

0.0.1 Dhammas on Three

0. source: Savatthi

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.

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.

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 self-affirmation view, not having abandoned doubt, not having abandoned grasping 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.

4. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon self-affirmation view, to abandon doubt, to abandon grasping 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 self-affirmation view, abandon doubt, to abandon grasping to virtue and [religious] duties.

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 contemplation, 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.

6. Not having abandoned these three dhammas, O bhikkhus, one is not able to abandon confused-mindfulness, to abandon lack of contemplation, 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 contemplation, to abandon mental distraction.

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.

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.

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

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.

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 contemplation, 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 self-affirmation view, to abandon doubt, to abandon, grasping 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.

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.

13. Having abandoned these three dhammas, O bhikkhus, one is able to abandon lust, to abandon hate, to abandon delusion. Which three? Having abandoned

self-affirmation view, having abandoned doubt, having abandoned grasping to virtue and [religious] duties. Having abandoned these three dhammas, O bhikkhus, one is able to abandon lust, to abandon hate, to abandon delusion.

14. Having abandoned these three dhammas, O bhikkhus, one is able to abandon self-affirmation view, to abandon doubt, to abandon grasping 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 self-affirmation view, to abandon doubt, to abandon grasping to virtue and [religious] duties.

15. Having abandoned these three dhammas, O bhikkhus, one is able to abandon non-root cause consideration, to abandon association with the wrong path, to abandon mental sluggishness. Which three? Having abandoned confused-mindfulness, having abandoned lack of contemplation, having abandoned mental distraction. Having abandoned these three dhammas, O bhikkhus, one is able to abandon non-root cause consideration, to abandon association with the wrong path, to abandon mental sluggishness.

16. Having abandoned these three dhammas, O bhikkhus, one is able to abandon confused-mindfulness, to

abandon lack of contemplation, 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 contemplation, to abandon mental distraction.

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.

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.

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.

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.

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 contemplation, 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 self-affirmation view, to abandon doubt, to abandon, grasping to virtue and [religious] 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.