ci bhikkhave, anāgatamad-dhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ, taṃ aniccato dakkhanti, dukkhato dakkhanti, anattato dakkhanti, rogato dakkhanti, bhayato dakkhanti. te taṇhaṃ pajahissanti. ye taṇhaṃ pajahissanti, te dukkhaṃ pajahissanti. te na pa-

ing, 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.”

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.”

rimuccissanti jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccissanti<sup>17</sup> dukkhasmā'ti vadāmi.

yepi hi ke ci bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loko piyarūpaṃ sātārūpaṃ, taṃ aniccato passanti, dukkhato passanti, anattato passanti, rogato passanti, bhaṃyato 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 duk-

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

khehi domanassehi  
upāyāsehi, parimuc-  
canti dukkhasmā'ti  
vadāmi.

