

### 0.0.1 Dhammas on Three

tayodhamma suttaṃ

0. source: Savatthi

source: sāvatthi

1. Were these three dhammas, O bhikkhus, not to be found in the world, the Tathagata, the Arahant, the rightly self-awakened one, would not arise in the world; the Dhamma and Vinaya as proclaimed by the Tathagata would not shine in the world. Which three? Birth, old age and death. Were these three dhammas, O bhikkhus, not to be found in the world, the Tathagata, the Arahant, the rightly self-awakened one, would not arise in the world; the Dhamma and Vinaya as proclaimed by the Tathagata would not shine in the world. But because, O bhikkhus, these three dhammas are to be found in the world, therefore the Tathagata, the Arahant, the rightly self-awakened one arises in the world; the Dhamma and Vinaya as proclaimed by the Tathagata shines in the world.

tayo me bhikkhave dhammā loke na saṃvijjeyyumaṃ, na tathāgato loke uppajjeyya arahamaṃ sammāsambuddho, na tathāgatappavedito dhamma-vinayo loke dippeyya. katame tayo: jāti ca jarā ca maraṇaṇca. ime kho bhikkhave tayo dhammā loke na saṃvijjeyyumaṃ, na tathāgato loke uppaj-

jeyya araham sammāsambuddho, na tathāgatapavedito dhammavinayo loke dippeyya. yasmā ca kho bhikkhave ime tayo dhammā loke samvijjanti, tasmā tathāgato loke uppajjati araham sammāsambuddho. tasmā tathāgatappavedito dhammavinayo loke dippati.

2. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon birth, to abandon old age, to abandon death. Which three? Not having abandoned lust, not having abandoned hate, not having abandoned delusion. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon birth, to abandon old age, to abandon death.

tayome bhikkhave dhammā appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ. katame tayo: rāgaṃ appahāya dosaṃ appahāya moham appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ.

3. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon lust, to abandon hate, to abandon delusion. Which three? Not having abandoned personification view, not having abandoned doubt, not having abandoned holding to virtue and [religious] duties. Not having abandoned these three dhammas, O

bhikkhus, one is not able to abandon lust, to abandon hate, to abandon delusion.

tayome bhikkhave dhamme appahāya abhabbo rāgaṃ pahātum dosaṃ pahātum mohaṃ pahātum. katame tayo: sakkāyadiṭṭhiṃ appahāya vicikicchāṃ appahāya sīlabbataparāmāsaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo rāgaṃ pahātum dosaṃ pahātum mohaṃ pahātum.

4. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon personification view, to abandon doubt, to abandon holding to virtue and [religious] duties. Which three? Not having abandoned non-root cause consideration, not having abandoned association with the wrong path, not having abandoned mental sluggishness. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon personification view, abandon doubt, to abandon holding to virtue and [religious] duties.

tayome bhikkhave dhamme appahāya abhabbo sakkāyadiṭṭhiṃ pahātum, vicikicchāṃ pahātum sīlabbataparāmāsaṃ pahātum. katame tayo: ayo-nisomanasikāraṃ appahāya kummaggasevanaṃ appahāya cetaso līnattaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo sakkāya diṭṭhiṃ pahātum vicikicchāṃ pahātum sīlabbata-

parāmāsaṃ pahātum.

5. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon non-root cause consideration, to abandon association with the wrong path, to abandoned mental sluggishness. Which three? Not having abandoned confused-mindfulness, not having abandoned lack of clear comprehension, not having abandoned mental distraction. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon non-root cause consideration, to abandon association with the wrong path, to abandoned mental sluggishness.

tayome bhikkhave dhamme appahāya abhabbo ayonisomanasikāraṃ pahātum kummaggasevanam pahātum cetaso līnattam pahātum. katame tayo: 'mutṭhasaccam appahāya asampajaññaṃ appahāya cetaso vikkhepaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo ayonisomanasikāraṃ pahātum kummaggasevanam pahātum cetaso līnattam pahātum.

6. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon confused-mindfulness, to abandon lack of clear comprehension, to abandon mental distraction. Which three? Not having abandoned not wishing to see the Noble Ones, not having abandoned not wishing to hear the noble ones' Dhamma, not having abandoned a mind intent on criticism. Not having

abandoned these three dhammas, O bhikkhus, one is not able to abandon confused-mindfulness, to abandon lack of clear comprehension, to abandon mental distraction.

tayome bhikkhave dhamme appahāya abhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. katame tayo: ariyānamadassanakamyataṃ appahāya ariyadhammassa asotukamyataṃ appahāya upārambhacittaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

7. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon not wishing to see the Noble Ones, to abandon not wishing to hear the noble ones' Dhamma, to abandon a mind intent on criticism. Which three? Not having abandoned restlessness, not having abandoned non-restraint, not having abandoned immorality. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon not wishing to see the Noble Ones, abandon not wishing to hear the noble ones' Dhamma, to abandon a mind intent on criticism.

tayome bhikkhave dhamme appahāya abhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum. katame tayo: uddhaccaṃ appahāya asaṃvaram appahāya dussīlyam appahāya.

ime kho bhikkhave tayo dhamme appahāya abhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum.

8. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon restlessness, to abandon non-restraint, to abandon immorality. Which three? Not having abandoned lack of faith, not having abandoned stinginess, not having abandoned indolence. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon restlessness, to abandon non-restraint, abandon immorality.

tayome bhikkhave dhamme appahāya abhabbo uddhaccaṃ pahātum asaṃvaram pahātum dussīyam pahātum. katame tayo: assaddhiyaṃ appahāya avadaññutaṃ appahāya kosajjaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo uddhaccaṃ pahātum. asaṃvaram pahātum dussīyam pahātum.

9. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon lack of faith, to abandon stinginess, to abandon indolence. Which three? Not having abandoned disrespect, not having abandoned being difficult to correct, not having abandoned evil friend-

ship. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon lack of faith, to abandon stinginess, to abandon indolence.

tayo me bhikkhave dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. katame tayo: anādariyaṃ appahāya dovacassataṃ appahāya pāpamittataṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.

10. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship. Which three? Not having abandoned lack of moral dignity, not having abandoned lack of moral dread, not having abandoned negligence. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship.

tayo me bhikkhave dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ. katame tayo: ahirikaṃ appahāya anottappaṃ appahāya pamādaṃ appahāya. ime kho bhikkhave tayo dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ.

11. O bhikkhus, one who lacks moral dignity, one who lacks moral dread is heedless. He being heedless, is not able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship. He being of evil friendship, is not able to abandon lack of faith, to abandon stinginess, to abandon indolence. He being lazy, is not able to abandon restlessness, to abandon non-restraint, to abandon immorality. He being immoral, is not able to abandon not wishing to see the Noble Ones, to abandon not wishing to hear the Noble Ones' Dhamma, to abandon a mind intent on criticism. He being one whose mind is intent on criticism, is not able to abandon confused-mindfulness, to abandon lack of clear comprehension, to abandon mental distraction. He being mentally distracted, is not able to abandon non-root cause consideration, to abandon association with the wrong path, to abandon mental sluggishness. He being mentally sluggish, is not able to abandon personification view, to abandon doubt, to abandon, holding to virtue and [religious] duties. He being of doubt, is not able to abandon lust, to abandon hate, to abandon delusion. He being not rid of lust, is not able to abandon birth, to abandon old age, to abandon death.

ahirikoyaṃ bhikkhave anottappī<sup>1</sup> pamatto hoti, so pamatto samāno abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittaṃ pahātuṃ, so pāpamitto samāno abhabbo assaddhiyaṃ pahā-

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<sup>1</sup> anottāpī - machasaṃ. ■



tum avadaññutam pahātum kosajjam pahātum, so kusīto samāno abhabbo uddhaccam pahātum asamvaram pahātum dussīlam pahātum, so dussīlo samāno abhabbo ariyānamadassanakamyatam pahātum ariyadhammassa asotukamyatam pahātum, upārambhacittatam pahātum, so upārambhacitto samāno abhabbo mutṭhasaccam pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum so vikkhitta citto samāno abhabbo ayonisomanasikāram pahātum kummaggasevanam pahātum cetaso līnattam pahātum, so līnacitto samāno abhabbo sakkāyadiṭṭhiṃ pahātum vicikiccham pahātum sīlabbataparāmāsaṃ pahātum, so vicikicchho samāno abhabbo rāgaṃ pahātum dosaṃ pahātum mohaṃ pahātum, so rāgaṃ appahāya dosaṃ appahāya mohaṃ appahāya abhabbo jātiṃ pahātum jaram pahātum maraṇam pahātum.

12. Having abandoned these three dhammas, O bhikkhus, one is able to abandon birth, to abandon old age, to abandon death. Which three? Having abandoned lust, having abandoned hate, having abandoned delusion. Having abandoned these three dhammas, O bhikkhus, one is able to abandon birth, to abandon old age, to abandon death.

tayo me bhikkhave dhamme pahāya bhabbo jātiṃ pahātum jaram pahātum maraṇam pahātum. ka-

tame tayo: rāgaṃ pahāya dosaṃ pahāya mohaṃ  
pahāya. ime kho bhikkhave tayo dhamme pahāya  
bhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ  
pahātuṃ.

13. Having abandoned these three dhammas, O bhikkhus, one is able to abandon lust, to abandon hate, to abandon delusion. Which three? Having abandoned personification view, having abandoned doubt, having abandoned holding to virtue and [religious] duties. Having abandoned these three dhammas, O bhikkhus, one is able to abandon lust, to abandon hate, to abandon delusion.

tayo me bhikkhave dhamme pahāya bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ.  
katame tayo: sakkāyadiṭṭhiṃ pahāya vicikicchāṃ  
pahāya sīlabbataparāmāsaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ.

14. Having abandoned these three dhammas, O bhikkhus, one is able to abandon personification view, to abandon doubt, to abandon holding to virtue and [religious] duties. Which three? Having abandoned non-root cause consideration, having abandoned association with the wrong path, having abandoned mental sluggishness. Having abandoned these three dhammas, O bhikkhus,

one is able to abandon personification view, to abandon doubt, abandon holding to virtue and [religious] duties.

tayome bhikkhave dhamme pahāya bhabbo sak-  
kāyadit̤ṭhiṃ pahātum vicikiccham pahātum sīlab-  
bataparāmāsam pahātum. katame tayo: ayoni-  
somanasikāram pahāya kummaggasevanam pa-  
hāya cetaso līnattam pahāya. ime kho bhikkhave  
tayo dhamme pahāya bhabbo sakkāya dit̤ṭhiṃ pa-  
hātum vicikiccham pahātum sīlabbataparāmāsam  
pahātum.

15. Having abandoned these three dhammas, O bhik-  
khus, one is able to abandon non-root cause consider-  
ation, to abandon association with the wrong path, to  
abandoned mental sluggishness. Which three? Hav-  
ing abandoned confused-mindfulness, having abandoned  
lack of clear comprehension, having abandoned mental  
distraction. Having abandoned these three dhammas, O  
bhikkhus, one is able to abandon non-root cause consid-  
eration, to abandon association with the wrong path, to  
abandoned mental sluggishness.

tayome bhikkhave dhamme pahāya bhabbo ayo-  
nisomanasikāram pahātum kummaggasevanam pa-  
hātum cetaso līnattam pahātum. katame tayo:  
mut̤ṭhasaccam pahāya asampajaññaṃ pahāya ce-  
taso vikkhepam pahāya. ime kho bhikkhave tayo  
dhamme pahāya bhabbo ayoniso manasikāram pa-

hātum kummaggasevanam pahātum cetaso līnat-  
taṃ pahātum.

16. Having abandoned these three dhammas, O bhikkhus, one is able to abandon confused-mindfulness, to abandon lack of clear comprehension, to abandon mental distraction. Which three? Having abandoned not wishing to see the Noble Ones, having abandoned not wishing to hear the noble ones' Dhamma, having abandoned a mind intent on criticism. Having abandoned these three dhammas, O bhikkhus, one is able to abandon confused-mindfulness, to abandon lack of clear comprehension, to abandon mental distraction.

tayome bhikkhave dhamme pahāya bhabbo muṭ-  
ṭhasaccaṃ pahātum asampajaññaṃ pahātum ce-  
taso vikkhepaṃ pahātum. katame tayo: ariyāna-  
madassanakamyataṃ pahāya ariyadhammassa aso-  
tukamyataṃ pahāya upārambhacittataṃ pahāya.  
ime kho bhikkhave tayo dhamme pahāya bhabbo  
muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum  
cetaso vikkhepaṃ pahātum.

17. Having abandoned these three dhammas, O bhikkhus, one is able to abandon not wishing to see the Noble Ones, to abandon not wishing to hear the Noble Ones' Dhamma, to abandon a mind intent on criticism. Which three? Having abandoned restlessness, having

abandoned non-restraint, having abandoned immorality. Having abandoned these three dhammas, O bhikkhus, one is able to abandon not wishing to see the Noble Ones, to abandon not wishing to hear the noble ones' Dhamma, to abandon a mind intent on criticism.

tayome bhikkhave dhamme pahāya bhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum. katame tayo: uddhaccaṃ pahāya asaṃvaram pahāya dussīlyaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo ariyānamadassanakamyataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum.

**18.** Having abandoned these three dhammas, O bhikkhus, one is able to abandon restlessness, to abandon non-restraint, to abandon immorality. Which three? Having abandoned lack of faith, having abandoned stinginess, having abandoned indolence. Having abandoned these three dhammas, O bhikkhus, one is able to abandon restlessness, to abandon non-restraint, to abandon immorality.

tayome bhikkhave dhamme pahāya bhabbo uddhaccaṃ pahātum asaṃvaram pahātum dussīlyaṃ pahātum. katame tayo: assaddhiyaṃ pahāya avadāṇṇutaṃ pahāya kosajjaṃ pahāya. ime kho bhik-

khave tayo dhamme pahāya bhabbo uddhaccaṃ pahātum. asaṃvaram pahātum dussīlam pahātum.

**19.** Having abandoned these three dhammas, O bhikkhus, one is able to abandon lack of faith, to abandon stinginess, to abandon indolence. Which three? Having abandoned disrespect, having abandoned being difficult to correct, having abandoned evil friendship. Having abandoned these three dhammas, O bhikkhus, one is able to abandon lack of faith, to abandon stinginess, to abandon indolence.

tayome bhikkhave dhamme pahāya bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. katame tayo: anādariyaṃ pahāya dovacassataṃ pahāya pāpamittataṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum.

**20.** Having abandoned these three dhammas, O bhikkhus, one is able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship. Which three? Having abandoned lack of moral dignity, having abandoned lack of moral dread, having abandoned negligence. Having abandoned these three dhammas, O bhikkhus, one is able to abandon disrespect, to abandon

being difficult to correct, to abandon evil friendship.

tayo me bhikkhave dhamme pahāya bhabbo anā-dariyaṃ pahātum dovacassataṃ pahātum pāpa-mittataṃ pahātum. katame tayo: ahirikaṃ pa-hāya anottappaṃ pahāya pamādaṃ pahāya. ime kho bhikkhave tayo dhamme pahāya bhabbo anā-dariyaṃ pahātum dovacassataṃ pahātum pāpa-mittataṃ pahātum.

21. O bhikkhus, one endowed with moral dignity, one endowed with moral dread is vigilant. He being vigilant, is able to abandon disrespect, to abandon being difficult to correct, to abandon evil friendship. He being of noble friendship, is able to abandon lack of faith, to abandon stinginess, to abandon indolence. He being firm in energy, is able to abandon restlessness, to abandon non-restraint, to abandon immorality. He being virtuous, is able to abandon not wishing to see the Noble Ones, to abandon not wishing to hear the Noble Ones' Dhamma, to abandon a mind intent on criticism. He being one whose mind is not intent on criticism, is able to abandon confused-mindfulness, to abandon lack of clear comprehension, to abandon mental distraction. He being not mentally distracted, is able to abandon non-root cause consideration, to abandon association with the wrong path, to abandon mental sluggishness. He being not mentally sluggish, is able to abandon personification view, to abandon doubt, to abandon, holding to virtue and [re-

ligious] duties. He being of no doubt, is able to abandon lust, to abandon hate, to abandon delusion. He being rid of lust, is able to abandon birth, to abandon old age, to abandon death.

hirimāyaṃ bhikkhave ottappī appamatto hoti, so appamatto samāno bhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum. so kalyāṇamitto samāno bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. so āraddhaviriyo samāno bhabbo uddhaccaṃ pahātum asaṃvaraṃ pahātum dussīlyaṃ pahātum. so sīlavā samāno bhabbo ariyānamadassanakam-yataṃ pahātum ariyadhammassa asotukamyataṃ pahātum upārambhacittataṃ pahātum. so anupārambhacitto samāno bhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. so avikkhittacitto samāno bhabbo ayo-nisomanasikāraṃ pahātum kummaggasevanaṃ pahātum cetaso līnattaṃ pahātum. so alīnacitto samāno bhabbo sakkāyadiṭṭhiṃ pahātum vicikicchāṃ pahātum, sīlabbataparāmāsaṃ pahātum. so avicikiccho samāno bhabbo rāgaṃ pahātum dosaṃ pahātum mohāṃ pahātum. so rāgaṃ pahāya dosaṃ pahāya mohāṃ pahāya bhabbo jātiṃ pahātum jaraṃ pahātum maraṇaṃ pahātunti.



